

# THE ANUBHŪTIPRAKĀŚA OF VIDYĀRĀṆYA

THE PHILOSOPHY OF UPANIṢADS  
AN INTERPRETATIVE EXPOSITION

ऐतरेय  
तैत्तिरीय  
छान्दोग्य  
मुण्डक  
प्रश्न  
कौषीतकी  
मैत्रायणी  
कठ  
श्वेताश्वतर  
बृहदारण्यक  
केन  
नृसिंहोत्तरतापनी

GODABARISHA MISHRA



UNIVERSITY OF MADRAS

"The Upanishads provide the most rewarding and the most elevating reading (the original excepted) the world has to offer. It has been the consolation of my life and will be my consolation when I come to die."

Arthur Schopenhauer  
(*Parerga und Paralipomena*, II  
(1888), p. 427)



# THE ANUBHŪTIPRAKĀŚA OF VIDYĀRĀNYA

THE PHILOSOPHY OF UPANIṢADS :  
AN INTERPRETATIVE EXPOSITION

CRITICALLY EDITED WITH  
INTRODUCTION, ENGLISH TRANSLATION  
NOTES AND INDEXES

BY

Dr GODABARISHA MISHRA

M.A. (Sanskrit), M.A. (Philosophy)

Acharya (Advaita Vedanta), Ph.D.

*Lecturer in Sanskrit, Radhakrishnan Institute for  
Advanced Study in Philosophy*



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## FOREWORD

Dr Godabarisha Mishra, at present Lecturer in the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, worked as a Research Fellow in the Department of Sanskrit, University of Madras, from 1982 to 1986, and wrote his Doctoral Thesis entitled A Critical Edition of the *Anubhūtiprakāśa* of Vidyāraṇya with an Introduction, English Translation, Notes and Indexes under my guidance. The thesis earned for him the Ph. D. Degree of the University of Madras in 1986. It is now published by the University under its scheme for publishing Research Theses.

In the history of Advaita Literature, Vidyāraṇya stands out as a prominent figure. His work *Pañcadaśī*, which may be called *Advaita in Fifteen Chapters*, is a distinct contribution to the literature on Advaita Vedānta. Dr T.M.P. Mahadevan, Former Director of the Centre wrote *The Philosophy of Advaita* with special reference to this work and also another work *The Pañcadaśī: An Interpretative Exposition*. These two are acclaimed as reference books by distinguished philosophers and students of Indian Philosophy.

The present work *Anubhūtiprakāśa* of Śrī Vidyāraṇya, is a metrical exposition of the philosophy of the *Upaniṣads* in Twenty Chapters; and twelve *Upaniṣads* have been taken up for detailed analysis.

This work by Dr Mishra is a definitive edition of the above text on the basis of twenty-five manuscripts, two printed texts and three commentaries out of which one is yet unpublished. He has provided with a translation in

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felicitous English, adding notes at appropriate places. The translation is true to the original. In the Introduction, Dr Mishra discusses the special features of the *Anubhūti-prakāśa* and the importance it holds in the philosophy of Advaita, besides the date, identity and other works of the author.

I wish to congratulate Dr Mishra on the excellence with which he has carried out this work. This is his maiden work and, knowing as I do his devotion to and capacity for this kind of work, I am quite sure that we can expect from him further works of critical and comparative study on Advaita and other schools of Vedānta.

The publication of this work which is subtitled *The Philosophy of Upaniṣads - An Interpretative Exposition* would bring much credit to the Radhakrishnan Institute for Advanced Study in Philosophy which is devoted to the study and research in Advaita and allied systems of Indian thought.

I have great pleasure in recommending this work to all serious students of Indian Philosophy.

Madras  
13—12—1992

N. VEEZHINATHAN  
Professor & Head  
Department of Sanskrit  
University of Madras



## PREFACE

There can be no doubt that in the philosophical literature of the entire world, the *Upaniṣads* are the greatest, unsurpassed, and unsurpassable repositories of the most profound and liberating knowledge of non-duality. Nowhere else is this liberating knowledge expounded upon with such scintillating insights and uncompromising strength of conviction. Each generation of thinkers and seekers of liberating knowledge and wisdom has to interpret afresh the *Upaniṣads* in order to understand and assimilate the content of such knowledge. And saint-scholar Vidyāraṇya's *Anubhūtiprakāśa* stands out as the beacon light guiding every genuine inquirer into the knowledge of non-duality, Brahman-Ātman, in the understanding of the *Upaniṣads*.

The work "The Critical Edition of the *Anubhūtiprakāśa* of Vidyāraṇya with Introduction, English Translation, Notes and Indexes" represents the research work completed under the guidance of Dr N. Veezhinathan, Professor and Head of the Department of Sanskrit, University of Madras for my Ph.D. degree.

The *Anubhūtiprakāśa* is a metrical exposition of the Philosophy of Advaita enshrined in the twelve principal *Upaniṣads* and it consists of twenty *adhyāyas*. The present Critical Edition of the text is based upon twenty-five manuscripts, three commentaries and two printed editions of the text. A description of these is given in the Introduction under the Section "*Critical Apparatus*."

The present thesis consists of two parts. Part I contains an Introduction dealing with the basic philosophical tenets of Advaita school from the Upaniṣadic standpoint. Part II contains the Critical Edition of the text with English translation, Notes and Indexes.



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To Dr N. Veezhinathan, my supervisor, I am greatly indebted for his kind help and guidance in the preparation of this work and also for his valuable Foreword commending this work to the world of scholars. He taught me the basic texts in Advaita Vedānta, and it is to him I owe my knowledge of Advaita. I take this opportunity to express my deep sense of gratitude to him.

To Dr T. S. Devadoss, Director, Radhakrishnan Institute for Advanced Study in Philosophy, I wish to express my grateful thanks for the kind interest he has evinced in the publication of this work.

To the authorities of the University of Madras, particularly to Dr. V. Jayadevan, Director, Publication Division, I am extremely thankful for sponsoring the publication of this work. To Swami Suddhananda Saraswati, Samvit Sagar, Madras, I am, as always, immensely grateful for his sustained support and encouragement in all my academic pursuits. I will be failing in my duty if I do not record my feeling of indebtedness to Dr V. K. S. N. Raghavan for the many varieties of editorial help he has rendered with a sense of fraternity in the publication of this work. To Mr. Babu Rajendran, I am very much thankful for his friendly and timely help in preparing the type-script of this work.

My thanks are due in no small measure to the authorities of the various libraries for their kind cooperation in furnishing me with the required manuscripts for the Critical Edition of this text.

To my father, Pandit Sanatan Mishra, I am more than just grateful as it is because of his interest in traditional learning and loving support for my studies, I could continue my research work at Madras.

In fine, let me thank profusely M/s. Avvai Achukkoodam for the abundant care they have taken in the completion of the printing of this book.



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## LIST OF ABBREVIATIONS

<i>Ā</i>	—	<i>Ādarśa</i>
<i>AP</i>	—	<i>Anubhūtiprakāśa</i>
<i>AU</i>	—	<i>Aitareyopaniṣad</i>
<i>BG</i>	—	<i>Bhagavadgītā</i>
<i>BU</i>	—	<i>Bṛhadāraṇyakopaniṣad</i>
<i>BUBV</i>	—	<i>Bṛhadāraṇyakopaniṣadbhāṣya-vārtika</i>
<i>BS</i>	—	<i>Brahmasūtra</i>
<i>BSB</i>	—	<i>Brahmasūtrabhāṣya</i>
<i>CU</i>	—	<i>Chāndogyopaniṣad</i>
<i>GD</i>	—	<i>Gūḍhārthadīpikā</i>
<i>KA</i>	—	<i>Kṛṣṇālaṅkāra</i>
<i>KaU</i>	—	<i>Kauṣītaki-Upaniṣad</i>
<i>KaiU</i>	—	<i>Kaivalyopaniṣad</i>
<i>KeU</i>	—	<i>Kenopaniṣad</i>
<i>KU</i>	—	<i>Kāthopaniṣad</i>
<i>LS</i>	—	<i>Laghusaṅgraha</i>
<i>MaU</i>	—	<i>Maitrāyaṇi-Upaniṣad</i>
<i>MP</i>	—	<i>Mitaprakāśavivṛti</i>
<i>MU</i>	—	<i>Muṇḍakopaniṣad</i>
<i>NS</i>	—	<i>Naiṣkarmyasiddhi</i>
<i>NU</i>	—	<i>Nṛsiṃhottaratāpini-Upaniṣad</i>
<i>PD</i>	—	<i>Pañcadaśi</i>
<i>PU</i>	—	<i>Praśnopaniṣad</i>
<i>SB</i>	—	<i>Siddhāntabindu</i>
<i>SK</i>	—	<i>Sāṅkhyakārikā</i>
<i>SLS</i>	—	<i>Siddhāntaleśasaṅgraha</i>
<i>SS</i>	—	<i>Saṁkṣepaśārīraka</i>
<i>STK</i>	—	<i>Sāṅkhyatattvakaumudī</i>
<i>ŚU</i>	—	<i>Śvetāśvataropaniṣad</i>
<i>TU</i>	—	<i>Taittirīyopaniṣad</i>
<i>VM</i>	—	<i>Vanamālā</i>
<i>VP</i>	—	<i>Vedāntaparibhāṣā</i>
<i>US</i>	—	<i>Upadeśasāhasrī</i>



PART I  
INTRODUCTION

## INTRODUCTION

### SECTION I

#### VIDYĀRAṆYA — HIS DATE, IDENTITY AND WORKS

The most striking feature of the History of South India during the 14th century A.D. is the rise of the Vijayanagara empire which flourished for over two centuries. Five brothers — sons of a chieftain named Saṅgama were mainly responsible for building up the empire. They were Harihara, Kampa, Bukka, Marappa and Mudappa.

In the inscriptions relating to the emergence of the Vijayanagara empire, one name stands out inscribed in words of abundant praise and that is the name of Vidyāraṇya. According to tradition, Vidyāraṇya before taking up asceticism, was known as “Mādhava.” An inscription in the temple of Śrī Varadarāja at Kāñcī mentions that Mādhava was the son of Māyaṇa and Śrīmatī of the *Bhāradvāja*gotra. Sāyaṇa and Bhoganātha were his younger brothers. And one Śrikanṭhanātha was their preceptor.<sup>1</sup> The introductory verses of the work *Parāśaramādhaviya* — a commentary by Mādhava on Parāśara’s *Dharma-saṁhitā* corroborate the above particulars.<sup>2</sup> The three brothers were counsellors to the kings of the Vijayanagara empire at one time or other.

Apart from these two brothers — Sāyaṇa and Bhoganātha — Mādhava had a sister by name Siṅgale whose son was Lakṣmīdhara<sup>3</sup> — the author of the *Advaitamakaranda* who after taking up asceticism was known as “Kṛṣṇendrasarasvatī.”<sup>4</sup>

According to tradition, Mādhava in his later years became a *sannyāsin* and was named Vidyāraṇya. P. V. Kane, in his *History of Dharmaśāstra*, confirms the Mādhava-Vidyāraṇya identity by stating that the *Dharmaśāstra* work — *Vīramitrodaya* ascribes the commentary on the *Parāśaradharmasaṁhitā* composed by Mādhava



to Vidyāraṇya.<sup>5</sup> Rao Bahadur R. Narasimhachar, too, has established the identity of Mādhava and Vidyāraṇya in a convincing manner.<sup>6</sup>

Vidyāraṇya was closely associated with Vidyātīrtha and Bhāratīrtha. The text in an inscription on the Śringeri Plates of Harihara II (1337-1404 A. D.) — the son of Bukka — eulogises the sages Vidyātīrtha, Bhāratīrtha and Vidyāraṇya thus:

*vidyātīrthāt janimati śubhe bhāratīrthapadme  
nityavyaktādvayacidamṛtānandasaurabhyabhāji  
vidyāraṇyadyumaṇimahimoprāptalakṣmīvilāse  
bhūyo bhūyo viharati sukhī bukkabhūpālahamsaḥ.*<sup>7</sup>

P.V. Kane refers to a verse at the beginning of the work *Kālanirṇaya* by Mādhava which states that Vidyātīrtha, Bhāratīrtha and Śrikanṭha were the teachers of the former.<sup>8</sup> The inscription at the Varadarāja temple at Kāñcīpuram already referred to mentions Śrikanṭhanātha as the family preceptor of Mādhava. A study of the *Anubhūtiprakāśa* shows that Vidyāraṇya treats Vidyātīrtha as his chief *guru*. The following verse would testify to what we have said now.

*antaḥpraviṣṭaḥ śāsteti yo'ntaryāmi śrutīritaḥ  
so'smān mukhyaguruḥ pātu vidyātīrthamaheśvaraḥ.*<sup>9</sup>

Tradition has it that Sāyaṇa, the younger brother of Mādhava, had taken up asceticism earlier than Mādhava and was named Bhāratīrtha.<sup>10</sup>

Mādhava, who later became known as Vidyāraṇya, was often confounded with one Mādhavamantrin who too was a minister under the Vijayanagara emperors. But this Mādhava was the son of Cauṇḍa of Āṅgīrasagotra and was a disciple of Kāśīvilāsa Kriyāśakti, a Śaivite teacher.<sup>11</sup>

The name Kriyāśakti is mentioned along with the name of Vidyāraṇya in an inscription engraved in the Hosapalli copper plates in the following manner:

*tryambakapādāravindacañcarikeṇa mahānubhāvānām kriyāśakti-vidyā-  
raṇyaśrīcaraṇānām upadeśajanitatattvaprakāśakena...saṅgamasūnu-  
bukkarājatanayena harihareṇa.*<sup>12</sup>

The introductory verse of the commentary on the *Sūtasamhitā* states that the commentary is being composed by Mādhavamantrin, disciple of Kāśīvilāsa Kriyāśakti.

*śrīmatkāśīvilāśākhya-kriyāśaktiśasevinā  
śrīmattryambakapādābjasevāniṣṇātatejasā  
vedaśāstrapraṭiṣṭhātrā śrīmanmādhavamantriṇā  
tātparyadīpikā sūtasamhitāyāḥ viracyate.*

From this it is clear that the author of the commentary on the *Sūtasamhitā* is the Mādhavamantrin, a disciple of Kāśīvilāsa Kriyāśakti and who belongs to Āṅgirasagotra. He must be different from Mādhava-Vidyāraṇya of the *Bhāradvājagotra*.

Our author Vidyāraṇya had contributed much to every branch of Sanskrit Literature. Some of his works are:

Pūrvamīmāṃsā	:	<i>Jaiminiyanyāyamālā</i>
<i>Smṛti</i>	:	<i>Parāśaramādhaviya</i>
Astronomy and Astrology	}	<i>Kālanirṇaya</i> <i>Mādhaviyajyotiṣa</i> <i>Laghujātakaṭikā</i> <i>Sūryasiddhāntaṭikā</i>
Mantraśāstra	:	<i>Srīvidyārthadīpikā</i>
Music	:	<i>Śaṅgītasāra</i>
Advaitavedānta	:	<i>Anubhūtiprakāśa</i> <i>Aparokṣānubhūti-ṭikā</i> <i>Bṛhadāraṇyaka-vārtikasāra</i> <i>Jīvanmuktiviveka</i> <i>Pañcadaśī</i> <i>Vivaraṇapremeyasaṅgraha</i> Commentaries called <i>Dīpikā</i> on: <i>Aitareya</i> , <i>Chāndogya</i> , <i>Kaivalya</i> , <i>Nṛsiṃhottaratāpinī</i> and <i>Taittirīya Upaniṣads</i> .

The *Mādhaviyadhātuvṛtti* — a work on grammar is ascribed to Mādhava-Vidyāraṇya. Dr. K. Krishnamurti is of the view that this work was written by Sāyaṇa and named after Mādhava due to the former's reverence towards his elder brother. He substantiates<sup>13</sup> his stand by making a reference to the following verse in the above text:



*tena māyāṇaputreṇa sāyaṇena manīṣiṇā  
ākhyayā mādHAVIYEYAM dhātuvṛttirviracyate.*

In the same way Dr. Krishnamurti ascribes the authorship of *Sarvadarśanasamgraha* to Mādhava, the son of Sāyaṇa.<sup>14</sup> Anantalal Thakur, however, is of the view that the author of this work is one Cinnabhaṭṭa.<sup>15</sup>

The *Śaṅkara-digvijaya* is another work ascribed to Mādhava. Referring to this, Professor S. S. Suryanarayana Sastri observes:

Unfortunately this work is unreliable even in respect of its professed authorship. The work jumbles together a number of writers of various periods without any consideration for genuine chronology...<sup>16</sup>

We may conclude this account by saying that the literary activity of our author flourished during the second and third quarters of the 14th century A.D.

We shall now give a brief description of the text — *Anubhūti-prākāśa* and its commentaries.

#### *The Anubhūtiprakāśa and its Commentaries*

The text *Anubhūtiprakāśa* is a metrical exposition of the Philosophy of the *Upaniṣads* in twenty chapters. The *Upaniṣads* which are taken up for exposition are as follows:

- |                             |                                       |
|-----------------------------|---------------------------------------|
| 1. <i>Aitareyopaniṣad</i>   | 7. <i>Maitrāyaṇīyopaniṣad</i>         |
| 2. <i>Taittirīyopaniṣad</i> | 8. <i>Kāthopaniṣad</i>                |
| 3. <i>Chāndogyaopaniṣad</i> | 9. <i>Śvetāśvataropaniṣad</i>         |
| 4. <i>Muṇḍakopaniṣad</i>    | 10. <i>Bṛhadāranyakopaniṣad</i>       |
| 5. <i>Praśnopaniṣad</i>     | 11. <i>Kenopaniṣad</i>                |
| 6. <i>Kauṣītakyupaniṣad</i> | 12. <i>Nṛsimhottaratāpinyupaniṣad</i> |

The details regarding these *Upaniṣads* and the chapters in the respective *Upaniṣads* that are taken up for discussion have been given as prologue to each chapter of the *Anubhūtiprakāśa* in the Second Part of this work.

Our author has not taken up for discussion the *Māṇḍūkyaopaniṣad* and the *Īśāvāsyopaniṣad*, as the teachings of these two texts find full expression in the *Nṛsiṃhottaratāpinyupaniṣad* and the *Bṛhadāraṇyakopaniṣad*, respectively. On the whole, our author has dealt with twelve *Upaniṣads* in twenty chapters. This work, extensive in length and profound in content, has been commented upon by two authors, Śivarāmāśrama and Kāśīnātha Śarma.

The commentary by Śivarāmāśrama is entitled "*Ādarśa*." It is not yet published and is available in a single manuscript at the Institute of Advanced Study of World Religions, USA. This is incomplete and extends upto the eighth chapter of the *Anubhūtiprakāśa*.

Another commentary by Kāśīnātha Śarma is known as *Mitaprakāśavivṛti*. This commentary is complete and was published along with the text at Varanasi in 1923-1924.

These two commentaries are written in a clear and simple style and identify the Upaniṣadic passages which the verses of the *Anubhūtiprakāśa* seek to explain. These have been extremely helpful in the understanding of the text of the *Anubhūtiprakāśa*. Of these two, the one by Kāśīnātha Śarma seems to be later. We do not have any other information about the authors of these two commentaries.

There is a recent Sanskrit commentary on the *Anubhūtiprakāśa* entitled *Śrutisaṃyojinī* by Śrī R. Muthukṛṣṇa Śāstri of Śrī Kāñcī Kāmakoti Maṭha. It has been published by the Advaita Sabhā, Tiruchirapalli in the year 1984. The author has identified the Upaniṣadic texts that are discussed in the verses of the *Anubhūtiprakāśa*. He has also explained the meanings of important words of the verses and this has been of immense help in translating the text into English.

In the following pages we shall deal with the concepts of Advaita as expounded by Vidyāranya in the present treatise.



## NOTES

1. *Epigraphia Indica*, Vol. III pp. 118-9. See: *Vidyāranya* (prepared by the Uṭṭāṅkita Vidyāranya Trust), Bharatiya Vidya Bhavan, Bombay, 1985, Vol. I, p. 34.

2. Parāśara's *Dharmasamhitā* with the commentary of Mādhavācārya, Vol. I, Part I, by Vaman Sastri Islampurkar, Bombay Sanskrit & Prākṛt Series, Vol. No. XLVII, Introductory Verses 6 and 7.

3. Annual Reports of the Archaeological Survey of India for 1907-1908, p. 245.

4. Government Oriental Manuscripts Library, Madras, Ms. No. R. 1424.

5. P. V. Kane: *History of Dharmaśāstra*, Bhandarkar Oriental Research Institute, Poona, 1930, Vol. I, p. 378.

6. *Indian Antiquary*, Vol. 45, pp. 1-6, 17 ff.

7. *Mysore Archaeological Report*, 1933, pp. 138 ff.

See *Vidyāranya*, Bhāratīya Vidya Bhavan, Bombay, 1985, Vol. I, p. 113.

8. *History of Dharmaśāstra*, pp. 376-77.

9. *AP*, 12.120.

10. *Vidyāranya*, p. 69.

11. *Epigraphia Carnatica*, Vol. VII, Shikarpur 281 dated 15th Nov. 1368; and Vol. VIII, Sorab No. 375 dated 11th Feb. 1347.

See also P. V. Kane: *History of Dharmaśāstra*, pp. 380-81.

12. *Journal of the Bombay Historical Society*, Vol. I, No. 2, pp. 121 ff.

See also: *Vidyāranya*, p. 98.

13. K. Krishnamurti: *Subhāṣitasudhānidhi* of Sāyaṇa, p. 18.

14. *Ibid.*

15. *Adyar Library Bulletin*, Vol. 25, 1961, p. 524.

16. S. S. Suryanarayana Sastri: *The Śivādvaita of Śrīkaṇṭha*, University of Madras, 1972, pp. 10-11.

## SECTION II

## THE NATURE OF REALITY

According to the *Upaniṣads*, there are two categories—*dṛk* and *dṛśya* or spirit and matter. The former is threefold as Brahman, God and the individual soul, while the latter is twofold as *māyā* or *avidyā* and its effect—the phenomenal world. The Advaita Vedānta considers that God, soul and the world are not distinct realities, but are only seeming diversifications of the transcendental reality—Brahman through *māyā* or *avidyā*.

The transcendental reality is sometimes referred to in the *Upaniṣads* as “the all-pervading principle” and is designated as “Brahman”;<sup>1</sup> and at other times it is referred to as “the inner self of the individual soul” and is designated as “Ātman”.<sup>2</sup> The major texts of the *Upaniṣads* like “*aham brahmāsmi*”<sup>3</sup> convey the non-distinction between the two.<sup>4</sup>

Brahman and Ātman are referred to in the *Upaniṣads* in the following way:

The *Taittirīya* text: “That from which these beings arise, That from which they derive their existence and manifestation, and That into which they lapse back at the time of dissolution—seek to know That, That is Brahman”<sup>5</sup> and the *Chāndogya* text: “It possesses desires which come true and purposes which come true,”<sup>6</sup> convey Brahman as associated with attributes such as the characteristics of being the cause of the world, etc. But another verse in the *Taittirīya* text: “Brahman is real, consciousness, and infinite”<sup>7</sup> and the *Bṛhadāraṇyaka* text: “Brahman is consciousness and bliss”<sup>8</sup> convey Brahman as pure, consciousness and bliss.

In the same way, the *Bṛhadāraṇyaka* texts: “The self moves to both the states of waking and dream like a large fish which swims alternatively to both banks of a river”<sup>9</sup> and “This self hastens to the state of deep sleep like a falcon which roaming in the sky becomes tired and makes for its nest”<sup>10</sup> speak of the self as the experient of the three states of waking, dream and deep sleep. The *Upaniṣadic* text: “The self is (transparent) like water; it is self-luminous consciousness, one and free from any duality”<sup>11</sup> conveys the self (Ātman) to be self-luminous consciousness and non-dual.



There are certain texts which convey Brahman by negating all phenomenal elements. For example, "It is neither gross, nor subtle...it is without eyes or ears..." etc.,<sup>12</sup> speak of Brahman as free from all phenomenal elements; further, "Not this, Not this"<sup>13</sup> negates earth, water, fire, air, and space in Brahman. Another text of the *Bṛhadāraṇyaka* "This Ātman is not this, not this,"<sup>14</sup> negates everything in Ātman.

The author of the *Brahma-sūtras* in the aphorisms, *na sthānato'pi parasya ubhayalingam sarvatra hi*<sup>15</sup> and *tadguṇasāratvāttu tadvyapadeśaḥ prājñavat*,<sup>16</sup> states that pure consciousness constitutes the essential nature of Brahman and Ātman, and the characteristics of being the source of the world and the experient of the objects of the world are only adventitiously presented in it through *māyā* or *avidyā*. Following this, our author states that Brahman which is described in the *Upaniṣads* as real, consciousness and infinite acquires the characteristic of being the cause of the world, that is, it attains to the status of God owing to its association with *māyā*.<sup>17</sup> In the same way, pure consciousness, when associated with the body-mind complex attains to the status of the individual soul endowed with the characteristic of being the experient of the world of objects.<sup>18</sup> Thus the *Upaniṣadic* texts which speak of Brahman as "the cause of the world" do refer to God who is a complex of Brahman and *avidyā*. In the same way, the *Upaniṣads* which speak of Brahman-Ātman as the experient of the world of objects do refer to the individual soul which is a complex of Brahman and mind which is the predominant factor in the body-mind complex. The *Upaniṣadic* texts which speak of Brahman and Ātman as pure consciousness refer to the essential nature of God and the individual soul. And the negative texts affirm the attributeless nature of the pure consciousness.

It may be added here that God and soul are respectively the primary meanings of the terms *tat* and *tvam* in the text "*tat tvam asi*" or *brahma* and *aham* in the text "*aham brahmāsmi*." The secondary meaning of the term *tat* or *brahma* is pure consciousness and it is designated by the term "Brahman" and that of the terms *tvam* or *aham* too is pure consciousness which is designated by the term "Ātman." The text as a whole conveys the identity of the secondary meanings of the two terms which is the partless ultimate.



The pure consciousness which is referred to as "Ātman or Brahman" is declared in the section entitled *Jyotirbrāhmaṇa* in the *Bṛhadāraṇyakoṇiṣad* as self-luminous in nature.<sup>19</sup> It is self-luminous in the sense that it does not depend upon any other factor for its manifestation. This view seems to be opposed to the teaching of another text of the *Bṛhadāraṇyaka* "I ask about that *Puruṣa* who could be known only from the *Upaniṣads*"<sup>20</sup> which states that the *Upaniṣads* constitute the *pramāṇa* in respect of Brahman-Ātman.

Our author resolves the above contradiction, apparent as it is, by stating that Brahman-Ātman is self-luminous and the *Upaniṣads* are *pramāṇas* in respect of it by merely removing *māyā* that conceals its true nature. They do not manifest it. The self-luminous character of the latter would be lost only when the *Upaniṣads* manifest it. We shall explain this in detail, in the sequel.

In order to understand the role of the *Upaniṣads* in respect of Brahman, it is essential to know the theory of perception according to Advaita. Advaita holds that when a sense-organ, for example sense of sight, comes into contact with an object, say a pot, then mind too comes out through the sense of sight, reaches the place of the pot and undergoes modification in the form of pot. This modification is known as *vytti* or mental state. According to the fundamental position of Advaita, every object is superimposed upon the pure consciousness conditioned by it (object). The latter is concealed by *tālāvidyā* or modal ignorance which is only a derivative of primal nescience, namely, *māyā*. This point is discussed in the section on the *Doctrine of Māyā* in the sequel.

The *vytti* in the form of the object (pot) is inspired by the reflection of pure consciousness in it. It is known as "the cognition of pot." Thus, according to Advaita, cognition of an object is neither the pure consciousness nor the mental state but a complex of the two. The element of consciousness present in the mental state is known as "*phala*." The mental state inspired by the reflection of consciousness in it removes the *tālāvidyā* present in the consciousness conditioned by the object first. When the *tālāvidyā* is removed, the object comes into direct contact with the element of consciousness which is now free from *tālāvidyā*,



and which is termed "*phala*". And it manifests the pot. The pot is referred to as *viṣaya* on the ground that it is in direct contact with the consciousness which is conditioned by it and which has become free from *tūlāvidyā*. Thus the pot first comes within the range of *vyrtti* and then it comes into contact with *phala*. In other words pot is both *vyrttiyāpya* and *phalavyāpya*. It must be noted here, that pot is termed *viṣaya* or an object as it is *phalavyāpya*.<sup>21</sup>

The *Upaniṣads* give rise to a mental state in the form of Brahman-Ātman in the case of an aspirant whose mind is free from all false notions. And Brahman-Ātman is reflected therein. The complex of the mental state and the pure consciousness is known as "the knowledge of Brahman."<sup>22</sup> "The mental state inspired by the reflection of pure consciousness, that is, Brahman-Ātman removes the primal nescience that is present in the latter which thus comes within the range of *vyrtti*. The consciousness element in the *vyrtti* which is known as "*phala*" is not at all required to reveal Brahman-Ātman, as the latter would manifest of its own accord when *avidyā* is removed. Thus Brahman does not come within the range of *phala*. Since Brahman is not revealed by *phala*, the consciousness element in the mental state arising from the *Upaniṣads*, it is not an object.

It follows from the above that every object is manifested following the manifestation of the consciousness conditioned by it through the removal of the *tūlāvidyā*. Our author states that it is with this in view the *Upaniṣadic* text states: "Following the manifestation of the Consciousness, there is the manifestation of every object."<sup>23</sup>

Thus when it is said in the *Upaniṣads* that Brahman is self-luminous what is meant is that it is not characterised by the *phala*. And when it is said that the *Upaniṣads* are the *pramāṇa* in respect of Brahman what is meant is that the mental state arising from the *Upaniṣads* is necessary in order to remove *avidyā* concealing Brahman, thus enabling the latter to manifest of its own accord. The *Upaniṣads* attain to the status of a *pramāṇa* in respect of Brahman, not by manifesting it but only by removing *avidyā* present in Brahman. Since Brahman is not manifested by the *Upaniṣads*, its self-luminous character is not lost.



It follows from the above that an object may be characterised as known if it comes within the range of *phala*. And an object may be characterised as unknown, if there is no mental state in regard to it. Brahman does not come within the range of *phala* and hence it could not be characterised as known. It, however, comes within the range of *vytti* and so it cannot be characterised as unknown. Thus it is different from being known and unknown. It is in this sense that the text of the *Kenopaniṣad*, "*anyadeva tadviditāt aviditādadhi*,"<sup>24</sup> must be understood.

Brahman thus is self-luminous as it comprehends everything, is not comprehended by any factor but manifests of its own accord.<sup>25</sup> The *Upaniṣads* constitute the *pramāṇa* in respect of it by merely removing *avidyā* present in it by giving rise to a mental state in respect of it.

We shall now discuss as to how the *Upaniṣads* convey or give rise to a mental state in the form of Brahman. Our author states that the words of the *Upaniṣads* cannot convey Brahman through primary signification. This is so because Brahman is devoid of relation, a universal, an attribute or an activity. In ordinary experience, we find that words, like a king's servant, convey the sense of a servant in whom there exists the relation of being a servant to a king. The word 'cow' conveys the sense of the animal cow, through the universal 'cowness' present in the animal. The expression 'blue lotus' conveys the sense of a lotus through the medium of the quality of the blue colour present in the lotus. The word 'cook' conveys the sense of a person in whom there is the activity of cooking. Thus the primary signification is a power that is present in a word through which the latter conveys a sense which has a relation, a universal, a quality or an activity. Brahman-Ātman being of the nature of pure consciousness does not have any of the above media. Hence it cannot be conveyed through primary signification. Our author sums up the whole position thus:

In ordinary experience, relation, or quality, or activity or universal serves as the basis through which a word could give rise to its sense. None of the above media is present in Brahman. Hence Brahman cannot be primarily signified.<sup>26</sup>



It must, therefore, be held that the words of the *Upaniṣads* convey Brahman-Ātman through secondary signification, which is the power that is present in a word through which the latter conveys a sense different from but related to its primary meaning. It is of three kinds: (i) *jahallakṣaṇā* (ii) *ajahallakṣaṇā*, and (iii) *jahad-ajahallakṣaṇā*.

Of these, *jahallakṣaṇā* is the power of a word through which a word completely abandons its primary sense and conveys another sense different from but related to the latter. In the expression *gaṅgāyām ghoṣaḥ*, the word *gaṅgā* leaves out its primary sense, namely, the current of the river and conveys the sense of banks that is related to the primary sense. The power through which the word *gaṅgā* does so is known as *jahallakṣaṇā*.

In the expression, "The red (horse) runs" the word "red" retains its primary meaning of redness and conveys the sense of horse which is different from but related to the latter. The power through which the word "red" conveys this sense is known as *ajahallakṣaṇā*.

In the sentence, "This is that Devadatta," the primary meanings of the words "this" and "that" are Devadatta related to the present time and a particular place and Devadatta related to the past time and a different place. Any identity between the two is impossible. Hence the words "this" and "that" abandon a part of their primary senses, namely, the spatial and temporal relation and convey another part, namely, the person-in-himself. This power through which the words "this" and "that" abandon a part of their primary meanings and convey another part is known as *jahadajahallakṣaṇā*.

Now the question arises as to what kind of secondary signification can be adopted in the case of the words *tat* and *tvam* in the text "*tat tvam asi*." We have already said that the primary meanings of the words *tat* and *tvam* are God and the individual soul, respectively; and pure consciousness is their secondary meaning.

The adoption of a specific kind of secondary signification depends upon the nature of God and the individual soul. The latter is discussed in detail in the Section on God, Soul and the Witness-self in the present work.



Our author in the present treatise advocates what is known as "*pratibimba-vāda*", according to which God and soul are the reflected images of the pure consciousness in *avidyā* and mind, respectively. God and soul are complex entities. Each one involves the element of consciousness and the elements of *avidyā* and its characteristics or mind and its characteristics. The element of consciousness in the reflected image is none other than the original upon which the relation of *avidyā* and its characteristics or the relation of mind and its characteristics are illusorily presented. The words *tat* and *tvam* through *jahada jahallakṣaṇā* leave out a part of their primary senses, namely, the relation of *avidyā* and its characteristics and the relation of mind and its characteristics, respectively, and convey another part of their primary senses, namely, the element of consciousness. The sentence as a whole conveys the identity of the pure consciousness.

There is another view which holds that God and soul are delimited entities. This view is known as "*avaccheda-vāda*", according to which *avidyā* and mind are delimiting factors, and the consciousness is the delimited entity. God and soul are complex factors. The words "*tat*" and "*tvam*", through *jahada jahallakṣaṇā* abandon a part of their primary meanings, namely, the limiting adjuncts and their characteristics and convey another part, the element of consciousness. And the text as a whole conveys the identity of the pure consciousness.

There is yet another view known as "*ābhāsa-vāda*". It is the same as the *pratibimba-vāda* but differs from it in the interpretation of the nature of the reflected image. God and soul are reflected images of the pure consciousness in *avidyā* and mind. The reflected images are totally different from the original and are indeterminable. No part of them is true. They are superimposed upon the pure consciousness which serves as the original. The words "*tat*" and "*tvam*", through *jahallakṣaṇā*, totally abandon the primary meanings of God and the individual soul—the reflected images which are indeterminable entities and convey the pure consciousness which serve as their substratum,



The *ābhāsa-vāda* is interpreted in a slightly different manner. God and the soul are indeterminable entities by being reflected images. And they are falsely identified with the original consciousness and hence they are viewed as the source of the universe and as the experient of the world, respectively. God and soul are thus complex entities and according to this interpretation of the *ābhāsa-vāda*, the words "tat" and "tvam", through *jahada jalhal-lakṣaṇā*, leave out the indeterminable element and convey the consciousness element. Śrī Madhusūdana Sarasvatī advocates this view in his *Siddhāntabindu*.<sup>27</sup>

In his *Pañcadāsī*, our author advocates a particular view according to which the consciousness conditioned by the subtle and the gross body is known as "*kūṭastha*", and the consciousness that transcends the subtle and the gross body is Brahman. God is the consciousness reflected in *māyā* which is present in Brahman and the soul is the reality that is reflected in mind which is the predominant factor in the subtle body that is present in the *kūṭastha*.

The reflected images are admitted to be indeterminable by Vidyāraṇya in the text *Pañcadāsī*. Hence God and soul being reflected images are indeterminable. And the text *tat tvam asi* must be interpreted like the statement "[what was mistaken for] a post, is a man." The words constituting this sentence stand in appositional relation to each other. This appositional relation need not necessarily be in the view of identity. It could be in the view of sublation too. The import of this statement, therefore, is: "What appeared to be a post is only a man and there was really no post." Thus the notion of the post is destroyed when the man is known to be a man. In the same way, the text "I am Brahman" means that what appears to be an individual soul is only *kūṭastha* and there is really no entity as individual soul. In other words, the import of the text "I am Brahman" is the absence of the individual soul in *kūṭastha* which is identical with Brahman. This sense is technically known as "*bādha*" and the appositional relation that exists between "I" and "Brahman" is in the view of *bādha*.<sup>28</sup>

Our author does not discuss the mode of interpretation of the major texts of the *Upaniṣads* in the present treatise. We have dealt with this here in order to complete our account on the nature of reality. To sum up, Brahman is non-dual. It appears as God, soul and the world through *māya* or *avidyā*. In relation to *avidyā* and its product, the world, it is viewed as *sākṣī*, too. The nature of God, soul and the *sākṣī* we shall discuss in the following section.

## NOTES

- |                              |                                   |
|------------------------------|-----------------------------------|
| 1. <i>CU</i> , 6-2-1.        | 16. <i>Ibid</i> , 2.3.29.         |
| 2. <i>BU</i> , 4.3.7         | 17. <i>AP</i> , 19.18.            |
| 3. <i>Ibid</i> , 1.4 10      | 18. <i>Ibid</i> , 13, 213-215.    |
| 4. <i>AP</i> , 13.220; 17.84 | 19. <i>BU</i> , 4-3-14.           |
| 5. <i>TU</i> , 3-1-1.        | See: <i>AP</i> , 18.108 ff.       |
| 6. <i>CU</i> , 8.1.5.        | 20. <i>BU</i> , 3-9-26            |
| 7. <i>TU</i> , 2.1.          | 21. <i>AP</i> , 10-33 ff; 17-119. |
| 8. <i>BU</i> , 3.9.28        | 22. <i>Ibid</i> , 13, 215-216.    |
| 9. <i>Ibid</i> , 4-3-18.     | 23. <i>Ibid</i> .                 |
| 10. <i>Ibid</i> , 4-3-19.    | 24. <i>KeU</i> , 1-4.             |
| 11. <i>Ibid</i> , 4-3-32.    | See: <i>AP</i> , 19.41.           |
| 12. <i>Ibid</i> , 3-3-8.     | 25. <i>AP</i> , 17-129.           |
| 13. <i>Ibid</i> , 2.3.6.     | 26. <i>Ibid</i> , 8-35; 19-38.    |
| 14. <i>Ibid</i> , 4-4-22.    | 27. <i>SB</i> , p. 221.           |
| 15. <i>BS</i> , 3.2.11.      | 28. <i>PD</i> , 8, 42-44.         |



## SECTION III

ĪŚVARA, JIVA AND SĀKṢI  
(GOD, SOUL AND THE WITNESS-SELF)

The nature of the individual soul is explained on the analogy of the reflection of the moon and that of the pot-conditioned ether in the following two texts of the *Brahmabindūpaniṣad*:

"The one self appears to be many in different bodies like the one moon which appears to be many in water (filled up in several vessels)"; and,

"As when a pot is moved the pot alone is moved and not the ether enclosed in the pot, so too, is the analogy of the individual soul with the ether."<sup>1</sup>

The passage in the *Bṛhadāraṇyakopaniṣad* and the *Kāthopaniṣad*, namely, "In each and every limiting adjunct, Brahman undergoes reflection"<sup>2</sup> explains the nature of the individual soul as a reflection of Brahman in the limiting adjuncts.

The author of the *Brahma-sūtras*, in the aphorisms *ābhāsa eva ca* and *ata eva ca upamā sūryakādivat*,<sup>3</sup> speaks of the nature of the individual soul as a reflected image.

The first aphorism means that the individual soul is only (*eva*) a reflection of Brahman (*ābhāsa*) and not Brahman itself.

The second aphorism means: the sun is a limited entity and is composed of parts. Hence it could undergo reflection in water filled in several vessels. But Brahman is infinite and is partless. How could it undergo reflection?

It is answered that in the case of the reflection of the sun, three factors are noticed, namely, presence in the limiting adjuncts, appearance in a different manner (that is, as associated with the characteristics of the limiting adjuncts), and appearance as many. These three factors are noticed in the case of Brahman too when it is associated with the limiting adjuncts, namely, several psycho-physical organisms. Taking into consideration these factors, the appearance of Brahman as the individual soul is compared to the reflection of the sun, etc.

The above interpretation of the aphorism is adopted by our author when he explains the meaning of the *Bṛhadāraṇyaka* text, "The self has entered into the body up to the tip of the nails,"<sup>4</sup> in the present treatise.<sup>5</sup>

In the aphorism, *amśo nānāvyaṇṇapadeśāt*, etc.,<sup>6</sup> the author of the *sūtras* explains the nature of the individual soul as a delimited entity. This aphorism means: the individual soul is a part *as it were* of Brahman. It is because the Upaniṣadic text, "He who controls the soul from within,"<sup>7</sup> speaks of the difference between the individual soul and Brahman by emphasizing the relation of 'the one who is controlled and the one who controls' between the two. Brahman is partless and so there cannot be any real part of it. Hence it must be viewed as a part, *as it were*, of Brahman just as a spark is a part, *as it were*, of fire. In this aphorism the individual soul is explained as a delimited entity.

Thus the Upaniṣadic texts and the *Brahma-sūtras*, in explaining the nature of the individual soul, use the analogy of reflection (*pratibimba*) as well as delimitation (*avaccheda*). Śrī Śaṅkara, too in his works uses the analogy of reflection and pot-conditioned ether to explain the nature of the individual soul.<sup>8</sup>

Advaitic writers of the post-Śaṅkara period adopted one of the above two theories and ranked themselves as *pratibimbavādins* or *avaccheda-vādins*.

According to the *pratibimba-vāda*, the reflected images of Brahman in *avidyā* that is identical with *māyā* and mind are God and the individual soul, respectively. Sureśvara<sup>9</sup> and Sarvajñātman<sup>10</sup> hold this view. It must be noted here that this view is also adopted by our author<sup>11</sup> and he cites the text, "The individual soul has the effect (that is, mind) as its adjunct, while God has the cause (that is, *avidyā*) as His adjunct,"<sup>12</sup> as the authority. This text is from the *Śukarahasyopaniṣad*.<sup>13</sup>

The above view is not favoured by Prakāśātman on the following ground: the nature of the reflecting medium is such that it will present its characteristics upon the reflected image. *Avidyā*, the reflecting medium, as we shall see in the next chapter, has a two-fold power of concealing the true nature of Brahman and revealing it as something else. Hence, *avidyā* will exert its



former power of concealing the true nature of Brahman as different from God, the reflected image. As such, God would cease to be omniscient. It is because of this difficulty, Prakāśātman does not favour this view that God is a reflected image in *avidyā*. In contrast, he holds the view that the reflected image of Brahman in the complex of *avidyā* and mind is the individual soul. As related to the limiting adjunct and the reflecting medium, Brahman acquires a new characteristic of being an original (*bimbatva*). It is Brahman which is endowed with the characteristic of being an original that is God. Thus, according to Prakāśātman, the individual soul alone is a reflected image, while God is pure consciousness that is associated with the characteristic of being an original.<sup>14</sup> It may be added here that Sarvajñātman must have felt the logical difficulty in viewing God also as a reflected image and so he too advocates<sup>15</sup> the view adopted by Prakāśātman.

To sum up this part of the discussion: according to Sarvajñātman and Prakāśātman, the individual soul is a reflected image, while God is the pure consciousness that serves as the original. According to Sureśvara and our author, God is a reflected image of pure consciousness in *avidyā*, identical with *māyā*, and the individual soul is a reflected image of pure consciousness in mind.

Sarvajñātman and Prakāśātman consider that a reflected image is none other than the original one with certain properties falsely superimposed upon the latter. For example, the reflected face inside a mirror is identical with the prototype or original face upon the shoulders. Because of the defect, namely, proximity of certain features, such as facing oneself, being located inside the mirror, and difference as prototype and image are falsely attributed to the original. These factors constitute what is known as "*pratibimbatva*" and the latter is indeterminable and the face associated with it is *pratibimba*. While the element of face in the *pratibimba* is real, *pratibimbatva* is indeterminable. This is the view held by Padmapāda in his *Pañcapādikā*<sup>16</sup> and Prakāśātman in his *Vivaraṇa*.<sup>17</sup> This view is known as *pratibimbavāda*. And the significance of this is explained by Brahmānanda in his *Nyāyaratnāvalī*, a commentary on the *Siddhāntabindu* of Śrī Madhusūdana Sarasvatī thus:



The reflected image as such is identical with the original, while the state of reflection is indeterminable. This view advocated in the *Vivaraṇa* is known as *pratibimbavāda*.<sup>18</sup>

Vidyāraṇya is of the view that the reflected image cannot be identical with the original. It is because in the original face certain parts like eye-balls, etc., are not directly perceived while in the reflected face these are perceived. And an entity wherein certain parts are not directly perceived can never be identical with an entity where all parts are clearly perceived. Hence the reflected face must be different from the prototype and is indeterminable as such. This theory is known as *ābhāsa-vāda*.<sup>19</sup> According to this theory, a reflected image is totally indeterminable. No part of it is true. The individual soul, being a reflected image is indeterminable. Being indeterminable, it is not entitled for liberation. Vidyāraṇya gets over the difficulty by admitting another variety of consciousness called the "*kūṭastha*" over and above the individual soul which is a reflected image.

In the section entitled *Citrādīpaṇḍarakaṇa*, in the *Pañcadaśī*, Vidyāraṇya states that the pure consciousness is the substratum of the gross and the subtle body. It is conditioned by the latter two. The conditioned reality is *kūṭastha*.<sup>20</sup>

The subtle body wherein mind is the predominant factor is superimposed on the *kūṭastha*. The latter gets itself reflected in mind and the reflected image is the individual soul subject to transmigration.<sup>21</sup>

The pure consciousness that transcends both the subtle and the gross body is known as "Brahman."

*Māyā* is present in Brahman and the latter gets itself reflected in it. And the reflected image is God.<sup>22</sup>

Thus Vidyāraṇya maintains that God and the individual soul are reflected images of Brahman and *kūṭastha* in *māyā* and mind, respectively. He further maintains that the individual soul, which is a reflected image, is superimposed upon *kūṭastha*, just as silver is superimposed upon shell.<sup>23</sup> And the individual soul is the content of the cognition "I".<sup>24</sup> It is the *kūṭastha* that is entitled for liberation.



In the history of Advaita Vedānta, Sureśvara is well-known as an *ābhāsavādin*.<sup>25</sup> The method of interpretation of the major-texts of the *Upaniṣads* according to this theory has been explained in the Section on *The Nature of Reality*.

It may be added here that Śrī Śaṅkara, in his commentary on the *Chāndogyaopaniṣad*, advocates the *ābhāsavāda*.<sup>26</sup> Our author, too in one place refers to the ego-principle, that is, the individual soul as indeterminable.<sup>27</sup> But elsewhere he states:

"There is no difference between the reflected image and the one that undergoes reflection in their essential nature."<sup>28</sup>

This is precisely the *pratibimbavāda*.

Vācaspatimiśra advocates *avaccheda-vāda*. He does not favour the theory of reflection of pure consciousness on the ground that reflections are always possible in the case of objects which possess colour. Pure consciousness is not conditioned by colour and hence it cannot undergo reflection. Hence he argues that Brahman, the ultimate reality, appears as if conditioned by *avidyā*. The individual soul is Brahman that is conditioned by *avidyā*, while God is Brahman that transcends *avidyā*. The individual soul is the substratum of *avidyā*, while God is the content of *avidyā*.<sup>29</sup>

It may be added here that our author, too, in the present treatise speaks of the individual soul as a conditioned or delimited entity.<sup>30</sup> But it must be noted that he considers the individual soul to be Brahman delimited by mind and God to be Brahman delimited by *avidyā*. And this view of his is based upon the *Sukarahasyopaniṣad* cited earlier, namely, "The individual soul has the effect (that is, mind) as its adjunct, while God has the cause (that is, *avidyā*) as His adjunct." In this Upaniṣadic text, there is no reference to the soul and God, either as reflection or a delimited entity. It is because of the absence of any such specific reference, our author considers that the soul and God may be viewed as reflected images or as delimited entities.

To sum up, according to our author, Brahman, conditioned by or reflected in mind, is the individual soul and Brahman, conditioned by or reflected in *avidyā*, is God. The reflected image is identical with the original.



The individual soul is an agent.<sup>31</sup> And agency is not real in its case. If it were real, it cannot be obliterated by any means. Hence liberation which consists in the removal of agency, etc., would be impossible. So agency must be admitted to be illusory. The individual soul, by falsely identifying itself with mind, which has the characteristics of agency, has the wrong notion that it is an agent.<sup>32</sup> And the false identification is brought about by *avidyā*.<sup>33</sup>

### *The Concept of Sākṣī*

Our author argues that an eternal consciousness, *sākṣī* must be admitted as different from the empirical cognition and the individual soul on the following grounds:

(i) There is the perceptual knowledge of the rise of a mental state, its destruction, and its difference from other mental states. This perceptual knowledge cannot be another mental state. It is because if we admit a mental state, in respect of the antecedent mental state, then the former must be admitted to be originated. And an object cannot be admitted to be originated unless it is known to be so. Thus the mental state in respect of the antecedent mental state, in order that it may be admitted to be originated must be known. This means that it must become the content of another mental state. And so on *ad infinitum*. Hence we must admit that the perceptual knowledge of the rise, etc. of a mental state is an eternal consciousness known as "*sākṣī*."<sup>34</sup>

(ii) In the state of waking and dream, there never arises any doubt as regards the existence of the *aham̐padārtha* or the individual soul. The *aham̐padārtha* is a blend of the gross form of mind and the pure consciousness. In the state of deep sleep the *aham̐padārtha* exists but it is not determinately perceived as "I" because of the absence of mind then. In that state, there is the blend of the subtle form of mind and the pure consciousness. When one comes back to the waking state from that of deep sleep, one does not have any doubt in the form "whether I existed or not." From this it is clear that in the state of deep sleep too there is the absence of doubt regarding the existence of *aham̐padārtha*. In order to explain the absence of doubt all the time in respect of the existence of *aham̐padārtha*, we must admit that it is in contact with knowledge all the time and is manifested by that



knowledge. The knowledge that exists all the time cannot be a mental state which is subject to origination and destruction, but could only be the eternal consciousness which is known as *sākṣi*.

Having this in view, our author states:

"The individual soul which is a reflected image of consciousness in mind is manifested by the witness-self."<sup>35</sup>

Having proved the existence of the witness-self, our author argues that it must be admitted as eternal on the following ground:

The state of being a knower lacks correspondence (object) in the state of deep sleep. It is manifested by the witness-self. The witness-self, however, lacks no correspondence. If it is said that the witness-self too lacks correspondence, then we must admit another witness-self to comprehend the lack of correspondence and for the lack of correspondence of that witness-self too, we must admit another one, and so on *ad infinitum*. Hence it must be held that the witness-self does not lack correspondence.<sup>36</sup>

Having thus proved the existence of *sākṣi*, apart from the individual soul and the empirical cognition, and having further proved that it is eternal, our author explains its nature on the basis of the following Upaniṣadic text:

*tayoḥ anyañ pippalam svādu atti  
anaśnan anyañ abhicākaśiti.*<sup>37</sup>

This text means that of the two entities that remain in the body, one (*anyañ*), that is, the individual soul appropriately experiences (*svādu atti*) the fruit of its deeds (*pippalam*); the other (*anyañ*), that is, the witness-self manifests itself directly as the witness of mind, etc., (*abhicākaśiti*) without experiencing the fruits of actions (*anaśnan*). The two terms "*anaśnan*" and "*abhicākaśiti*" give the definition of "*sākṣi*" as a non-agent and of the nature of consciousness.

What all this means is that the reflected image of the pure consciousness in mind is the individual soul and the pure consciousness that transcends the mind is the witness-self. It is Ātman and it is identical with Brahman.<sup>38</sup> Our author affirms this view by saying:



"Having distinguished the witness-self, the original from the reflected image and mind, one should know that it is Brahman."<sup>39</sup>

Elsewhere he states that the witness-self is the pure consciousness that transcends the gross and the subtle body.<sup>40</sup>

In the first *adhyāya* of the present treatise, our author, however, makes a two-fold classification of *sākṣī* as *jīva-sākṣī* and *Īśvara-sākṣī*. *Jīva* or the individual soul is the consciousness immanent in mind and *jīva-sākṣī* is the consciousness that transcends the mind. Since minds are many, the *jīvas* and the *jīva-sākṣī* also are many. According to this view, *jīva-sākṣī* is exclusively related to each and every *jīva*. It manifests the *jīva*, the mind and its modes, the origination, sustenance and the dissolution of the dream world.<sup>41</sup> God or *Īśvara* is the consciousness immanent in *māyā*, and *Īśvara-sākṣī* is the consciousness that transcends *māyā*. *Īśvara*, that is, the pure consciousness associated with *avidyā* is the creator of the world, and *Īśvara sākṣī* is the witness of the creation of the world.<sup>42</sup>

It may be added here that Dharmarājādhvarīndra in his *Vedāntaparibhāṣā* maintains this view.<sup>43</sup> And it must be noted that the essential nature of *Īśvara-sākṣī* and *jīva-sākṣī* is pure consciousness only. The former is referred to as "Brahman" and the latter as "Ātman". It is the identity between the two that is the logical significance of the major texts of the *Upaniṣads*.

The state of being a *sākṣī* too is superimposed upon the pure consciousness, like the states of being God and the soul. This is so because an entity can be viewed as a witness only in relation to witnessed objects. And according to Advaita, the objects that are witnessed are projected by *avidyā*; and hence the relation of pure consciousness to the witnessed objects too, which accounts for the pure consciousness being viewed as *sākṣī*, is illusory. Thus the state of being a *sākṣī* is attributed to the pure-consciousness by *avidyā*.

To sum up, the non-dual reality, owing to *avidyā*, attains the characteristics of being an individual soul (*jīvatva*), the creator of the world (*Īśvaratva*), and the witness (*sākṣitva*). When *avidyā* is removed, all the above three characteristics will be removed and what would remain then is Brahman, the pure Being. The concept of *avidyā* is discussed in the following Section.



## NOTES

1. *Brahmabindūpaniṣad*, 12-13.
2. *BU*, 2.5.19 & *KU*, 5.9.
3. *BS*, 2.3.50 & 3.2.18.
4. *BU*, 1.4.7.
5. *AP*, 13. 132-138.
6. *BS*, 2.3.43
7. Cited in *BSB*, 2-3-43
8. See *Śrī Śaṅkarātprāgad-vaitavādaḥ*, pp. 34-37
9. *BUBV*, 3.7-43 & 44
10. *SS*, 3-277 & 278
11. *AP*, 5-45; 7-68; 8-85, 90; 9-65; 10-72 & 73, 107; 12-21 & 23, 88; 19-18; 20-149
12. *Ibid*, 20.149
13. *Ibid*, 3.12
14. *Vivarana*, p. 19.
15. *SS*, 2-176 & 179
16. *Pañcapādikā*, p. 108
17. *Vivarana*, pp. 294-5
18. *Nyāyaratnāvali*, p. 225
19. For details see *Śrī-Śaṅkarātprāgadvaitavādaḥ*, p. 47
20. *PD*, 6-22
21. *Ibid*, 6-23
22. *Ibid*
23. *Ibid*, 6-33
24. *Ibid*, 3-36
25. *Śrī Śaṅkarātprāgad-vaitavādaḥ*, pp. 39-41
26. *jīvo hi nāma devatāyāḥ ābhāsa-mātram*, *SB* on *CU*, 6.3.2
27. *AP*, 1.38
28. *AP*, 13.144
29. *Bhāmoti* on *BSB*, 3.2.9. For details See *Śrī Śaṅkarātprāgad-vaitavādaḥ*, p. 35
30. *AP*, 9.29, 52, 57, 92; 14.36
31. *Ibid*, 5-16
32. *Ibid*, 6.67
33. *Ibid*, 5.56
34. *Ibid*, 10.41
35. *Ibid*, 10.117
36. *Ibid*, 17.92
37. *SU*, 5.6. See *AP*, 6.73
38. *AP*, 5.16, 49
39. *Ibid*, 8-85
40. *Ibid*, 10.46
41. *Ibid*, 1.103
42. *Ibid*, 1.104
43. *VP*, p. 76

## SECTION IV

## THE DOCTRINE OF MĀYĀ (NESCIENCE)

Brahman, the eternal consciousness, appears as God and the individual soul through *māyā*. These three, namely, the forms of God and the individual soul and *māyā* are superimposed upon Brahman.<sup>1</sup> The concept of *māyā* is thus pivotal to Advaita Vedānta.

*The Concept of Māyā in the Rgveda*

The concept of *māyā* which finds full expression in the *Upaniṣads* has been foreshadowed in the *Rgveda*. In a remarkably profound hymn, the *Rgveda*, recognising the principle of *māyā*, states: "the root-cause of the world, during the time of dissolution, was not an absolute nothing; for, an absolute nothing like hare's horn cannot be the cause of anything; nor was it a real entity. It could not be real and an absolute nothing, for that is an absurd notion. Further, during the time of dissolution, the nether worlds, the heaven and other worlds in the celestial regions did not exist. The fundamental elements have no substratum to reside and have nothing to conceal. The inaccessible and impenetrable water too did not exist then."<sup>2</sup>

The *Rgveda* proceeds to state: "during the time of dissolution, there was neither day nor night as there existed neither the sun nor the moon, the marks of day and night (*praketaḥ*). There existed (*āsīt*), That one (*tadekam*) associated with *māyā* (*svadhā*). Apart from this, there existed nothing."<sup>3</sup>

When it is said that prior to creation, the world which we perceive now did not exist, the question arises as to the creation of the world. The *Rgveda* states: "Prior to creation, this entire world was concealed by *tamas* (*avidyā* or *māyā*)."<sup>4</sup> This means that the entire world remained in a latent form in its cause, *avidyā*. Creation means only manifestation of what is latent into a gross form.

*Avidyā* is thus the concealing principle and the world is the concealed entity. The two have become one (*apraketaḥ*). Just as water mixed with milk cannot be known separately, so also, the



world having become one with *avidyā* by being merged in it cannot be known separately from *avidyā*. This view is affirmed in the *Manusmṛti*.<sup>5</sup>

It may be added here that our author cites the above Vedic texts and the text of *Manusmṛti* in the present treatise.<sup>6</sup>

#### *The Concept of Māyā In the Upaniṣads*

The *Śvetāśvataropaniṣad* speaks of *māyā* as the primal cause of the world and as creative power. The text "know *māyā* to be the primal cause of the world and the supreme Self to be the controller of it"<sup>7</sup> refers to *māyā* as "the primal cause of the world." And the text "The sages absorbed in meditation discovered the creative power which is present in Brahman and which consists of the three strands of *sattva*, *rajas* and *tamas*"<sup>8</sup> speaks of *māyā* as the creative power. Our author makes reference to the *Bhagavad-gītā* text which declares: "This *māyā* is related to the self-luminous self. It consists of the three strands of *sattva*, *rajas* and *tamas*. It is under my control (that is, it is under the control of God)."<sup>9</sup> *Māyā* is the transformative material cause of the world and this will be later set forth in detail in the Section on the world.

It should be noted here that *māyā* of the *Upaniṣads* exactly corresponds to the *prakṛti* of the Sāṅkhyas which too is admitted to be the primal cause of the world and which consists of the three strands of *sattva*, *rajas* and *tamas*. But there is a vital difference between the concept of *māyā* and that of *prakṛti* of the Sāṅkhyas: *Māyā* is totally dependent upon Brahman, while *prakṛti* is fully independent of the *puruṣa* of the Sāṅkhya system. Śrī Śaṅkara in his commentary on the *Brahmasūtra*<sup>10</sup> emphasizes this distinction. Our author specifically mentions that *puruṣa*, that is, Brahman is the substratum of *Māyā*.<sup>11</sup>

#### *Identity of Māyā and Avidyā*

*Māyā* is identical with *ajñāna* (*avidyā*). This is the prevalent view in Advaita. There are some Advaitins who hold the view that *māyā* and *avidyā* are two distinct factors. They hold that the former does not delude its abode while the latter does so. This distinction, it seems, is mainly held to account for the nature of God and soul as reflected images of Brahman. According to this view, the consciousness that is reflected is Brahman which is one,



and the reflected images are two, namely, God and soul. In order to account for two reflected images of one entity, we require two reflecting media. And *māyā* and *avidyā* serve as the two reflecting media. The consciousness that is reflected in *māyā* is God and consciousness that is reflected in *avidyā* is the soul. *Māyā* is located in God and it does not delude its abode, while *avidyā* is located in the soul and it does delude its locus.

It follows from the above that the view that *māyā* and *avidyā* are two distinct factors is held chiefly to account for the two reflected images of one entity, namely, Brahman, as God and soul. But our author favours the view that God is the reflected image of Brahman in *māyā* and soul is the reflected image of Brahman in mind. This we dealt with in detail in the previous chapter. Hence, the assertion that to account for the two reflected images of one entity (Brahman) namely, *māyā* and *avidyā* as two different reflecting media must be admitted to be unsound.

It might be said that Śrī Śaṅkara in his commentary on the *Brahma-sūtra* makes a distinction between *māyā* and *avidyā*. In his commentary on the *Brahma-sūtra* (1-2-22) Śrī Śaṅkara states: “*avyākṛta* (*avyakta*) is the limiting adjunct of God, and it is located in the latter.”<sup>12</sup> In his commentary on the *Brahma-sūtra* (1-4-3), he states that *avyakta* is *māyā*.<sup>13</sup> From this it follows that *māyā* is the limiting adjunct of God. But here itself Śrī Śaṅkara states: “the released souls do not experience cyclic existence any more, it is because, by knowledge, the root-cause of cyclic existence; namely, *avidyā* is destroyed.”<sup>14</sup> From this it follows that *avidyā* is the limiting adjunct of soul. On this basis, it might be argued that according to Śrī Śaṅkara *māyā* and *avidyā* are two distinct principles.

The above contention, however, is not valid. A careful study of Śrī Śaṅkara's commentary would show that Śrī Śaṅkara favours the identity of *māyā* and *avidyā* and not of the distinction between the two. In his commentary on the *Brahma-sūtra* (1-2-22) referred to above, Śrī Śaṅkara, while interpreting the text — *akṣarāt parataḥ paraḥ*<sup>15</sup> — states that *māyā* is the limiting adjunct of God.<sup>16</sup> And in his commentary on the *Brahma-sūtra* (1-4-3) he refers<sup>17</sup> to *avidyā* which is designated as *avyakta* and further states that this *avyakta* is sometimes referred to in the *Upaniṣads* as “*akṣara*” and at other times as “*māyā*.”<sup>18</sup> From this it follows that according to Śrī Śaṅkara *māyā* and *avidyā* are identical.



We have now to face the question as to why Śrī Śaṅkara has specifically stated that *māyā* is the limiting adjunct of God and *avidyā* is the limiting adjunct of soul. An answer to this question is provided in the *Vivaraṇa* and it is as follows:<sup>19</sup> the primal cause has two phases: *āvaraṇa* and *vikṣepa*. Of these, the *āvaraṇa*-phase gives rise to usages such as 'Brahman does not exist' and 'Brahman is not manifest'. The *vikṣepa*-phase is that which gives rise to erroneous notions such as 'I am an agent, enjoyer' etc., and also to the appearance of the world. The *vikṣepa*-phase of *prakṛti* is known as *māyā* and the *āvaraṇa*-phase of *prakṛti* is known as *avidyā*. Since the *vikṣepa*-phase of *prakṛti* which is known as *māyā* is active in respect of God by projecting the world as illusory and since the *āvaraṇa*-phase of *prakṛti* known as *avidyā* is active in the soul concealing the true nature of Brahman from it,<sup>20</sup> it is said that *māyā* and *avidyā* are respectively the limiting adjuncts of God and soul. In other words, God and soul are respectively associated with two aspects of one *prakṛti* and not with two different factors. Thus *māyā* and *avidyā* are one and the same.

What has been said in the foregoing paragraph has been set forth in two verses by our author in the present treatise<sup>21</sup> without mentioning the name of Prakāśātman, the author of the *Vivaraṇa*. But in his other work, *Vārtikasāra*, wherein the above two verses occur, our author states that the author of the *Vivaraṇa* has rejected the contention that *māyā* and *avidyā* are two distinct factors and has proved that the two are only different aspects of one and the same primal cause.<sup>22</sup>

Thus, according to our author, *māyā* and *avidyā* are identical. He refers to it by such terms as "*ajñāna*"<sup>23</sup> and "*tamas*."<sup>24</sup>

#### *Is Avidyā One or Many?*

*Avidyā* is admitted to be one by our author, as is clear from the fact that throughout the text he uses the word *avidyā* or *māyā* or *ajñāna* in singular number only. And this *avidyā* conceals the true nature of Brahman.

Now the question arises whether this *avidyā* itself conceals the consciousness conditioned by pot, etc. If it were admitted to be so, then there will be the manifestation of pot, only when this *avidyā* is removed and *avidyā* will be removed only by the know-



ledge of Brahman. But in ordinary experience we find that objects for example a pot, are manifested by the functioning of the sense of sight, etc. The process through which the knowledge of pot arises is explained in the Section on *The Nature of Reality*. The point that is of importance here is that something other than *avidyā* must be admitted to be concealing the consciousness conditioned by pot, etc., and also to be giving rise to such cognitions as "The pot does not exist," and "The pot is not manifest." And it is this other factor that must be admitted to be removed by the cognition of pot arising from the functioning of the sense-organs. This other factor is *tūlāvidyā* or *avasthājñāna* or a derivative of primal *avidyā*. The latter is one while *tūlāvidyās* are many. The primal *avidyā* will be removed only by the knowledge of Brahman; and the *tūlāvidyās* are removed by the cognitions of pot, etc., which are only mental states in the form of pot and other objects, inspired by the reflection of consciousness in them. Our author does not use the word *tūlājñāna*. But that he definitely admits this concept is evident from this text.<sup>25</sup>

It may be added here that this division of primal *avidyā* and the derivative of *avidyā* or *mūlājñāna* and *tūlājñāna* has been advocated by the author of the *Vivaraṇa*.<sup>26</sup> It comes to this: *avidyā*, the primal cause, is one.

### *The Manifestation of Avidyā*

Our author in the present treatise states in regard to the manifestation of *avidyā* thus:

*Avidyā* too is well-known as the object of experience in the form "I am ignorant."<sup>27</sup>

This experience is known as *sākṣipratīti* or witness-cognition. Thus *avidyā* is manifested by the *sākṣi* or the witness-self. In regard to objects like happiness, etc. which are manifested by the *sākṣi*, no *pramāṇa* is required. In other words, happiness etc. are not manifested by any *pramāṇa*. In the same way, *avidyā*, too, is not manifested by any *pramāṇa*.

The reason for admitting that *avidyā* is not manifested by any *pramāṇa* is as follows: a *pramāṇa* is that which gives rise to the valid knowledge of an unknown object, that is, an object which is conditioned by derivative nescience (*tūlājñāna*). Sense of sight, for



example, is admitted to be a *pramāṇa* as it gives rise to the cognition of an object, a pot. The latter is unknown prior to the functioning of the sense of sight. When the latter comes into contact with the pot, mind too comes out through the sense of sight, reaches the place of the object and undergoes modification in the form of the object. This modification which is known as "mental state" is inspired by the reflection of consciousness in it. It then removes the *tūlājñāna* present in the consciousness conditioned by pot. The pot is then manifested. Thus the sense of sight acquires the characteristics of being a *pramāṇa* by giving rise to the knowledge of pot which is conditioned by *tūlājñāna*. In the same way, the Upaniṣadic texts acquire the status of a *pramāṇa* by giving rise to the knowledge of Brahman which is conditioned by *mūlājñāna*.

In other words, in order that a particular factor may be called a "*pramāṇa*" in respect of an object, what is necessary is that that object must be characterised by nescience — either derivative or primal. When viewed in this light, if we are to admit a factor as a *pramāṇa* in respect of *avidyā*, then in order that that factor may be considered as a *pramāṇa* in regard to *avidyā*, the latter must be admitted to be characterised by another *avidyā*. This, however, is not possible as we will be landing ourselves in the fallacy of infinite regress. Hence there cannot be any *pramāṇa* in respect of *avidyā*. In other words, *avidyā* is not at all manifested by any *pramāṇa*. It is manifested by the *sākṣī* and the resultant experience is of the form "I am ignorant." It is with this end in view that our author had said that *avidyā* is well-known as the object of experience in the form "I am ignorant."<sup>28</sup>

This experience "I am ignorant" points to the positive nature of *avidyā*. It might be said that the above experience refers to mere negation of knowledge. This is not correct, however, because negation presupposes the knowledge of the thing that is negated. If it is said that the experience "I am ignorant" refers to the negation of knowledge, then we must have the knowledge of the "knowledge that is negated". If we have that knowledge, then we cannot have its negation. If we do not have that knowledge, then also we cannot have its negation, because negation presupposes the knowledge of the thing that is negated. Hence the perceptual experience "I am ignorant" involves a reference not to absence of knowledge but to a positive entity which is *avidyā*. Thus our author, when he says that *avidyā* is



well-known as the object of experience in the form "I am ignorant," means not only that *avidyā* is manifested by the *sākṣī* but also that *avidyā* is a positive entity.

*The Locus and Content of Māyā or Avidyā*

Like knowledge, *māyā* or *avidyā* implies a locus in which it abides and a content to which it refers. All Advaitins agree that the content of *avidyā*, is that which is concealed by *avidyā*, i.e. pure consciousness, Brahman. This means that *avidyā* could conceal Brahman only. When it is said that *avidyā* conceals Brahman, what is meant is that *avidyā* gives rise to empirical usages such as "Brahman does not exist," "It is not manifest," etc. Everything seemingly apart from Brahman is inert by nature and hence it need not and cannot be concealed by *avidyā*. Thus the pure consciousness alone could be veiled and hence it alone is the content of *avidyā*.

As regards the locus of *avidyā*, there are two different views in Advaita, one advocated by the *Vivaraṇa* tradition, and another by the *Bhāmatī* tradition.

According to the *Vivaraṇa*<sup>29</sup> tradition, pure consciousness as inner self is the locus of *avidyā*. In the state of deep sleep, *avidyā* is experienced and this is known from recollection which one has after coming back to the waking state in the form, "I did not know anything when I was asleep." Sense-organs do not function in that state, and mind provisionally merges in *avidyā* then. And what we have in that state are *avidyā* and pure consciousness. There must be a locus to which *avidyā* could belong. And it is pure consciousness that could serve as the locus of *avidyā*.

The *Bhāmatī* tradition is of the view that the locus of *avidyā* must be one from which the true nature of Brahman is concealed. The true nature of Brahman is concealed from the individual soul who feels that Brahman is not manifest to him. Hence the individual soul alone is the locus of *avidyā*.<sup>30</sup>

The *Vivaraṇa* tradition would argue that if the individual soul were the locus of *avidyā*, then the latter could not be experienced in the state of deep sleep wherein the individual soul is not manifested as such. *Avidyā*, however, is experienced and it



must have a locus. And the pure consciousness alone could serve as its locus. Further, *avidyā* present in the pure consciousness in the state of deep sleep is not determinately manifested in the form "I am ignorant." It is because mind, which is the revealing medium of *avidyā*, is provisionally merged in the latter. When one comes back to the waking state, mind becomes superimposed upon the consciousness. It reveals *avidyā*; and while doing so, it reveals it as present in itself and consequently in the consciousness conditioned by it, namely, the individual soul. It is in this way that the individual soul feels that the true nature of Brahman is concealed from him. *Avidyā* or *māyā*, however, does exist in the pure consciousness only. Our author does not deal with this point in detail but favours the view that *māyā* is located in pure consciousness only.<sup>31</sup>

#### *The Indeterminable Nature of Avidyā*

*Avidyā* cannot be real. If it were so, then it would not be annihilated by the direct knowledge of Brahman. Further there would be two real entities — Brahman and *avidyā* and this will be against the spirit of Advaita. It cannot be an absolute nothing either; for, an absolute nothing like a square circle can never come within the range of perceptual cognition. *Avidyā*, as we have said above, comes within the range of perceptual cognition "I am ignorant" and on this ground it cannot be an absolute nothing. It cannot be real and absolute nothing at once; for, it is a discrepant notion. Hence *avidyā* is admitted to be *anirvacanīya* or indeterminable either as real or as an absolute nothing or both.<sup>32</sup> The Rgvedic passage, which we have already referred to, namely, that the cause of the world is neither an absolute nothing nor a real entity, affirms that *māyā* or *avidyā* is indeterminable. Our author states that if one seeks proof in regard to that which is indeterminable, then one is an ignorant. He would even seek to have visual cognition of an entity that is devoid of colour.<sup>33</sup>

#### *The Annihilating Factor of Avidyā*

*Avidyā* will be removed by knowledge only. In order that *avidyā* and knowledge may be opposed to each other, their content must be the same. Here *avidyā* has Brahman which is identical with the essential nature of the individual soul as its content and



so for its removal what is required is the direct knowledge of the identity of Brahman and the essential nature of the individual soul. This knowledge is known as "self-realisation."

Knowledge of Brahman is not *sva-rūpajñāna*. Advaitins make a clear distinction between *sva-rūpajñāna* and *vytti-jñāna*. The former constitutes the essential nature of Brahman and hence eternal. The latter is only a mental state or the modification of mind and so non-eternal. It is only Brahman reflected in the mental state arising from the major texts of the *Upaniṣads*. Brahman which is pure consciousness or *sva-rūpajñāna* is not opposed to *avidyā*. It is its witness. And Brahman reflected in the mental state arising from the major texts of the *Upaniṣads* is opposed to *avidyā*; and, it is not its witness.<sup>34</sup>

The knowledge of Brahman is thus only the mental state inspired by the reflection of Brahman in it. It is not real, for in that case there would be two real entities, namely, Brahman which is knowledge and knowledge of Brahman. If any other factor is admitted as bringing about its removal, then for the removal of that factor we must admit another; and so an *ad infinitum*.

Our author answers the above objection by saying that the knowledge of Brahman gets itself removed after removing *avidyā*. He explains it on the basis of the analogy of a clearing nut which, when mixed with water, causes the precipitation of mud already conjoined with water and causes its own precipitation as well.<sup>35</sup>

#### *The Nature of the Removal of Avidyā*

The nature of the removal of *avidyā* (*avidyānivṛtti*) is explained by the post-Śaṅkara Advaitins in three different ways, which are as follows:

1. It is different from Brahman; but it is not *anirvacanīya*;
2. It is different from Brahman and it is *anirvacanīya*; and
3. It is identical with Brahman.

We shall examine these views in turn more closely.



- (1) *Avidyānivr̥tti* is different from Brahman but it is not *anirvacanīya*

*Avidyānivr̥tti* cannot be real; if it were so, it would be a real entity other than Brahman and the non-dual character of Brahman would be impaired thereby. It cannot be an absolute nothing; for, if it were so it could not be attained at all. It cannot be real and an absolute nothing at once; for it is a self-contradictory notion. It cannot be *anirvacanīya*; for, an entity, in order that it may be *anirvacanīya*, must be related to *avidyā*. *Avidyānivr̥tti* being the removal of *avidyā*, cannot be related to *avidyā*. Hence it cannot be *anirvacanīya*, too. On these grounds, it is held that *avidyānivr̥tti* is of a fifth kind. This view is advocated by Ānanda-bodha in his *Nyāyamakaranda* <sup>36</sup>

2. *Avidyānivr̥tti* is different from Brahman and is *anirvacanīya*

According to this view *nivr̥tti* is not a permanent factor; it is only momentary. This is clear from the worldly usages *ghaṭaḥ nivartate*, *ghaṭaḥ nivr̥ttaḥ* and *ghaṭaḥ nivartisyate* which involve the present tense suffix, past tense suffix and future tense suffix in regard to *nivr̥tti* of a pot at the moment of the destruction, after its destruction and before its destruction, respectively. Thus, from the usage *ghaṭaḥ nivartate*, which has the present tense suffix, it is known that annihilation or *nivr̥tti* exists for a moment only; for, during the times after the annihilation of pot or before it, *nivr̥tti* is referred to as having already taken place or going to occur in future. *Nivr̥tti* thus exists for one moment only. Hence it is momentary.

It follows from the above that *avidyānivr̥tti* too is momentary. It is *anirvacanīya* and there is no need to admit the presence of *avidyā* to account for its indeterminable nature. This view, according to Appayyadīkṣita, is advocated by one Advaitavidyā-cārya. <sup>37</sup>

3. *Avidyānivr̥tti* is identical with Brahman

The removal of a superimposed entity is but its being reduced to its substratum. *Avidyā* is superimposed upon Brahman; and hence its removal must necessarily be of the nature of its substratum, that is, Brahman.

One objection may be raised against this view. And it is: Brahman is ever-existent. And, *avidyānivr̥tti*, which is said to be

identical with Brahman, also must be ever-existent. And so no attempt need be made to achieve *avidyānivṛtti* by the direct knowledge of Brahman.

The above objection is answered by saying that the definition of *sādhya* or the thing to be achieved can extend to objects that are beginningless. An object which is experienced in the presence of some other factor, and is not experienced when the other factor is not present is said to be the *sādhya* or the thing achieved by the other factor. When viewed in this light *avidyānivṛtti*, although existent by being identical with Brahman, is experienced only when the knowledge of Brahman is present and it is not experienced when there is the absence of the knowledge of Brahman. *Avidyānivṛtti* thus becomes the *sādhya* of the direct knowledge of Brahman.

This view is favoured by Śrī Śaṅkara when he says in his *Haristuti* "I praise the self which is of the nature of the removal of *avidyā* — the root-causes of transmigratory experience."<sup>38</sup> Our author too favours this view as, according to him, it is indicated in the *Upaniṣad*<sup>39</sup> which states that the released soul is pure consciousness only. The expression *only*, which conveys the sense of emphasis, affirms that nothing exists independent of consciousness which is Brahman. *Avidyānivṛtti* too must be of the nature of consciousness.<sup>40</sup>

To sum up:

1. *Māyā* is the transformative material cause of the world.
2. It is identical with *avidyā*.
3. It is manifested by the *sākṣī*.
4. It has pure consciousness as its locus and content.
5. It is indeterminable.
6. It is removed by the direct knowledge of Brahman.
7. Its removal is identical with Brahman.



## NOTES

1. AP, 12.26
2. *Rgveda*, 10-129.1,  
See *The Concept of  
Atman in the Principal  
Upaniṣads*, pp. 52-53
3. *Rgveda*, 10-129-2
4. *Ibid*, 10-129-3
5. *Manusmṛti*, 1.4
6. AP, 13.99
7. *ŚU*, 4.10.  
AP, 12.71; 13-101
8. *ŚU*, 1.3
9. *BG*, 7-14.  
AP, 12.64; 13.101
10. *BSB*, 1-4.3
11. AP, 11.50
12. *akṣaram avyākṛtam...*  
*iśvarāśrayam tasyaiva  
upādhibhūtam*,  
*BSB*, 1.2.22
13. *avyaktā hi sā māyā*,  
*ibid*, 1.4.3
14. *muktānām ca punaḥ anutpattiḥ*,  
*kutaḥ vidyayā tasyāḥ  
bījaśakteḥ dāhāt...*  
*avidyātmikā hi bījaśaktiḥ*,  
*ibid*.
15. *MU*, 2.12
16. See Note No. 12
17. *avidyātmikā hi bījaśaktiḥ  
avyaktaśabdanirdeśyā*,  
*BSB*, 1-4.3
18. *tadetaḥ avyaktam...kvacid-  
akṣaraśabdoditam kvacin-  
māyeti sūcitam*, *ibid*.
19. *Vivaraṇa*, p. 173.
20. AP, 10.135
21. *Ibid*, 13.252-253
22. *Vārtikasāra*, 1-4.1160
23. AP, 10.136
24. *Ibid*, 10.135
25. *Ibid*, 10.33-36
26. *Vivaraṇa*, p. 99
27. AP, 13.98
28. *Ibid*.
29. *Vivaraṇa*, p. 210
30. *Bhāmati*, pp. 80-81; 235
31. AP, 5.6
32. *Ibid*, 3.40
33. *Ibid*, 12.17
34. *Ibid*, 4.47, 50; 10.37
35. *Ibid*, 17.28
36. *Nyāyamakaranda*, p. 355.
37. *SLS*, p. 368
38. *taṁ saṁsāradhvānta-  
vināśam harimīde*
39. *teja eva*, *BU*, 4.4.7
40. AP, 18.269

## SECTION V

## PRAPAÑCA (WORLD)

An analysis of the relation between cause and effect shows that the causal element is real and the effect is non-real or indeterminable as either real or an absolute nothing. There cannot be real difference between a cause and its effect. It is because an effect, cloth (say), is not noticed to be different from the threads which are conjoined in a specific manner. Further there is the cognition involving identity between cause and effect in the form, *tantavaḥ paṭaḥ*. If the threads (*tantavaḥ*) and the cloth (*paṭaḥ*) are different, then the above cognition of identity would not hold good. In addition, it must be admitted that the effect exists in the cause even prior to the causal operation. If it does not exist, then it is similar to an absolute nothing like a hare's horn and it cannot be originated on any account. Thus it is necessary to hold that the effect exists in its cause even prior to the causal operation. The point of this argument is that the effect is not distinct from its cause. This is the view of the Sāṅkhya.

To sum up this part of the discussion, according to the Sāṅkhya, an effect exists in its cause prior to its origination and there is identity between the cause and effect.

The Naiyāyika, on the other hand, holds that there cannot be any identity between the cause and the effect. If identity is held between the two, then causal relation between the two cannot be maintained. It is because one and the same entity cannot be viewed as cause and effect at the same time. Further, if identity between the two were maintained, then there cannot be difference in the purposes served by cloth and threads. Threads do not serve the purpose that is served by the cloth, namely, that of covering one's body. In the same way, a cloth does not serve the purpose that is served by threads, namely, that of bringing a cloth into existence. Thus the difference in the purposes served by threads and cloth suggests the difference between the latter two.

Moreover, if the effect were to exist in its cause prior to its origination, then causal operation becomes futile as the effect being already existent cannot be produced again. Hence it



must be held that the effect does not exist in its cause prior to its origination. By the causal operation of the weaver, a new entity, namely, cloth comes into existence through the relation known as "*samavāya*" over and above the conjoined threads. This is the view advocated by the Naiyāyikas. To sum up, according to the Naiyāyikas, an effect does not exist in its cause prior to its origination and there is absolute difference between the cause and its effect.

It is argued now that an effect must be admitted to be existing in its cause prior to its production. If it is held that an effect does not exist in its cause prior to its production as the Naiyāyika does, then there would arise the following unwelcome position: people who desire pot, cloth, etc., are seen to be seeking clay, thread, etc., respectively. Never indeed does one who desires to have a cloth seek clay. This recourse to a specific cause would not be intelligible according to the theory of the Naiyāyikas. According to the latter, non-existence of an effect is present in every cause and so there is the unwelcome position of anything arising from any factor whatsoever. Since it is not so and since recourse to appropriate material causes is found, it is to be admitted that an effect pre-exists in its cause. Further if the effect is admitted to be different from the cause, then the weight of the pot would become doubled as the weight of the clay, for the weight of the cause would have to be added to the intrinsic weight of the pot, the effect. Our author in this connection states:

"One who bedecks oneself with golden ornaments would be fortunate by having increased amount of gold."<sup>1</sup>

Hence it must be held that an effect is not different from the cause.

To get over this difficulty, if we maintain that an effect pre-exists in its cause and is identical with the latter, then causal operation indeed becomes futile. Thus there are logical difficulties in regard to both the views, namely, that an effect pre-exists in its cause and is identical with the latter and an effect does not exist in its cause and is different from the latter. In short, the theories of causation advocated by the Sāṅkhya and Naiyāyika schools do not stand logical scrutiny.



It would have become clear from the above discussion that an effect cannot be viewed as either existing in its cause prior to its production or not existing therein. Nor can one maintain that an effect is identical with the cause or different from it. It is precisely on the basis of these difficulties that the followers of the Upaniṣadic school admit that an effect is non-real or indeterminate. The cause appears as the effect and this theory is known as "*vivarta-vāda*." The cause is real as it continues to exist prior to the origination of an effect, at the time of the existence of the effect and after the destruction of the effect. In other words, the cause, clay(say), is real when compared with the effect, pot.

Although clay is considered to be real when compared with the effect, yet it is not admitted to be absolutely real as the Upaniṣadic texts negates everything apart from Brahman.<sup>2</sup> And the latter is absolutely real as it does not suffer annihilation. As Śrī Śaṅkara puts it: "He who denies the self [that is, Brahman] is himself the self."<sup>3</sup> Hence the Upaniṣadic text speaks of clay (the cause) as real and pot (the effect) as non-real, in order to explain that Brahman (the cause) is real and the world (the effect) is non-real. And that Upaniṣadic text is:

*vācārambhaṇam vikāraḥ nāmadheyam mṛttiketyeva satyam*<sup>4</sup>

This text means: pot, etc., (*vikāraḥ*) are merely referred to in verbal usages such as "pot exists," etc. [*vācārambhaṇam*] They have no independent reality. The question arises as to how then there is the experience and the corresponding expression that pot has originated from clay referring to the difference between the cause and the effect. To this, the text states that it is *nāmadheyam*. This means that the verbal usage referring to the difference is devoid of any content whatsoever. This is tantamount to saying that, like the effect, the difference between the cause and the effect too is non-real. Now the question arises as to what is real. The Upaniṣadic text states that it is only the causal element (clay) that is real (*mṛttiketyeva satyam*).<sup>5</sup>

Thus the import of the above Upaniṣadic text is that the effect is not real and the cause is real. Since Brahman is the cause of the entire world, it alone is real and the world is not real.



The *Taittirīya* text states that the world comes into existence from Brahman, derives its existence and manifestation from it and lapses back into it at the time of dissolution.<sup>6</sup> From this it is known that Brahman is the material cause of the origination, sustenance, and destruction of the world. The question now arises as to how Brahman which is free from adjuncts or parts could serve as the material cause of the origination, etc. of the world. It is at this stage that the *Śvetāśvatara* text introduces the principle of *māyā* or *avidyā* to account for Brahman being viewed as the material cause of the world. And the text is as follows:

*māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu mahēśvaram*<sup>7</sup>

This text means: "Know *māyā* to be the material cause of the world and the supreme Self [that is, Brahman] to be the controller of *māyā*."<sup>8</sup>

Now the *Taittirīya* text cited above states that Brahman is the material cause of the world, while the *Śvetāśvatara* text states that *māyā* is the material cause of the world. Thus there seems to be a discrepancy in the teachings of the *Upaniṣads*. This contradiction, apparent as it is, is reconciled by making use of the concepts of *pariṇāma* and *vivarta*. An effect is a *pariṇāma* of a cause if both the cause and effect belong to the same level of reality; and that cause is referred to as the "transformative material cause of the effect." In contrast, an effect is a *vivarta* of a cause, if both the cause and the effect belong to two different levels of reality. And that cause is referred to as the "transfigurative material cause of the effect." This requires an understanding of the three-fold division of reality the Advaitins admit, namely, absolute reality, empirical reality, and apparent reality. Absolute reality constitutes the essential nature of Brahman. Empirical reality belongs to the objects of the waking state which are sublated only by the knowledge of Brahman. And apparent reality pertains to objects like shell-silver, which are sublated by cognitions other than the knowledge of Brahman. Shell-silver, for example, is sublated by the knowledge of the true nature of the substratum, namely, shell and this knowledge is something different from the knowledge of Brahman. When viewed in this light, *māyā* and the world possess the same level of reality, namely, empirical reality; for, both are said to be sublated by the knowledge of Brahman. Hence the world is the *pariṇāma* of *māyā*



and the latter is the transformative material cause of the world. And Brahman, being the substratum of *māyā* whose transformation is the world, is also viewed as material cause of the world. But since Brahman is absolutely real and the world is empirically real, Brahman and the world possess two different levels of reality. Hence the world is the *vivarta* of Brahman and the latter is the transfigurative material cause of the world. In other words, Brahman appears as the world through *avidyā* or *māyā*.

Thus the *Taittirīya* text which speaks of Brahman as the material cause of the world refers to Brahman as the "transfigurative material cause of the world." And the *Śvetāśvatara* text which speaks of *māyā* as the material cause of the world refers to Brahman as the "transformative material cause." It is only in this way that the apparent contradiction between the teachings of the above two Upaniṣadic texts must be resolved. In other words, Brahman associated with *avidyā* is the cause of the world;<sup>9</sup> and Brahman associated with *māyā* is God or *Īśvara*.<sup>10</sup>

Brahman must also be admitted to be the efficient cause of the world. An efficient cause in ordinary experience is the one who possesses the knowledge of the object to be created as well as the desire and volition to create. Now, according to Advaita, knowledge, desire and volition are the characteristics of the mind. In the case of Brahman, which, when associated with *māyā*, is viewed as God, there is no relation to mind. Consequently, knowledge, etc. which are the characteristics of mind cannot be had in the case of Brahman. The result of the argument is that Brahman cannot be viewed as the efficient cause of the world. Our author gets over this difficulty by making clear the position of Advaita that in the case of Brahman associated with *māyā*, the transformations of the latter constitute knowledge, desire and volition. Brahman being the substratum of *māyā*, the modifications of the latter pertain to it, thus allowing for viewing Brahman as the efficient cause of the world.<sup>11</sup>

We said earlier that the individual soul is not distinct from Brahman. We have now explained that the world does not have any independent reality apart from Brahman and the latter is both the material and the efficient cause. This view of Advaita



is in conformity with the teaching of the two Upaniṣadic texts that convey an identical sense. We shall now explain this in some detail.

In the *Chāndogya*, Āruṇi, the father, asks his son, Śvetaketu, "Have you ever asked for that principle by knowing which, that which is not heard will become heard, that which is not deliberated will become deliberated, and that which is not ascertained will become ascertained."<sup>12</sup> In the *Bṛhadāraṇyaka*, Yājñavalkya instructs Maitreyī that by knowing Brahman through the study of Vedānta, reflection, and meditation everything else will become known.<sup>13</sup> These two Upaniṣadic texts convey an identical sense, namely, that by the knowledge of Brahman there will result the knowledge of everything. These sentences are characterized as promissory statements.

If the individual soul and the efficient cause of the world were different from Brahman, then the promissory statements which state that by knowing Brahman everything else will become known will be contradicted, because the individual soul and the efficient cause, being viewed as different from Brahman, could not be known by the knowledge of the latter. Thus the import of the promissory statements implies the identity of the individual soul with Brahman as well as the identity of the material and the efficient cause of the world.

Now the import of the promissory statements would be contradicted if the world were admitted to be real, independent of Brahman. In that case, the knowledge of Brahman would not result in the knowledge of the world that is real (independent of Brahman). Hence it must be held that the import of the promissory statements implies that the world has no independent reality apart from Brahman and it is a mere appearance of Brahman like silver in a shell.

It is objected at this stage that the knowledge of Brahman cannot result in the knowledge of the world in all its specific aspects. It is so because the world, being an appearance of Brahman, like silver in a shell, will be sublated when the knowledge of Brahman arises. This we notice in the case of the knowledge of shell. When the latter arises, silver vanishes and we do not



have the knowledge of silver at all. Thus the promissory statement that by the knowledge of Brahman everything else will be known is not valid. What we would have when the knowledge of Brahman arises is not the knowledge of the world; on the other hand, there will be the sublation of the world.

Our author answers this objection by saying that, when it is said that by knowing Brahman everything else will become known, what is intended to be conveyed is that there will be the knowledge of the true nature of every object. And this knowledge is of the form that everything is superimposed upon Brahman and nothing possesses independent reality of its own.<sup>14</sup> Hence the promissory statements are valid.

The explanation provided in the foregoing paragraph is in conformity with the teaching of the *Muṇḍakopaniṣad*. Therein Sage Śaunaka requests Sage Aṅgiras to impart him the knowledge of that by knowing which everything else will become known.<sup>15</sup> Aṅgiras imparts him the knowledge of Brahman and concludes by saying that by knowing Brahman one transcends *avidyā*.<sup>16</sup> He has not said that by knowing Brahman everything else will become known. It might appear that the question of Śaunaka has not been properly answered. But it is not so, for when Aṅgiras says that by knowing Brahman one transcends *avidyā*, what he means is that everything else will be known as mere manifestation of Brahman and one's illusory knowledge that the world of objects is real will vanish. Thus the promissory statements that by knowing Brahman everything else will become known confirm the Advaita position that the world is non-real.

Now the following question arises: if the world is illusory, then how can the objects of the world be adapted to practical needs of life? In other words, how are we to account for the practical efficiency of an illusory object?

Our author answers the above question by saying that it is not an invariable rule that an object in order to have practical efficiency must be real. Fear which is empirically real arises from the mistaken notion of a stump for a thief.<sup>17</sup> Our author is of the view that an apparently real object, namely, a stump (mistaken for a thief), could give rise to empirically real effect, namely, fear. So an empirically real object, for example a pot, could very well have practical efficiency.



So far we have said that the world appears in Brahman through *avidyā*. It is empirically real as it is sublated only by the knowledge of Brahman. It is perceived by the individual souls. It exists independently of being perceived by the souls. This view may be characterized as "*śṛṣṭa-dṛṣṭivāda*." That is, the world created by Brahman associated with *avidyā* is perceived by the individual souls. There is yet another view in the Advaita tradition which is known as "*dṛṣṭi-śṛṣṭivāda*." According to this view, Brahman, when associated with *avidyā*, attains to the state of the individual soul. Since *avidyā* is one, the individual soul also is one. Everything else, namely, God, the other souls, and the world are similar to those seen in the dream. These have only apparent reality. The creation of the world is simultaneous with the perception of it by the soul which is only one. This world does not exist independently of being perceived by the soul. And knowledge of Brahman arises in the soul from the preceptor, the *Upaniṣads* and from the worship of God, although these are only apparently real. The aspirant has to have this conviction, namely, that everything apart from him is illusory at the time of *nididhyāsana*, one of the proximate means to the knowledge of the self. It is precisely for this purpose that this view is advocated.<sup>18</sup> The *jīvanmukta* on reversion to empirical life has the knowledge that everything else apart from him is illusory and the world exists only when it is perceived by him.<sup>19</sup>

To sum up: the world is non-real; it is an appearance of Brahman through *avidyā*. Although illusory, the objects of the world can be adopted to practical needs of life.

## NOTES

- |   |                            |
|---|----------------------------|
| 1. AP, 1.25   | 10. AP, 12.23              |
| 2. <i>ato'nyadārtam</i> , BU, 3.5.1                       | 11. <i>Ibid</i> , 3.42, 44 |
| 3. <i>ya eva nirākartā tasyaiva ātmatvāt</i> , BŚB, 1-1-4 | 12. CU, 6.1.1              |
| 4. CU, 6.1.4  | 13. BU, 2-4-5 and 4-5-1    |
| 5. AP, 3.13 ff  | 14. AP, 6.57               |
| 6. TU, 3.1  | 15. MU, 1-1-3              |
| 7. ŚU, 5.10   | 16. <i>Ibid</i> , 2.1.10   |
| 8. ŚU, 5-10; AP, 12.71                                    | 17. AP, 1.28               |
| 9. AP, 6.28; 12-21  | 18. <i>Ibid</i> , 20.141   |
|   | 19. <i>Ibid</i> , 8.67     |



## SECTION VI

## MOKṢA (LIBERATION)

In the foregoing sections, we said that Brahman which is non-dual consciousness and bliss appears through *avidyā* as *Īśvara*, *jīva*, and the world. Of these, *Īśvara* is ever-released. He is always aware of His identity with His essential nature which is Brahman. The world, however, is totally indeterminable. It is only *jīva* who, because of its identification with body-mind complex on account of *avidyā*, has lost sight of its identity with its essential nature which is consciousness termed "Ātman" that is non-distinct from Brahman, and undergoes transmigration. Transmigration thus is not real but is only fancied by *avidyā*. When the latter is removed, then the false identification of *jīva* with body-mind complex will be removed. *Jīva* then will cease to be a *jīva*. It will remain in its essential nature which is Ātman that is non-distinct from Brahman which is the essential nature of *Īśvara*.<sup>1</sup> And it is liberation.

*Knowledge — the Sole Means to Liberation*

*Avidyā* relates to the identity between Brahman and Ātman, the essential nature of *Īśvara* and *jīva*, respectively. It will be removed by knowledge alone. In order that knowledge may remove ignorance, what is necessary is that both must relate to one and the same content. Since *avidyā* relates to the identity between Brahman-Ātman, knowledge also must relate to the same. *Avidyā* is immediate and hence knowledge too must be immediate. It is this knowledge of identity between Brahman and Ātman that is termed "self-realization." It merely removes *avidyā* and the identity referred to above is manifested as a matter of course. The identity constitutes the essential nature of Brahman and its manifestation is spoken of as the fruit of self-realization. Since Brahman is eternal, the fruit of self-realization is also eternal.<sup>2</sup>

*Jīva* is always Ātman that is identical with Brahman. This fact is concealed by *avidyā*. When there is the removal of *avidyā* by self-realization, *jīva* is spoken of as attaining Brahman. There is no actual attainment as there has been no actual loss of identity. Attainment of liberation is only figurative.<sup>3</sup>



In the Upaniṣadic text — *ahaṁ brahma asmi*,<sup>4</sup> the word *asmi* conveys present time. The identity of the essential nature of *jīva* with Brahman is conveyed to be present at the time of realization itself. From this it follows that liberation which is only the manifestation of the above identity is not a thing that is to be attained like heaven, etc., by the performance of sacrifices. It is ever-existent. And taking into consideration the removal of *avidyā* which is achieved and which leads to the manifestation of the identity, it is spoken of as having been attained.<sup>5</sup> This view is emphasized in the section *Maitrāyaṇīyaśākhopaniṣadvivarāṇa* of the present treatise.<sup>6</sup>

Self-realisation, as it results in the manifestation of Brahman which is eternal bliss, is the most conducive to the well-being of men. Hence in the *Kauṣītaki-Upaniṣad* it is said that Indra instructed his disciple Pratardana to know Him (who is identical with the self of every being).<sup>7</sup>

It follows from the above that self-realization, which is direct knowledge of identity of the true nature of *jīva* with Brahman, is the sole means to liberation through the removal of *avidyā*. The *Śvetāśvataropaniṣad* emphasizes this view by stating that if one could roll up the sky like a skin then there would be liberation without the realization of the identity of *jīva* with Brahman. But the two are impossible.<sup>8</sup>

In order that self-realization, the direct knowledge of Brahman, may be attained, the *Upaniṣads* prescribe a twofold means, namely, the remote means and the proximate means.

#### *The Remote Means to the Knowledge of Brahman*

The remote means consists of the performance of deeds relating to one's stage and class in life as an offering to God without any attachment towards their fruits.<sup>9</sup> This is known as *karma-yoga*. This indirect relation of *karma* to *jñāna* is determined on the authority of the Upaniṣadic text "persons of spiritual birth seek to realize Brahman through the study of *Vedas*, through sacrifices, gifts, austerity and fasting."<sup>10</sup>

Performance of *karma*, according to our author, gives rise to merit which, by removing the sin present in the mind of the aspirant, generates therein the desire to know the self (*vividiṣā*)

and ceases to exist thereafter.<sup>11</sup> It may be added here that this is the view of Sureśvara,<sup>12</sup> Sarvajñātman,<sup>13</sup> and Vācaspatimiśra.<sup>14</sup> This view is known as "*vividiṣāpakṣa*."

Our author in this connection cites a verse from the *Naiṣkarmya-siddhi* of Sureśvara which is as follows:

The deeds generate purity of heart and make the mind function inward. They have served their purpose thereby and cease to exist then like clouds at the end of the rainy season.<sup>15</sup>

According to the *Vivaraṇa* tradition, pursuit of *karma-yoga* gives rise to merit which, by removing the sin present in the mind of the aspirant, gives rise to *vividiṣā* but does not cease to exist thereby. It endures till there arises the knowledge of Brahman. This view is known as "*vedanāpakṣa*."<sup>16</sup> It must be noted that according to both the views performance of *karma* must be given up after one attains the desire to know Brahman (*vividiṣā*). Thus *karma-yoga* is indirectly conducive (*bahiraṅga-sādhana*) to the rise of the knowledge of Brahman by bringing about purity of mind without which knowledge of Brahman cannot arise.

#### *The Proximate Means to the Knowledge of Brahman*

*Karma-sannyāsa*, *śama*, *dama*, etc., and *śravaṇa*, *manana* and *nididhyāsana* constitute the proximate means to the knowledge of Brahman.

#### (1) *Karma-sannyāsa*

*Karma-sannyāsa* is mentioned in the Upaniṣadic text:

"*etaṁ vai tam ātmānam viditvā brāhmaṇaḥ  
putraiṣaṇyāśca vittaiṣaṇyāśca lokaiṣaṇyāśca  
vyutthāya atha bhikṣācaryam caranti.*"<sup>17</sup>

Our author is of the view that this text can be interpreted in two ways. If we construe the words in this order, namely, *vyutthāya, atha viditvā bhikṣācaryam caranti*, then we arrive at the sense that one renounces and then attains the knowledge of Brahman. From this it is known that renunciation or *karma-sannyāsa* is the means to the knowledge of Brahman. This is known as "*vividiṣā-sannyāsa*."



If, on the other hand, we construe the words in a different order, namely, *viditvā atha vyutthāya bhikṣācaryam caranti*, we arrive at the sense that after realizing Brahman one renounces the world. This renunciation is the fruit of the knowledge of Brahman and it is pursued mainly with a view to experience bliss in the state of *jīvanmukti* which we shall discuss later on. This renunciation is known as "*vidvatsannyāsa*."<sup>18</sup>

*Vividiṣā-sannyāsa*, which we have referred to above, is mentioned in another text of the *Bṛhadāraṇyaka*, namely, "They renounce everything with a view to attain the self"<sup>19</sup> and in the text of the *Kaivalyopaniṣad*, namely, "The sages have attained immortality by adopting renunciation."<sup>20</sup> It is this *vividiṣā-sannyāsa* that serves as the proximate means to the knowledge of Brahman.

Our author is of the view that *sannyāsa* is a necessary qualification for the aspirant who enters into the study of Vedānta (*śravaṇa*), reflection (*manana*), and meditation (*nididhyāsana*) which too serve as the proximate means to the knowledge of Brahman. *Sannyāsa* is only activity in the form of giving up of all actions. It cannot endure as such; so it is assumed that a merit arises from *sannyāsa* as an enduring principle and it makes one fit for pursuing Vedāntic study, etc. Here "merit" is suprasensible and *sannyāsa*, by giving rise to it, is useful for the rise of the knowledge of Brahman. It must be emphasized here that *vividiṣā-sannyāsa* is absolutely essential as without that the knowledge of Brahman will not arise.<sup>21</sup>

The other type of *sannyāsa*, namely, *vidvat-sannyāsa* is intended in the case of those who have already attained the knowledge of Brahman.<sup>22</sup> We shall explain this in some detail.

Vedāntic study etc., which are the means to the knowledge of Brahman when pursued by hermits, house-holders and celibates and by others belonging to any stage or class of life — while they are not engaged in the performance of their obligatory rites — do not give rise to the knowledge of Brahman in this life. This is because they do not have the invisible result arising from *sannyāsa*. They attain the knowledge of Brahman in the next life by adopting *sannyāsa*. If one, on the other hand, has pursued Vedāntic study, etc. in a previous life by being an ascetic and if the knowledge of Brahman did not arise, then owing to some



impediments, one attains the knowledge of Brahman in the next life, irrespective of the stage of life which one leads. King Janaka, though a house-holder and not a *sannyāsin*, possessed the knowledge of Brahman and in his case it is inferred that he pursued Vedāntic study, etc., after taking up *sannyāsa* in an earlier life. This is the view of Sarvajñātman.<sup>23</sup>

The point that is of importance here is that in the case of one who has attained the knowledge of Brahman in this life, after having pursued the means in the previous life, and who leads the life of a celibate or a house-holder or a hermit, *vidvat-sannyāsa* should be adopted if one does not have concentration of thought and if one wants to be rooted in the knowledge of Brahman. But if one does not mind the distraction caused by the performance of deeds relating to one's stage of life and is capable of having concentration of thought, then one need not adopt *vidvat-sannyāsa*. This is the view of our author.<sup>24</sup> Thus according to our author *vividiṣā sannyāsa* is absolutely essential while *vidvat-sannyāsa* is optional.

## (2) *Sama, Dama, and other Proximate Means*

The other group of proximate means consists of *śama* (control of mind), *dama* (control of external senses), *uparati*, (renunciation in spirit), *titikṣā* (endurance of opposites like pleasure and pain, etc.), *samādhāna* (concentration of thought), and *śraddhā* (faith in the teachings of the *Upaniṣads*). These have been stated in the *Bṛhadāraṇyaka* text.<sup>25</sup> These must be pursued till there arises the knowledge of Brahman.

In order to acquire concentration of thought, one of the factors in the above group, the aspirant must meditate upon *praṇava*. It consists of three syllables *a, u, m*. Meditation upon this has been enjoined in the *Maṇḍūkya-upaniṣad* and by Śrī Śaṅkara in his *Pañcīkaraṇa* to which our author refers to in the present treatise.<sup>26</sup> The mode of meditation prescribed is as follows: The individual aspect of the pure self is three-fold as *viśva*, *taijasa* and *prājña*. Of these, the pure self associated with *avidyā*, the subtle and the gross body is the experient of the waking state and it is known as "*viśva*." The self associated with *avidyā* and only the subtle body is the experient of the dream state and it is termed "*taijasa*." The self associated with *avidyā* only, wherein mind has



provisionally merged is known as "*prājñā*" and it is the experient of the deep sleep state. The cosmic aspect of the pure self is threefold: Virāt, Hiranyagarbha and Īśvara. Of these three, Virāt is the pure self associated with the sum total of the gross bodies. Hiranyagarbha is the pure self associated with the sum total of the subtle bodies. Īśvara is the pure self associated with *avidyā* wherein the *sattva-guṇa* is predominant. Now the aspirant has to view mentally that the syllable *a*, *viśva* and Virāt constitute one unit. Exactly similar consideration applies to *u*, *taijasa* and Hiranyagarbha and *m*, *prājñā*, and Īśvara. He is to meditate that the first unit is non-distinct from the second one, and the latter is non-distinct from the last one. The last unit is to be viewed as non-distinct from the pure self. At this stage the aspirant has to meditate upon the truth that he is the only self and everything else, sentient as well as insentient, is illusory.<sup>27</sup> Such meditation, besides giving concentration of thought, will give rise to the intellectual conviction that Brahman is the sole reality.

### (3) *Śravaṇa*, *Manana* and *Nididhyāsana*

*Śravaṇa*, *manana* and *nididhyāsana* constitute the other group of proximate means and they are set forth in the texts of the *Bṛhadāraṇyakopaniṣad*, namely, "Therefore a man of spiritual birth having pursued *śravaṇa* and *manana* should pursue *nididhyāsana* and having pursued these three he becomes a realized soul" and "Ātman is fit to be realized and for that one should pursue Vedāntic study, reflection and meditation."<sup>28</sup>

*Śravaṇa* is inquiry into the import of the Upaniṣadic texts. It is a mental activity and it leads to the determination of the import of the Upaniṣadic texts. *Manana* is mental activity in the form of analysis and argument (reflection) on the basis of the Upaniṣadic teaching, with a view to convince oneself that that teaching alone is true. *Nididhyāsana* is mental operation helpful to turn away the mind from external objects in order to maintain the continuity of the knowledge in the form "I am Brahman" that has arisen from *śravaṇa* and *manana*.<sup>29</sup> It may be added here that this view is maintained by the *Vivaraṇa* school.<sup>30</sup>

Of these three, *śravaṇa* removes the false notion that the *Upaniṣads* do not teach non-dual Brahman. This false notion is termed "*pramāṇāsambhāvanā*." Even after the removal of this false



notion there would linger in the mind of the aspirant the doubt that the Upaniṣadic teaching is stultified by perception, etc. This doubt is termed "*prameyāsambhāvanā*" and *manana* removes this. The mind of the aspirant is still afflicted by the contrary notion in the form "I am an agent, enjoyer," etc. This is known as "*viparītabhāvanā*." And this is removed by *nididhyāsana*.<sup>31</sup>

Vācaspatimiśra, in his *Bhāmatī*,<sup>32</sup> regards *śravaṇa*, *manana* and *nididhyāsana* as the forms of knowledge. *Śravaṇa* is only the mediate knowledge of Brahman arising from the study of the *Upaniṣads*. *Manana* is inferential knowledge arising from reasoning about the validity of the Upaniṣadic teaching. *Nididhyāsana* is only uninterrupted knowledge, mediate in character, arising from *śravaṇa* and *manana*. Since these are of the forms of knowledge and since knowledge cannot be enjoined, there can be no injunction in respect of them. The role of *śravaṇa*, etc., is exactly the same as in the *Vivaraṇa* view which our author too adopts.

Sureśvara, in his *Bṛhadāraṇyakopaniṣad-bhāṣya-vārtika*, considers that the word "*nididhyāsana*" stands for the direct knowledge of Brahman. He is of the view that *śravaṇa*, *manana*, and *nididhyāsana* referred to in the *Bṛhadāraṇyaka* text, namely, *ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ nididhyāsitaḥ*,<sup>33</sup> are restated in the subsequent text thus:

"*ātmā vā are darśanena śravaṇena matyā vijñānena*" etc.<sup>34</sup>

Here *nididhyāsana* mentioned in the earlier text, is referred to by the word "*vijñāna*." And the word "*vijñāna*" conveys through convention the sense of knowledge only which is free from doubt. Thus on the basis of the reference to *nididhyāsana* by the word "*vijñāna*," Sureśvara considers that *nididhyāsana* stands for the direct knowledge of Brahman. Since knowledge cannot be enjoined, *nididhyāsana*, which is the direct knowledge of Brahman, cannot be enjoined. This knowledge results from the pursuit of *śravaṇa* and *manana* which respectively remove *pramāṇāsambhāvanā* and *prameyāsambhāvanā*. The *viparītabhāvanā* cannot exist when the direct knowledge of Brahman which is opposed to it has arisen. This is the view of Sureśvara.<sup>35</sup> Our author makes reference to this view too in the present treatise.<sup>36</sup>



*The Instrumental Cause of the Knowledge of Brahman*

The instrumental cause of the knowledge of Brahman, according to Vācaspatimiśra,<sup>37</sup> is mind; while, according to Prakāśātman,<sup>38</sup> it is the major texts of the *Upaniṣads*. The *Upaniṣads* however, seem to favour both these views. The text, "The self is to be realized by mind alone"<sup>39</sup> affirms that mind is the instrumental cause of the knowledge of Brahman. The text, "I ask about the self which could be known only through the *Upaniṣad*,"<sup>40</sup> speaks of the Upaniṣadic texts as the instrumental cause of the knowledge of Brahman. Our author records these two views<sup>41</sup> but he seems to favour the second view. We shall discuss this in some detail.

The Upaniṣadic text "This self is to be realized by mind alone" seems to state that mind is the instrumental cause of the knowledge of Brahman. There is another Upaniṣadic text "This self is that which is not comprehended by mind but by which mind is manifested"<sup>42</sup> denies that mind is the instrumental cause of the knowledge of Brahman. Hence it is but proper to hold that the major texts of the *Upaniṣads* constitute the instrumental cause of the knowledge of Brahman.

The *Bhāmatī* school would argue that the Upaniṣadic text "The self is that which is not manifested by words but by which words are manifested"<sup>43</sup> denies the instrumentality of the Upaniṣadic texts in respect of the knowledge of Brahman. It further argues that the major texts of the *Upaniṣads* cannot give rise to the direct or immediate knowledge of Brahman. They being in the form of words, are like ordinary sentences and could give rise only to what is mediate and related. The mediate knowledge arising from the *Upaniṣads* must be followed up by meditation which is the function of mind in order that it may be transmuted into immediate knowledge.<sup>44</sup>

The Upaniṣadic text "The self is that which is not manifested by mind" must be interpreted to mean that the self cannot be realized by impure mind. And the text "The self is to be realized by mind" must be taken to mean that the self is to be realized by pure mind.



Against this, the *Vivaraṇa* school would argue that the question whether verbal statements refer to the absolute or the relative, the mediate or the immediate, depends entirely on the *prameya*. Because Brahman is identical with our self which is immediate, the major-texts can well be the means of imparting an immediate knowledge of Brahman.<sup>45</sup>

The *Vivaraṇa* school further argues that the Upaniṣadic text: "The self is that which is not comprehended by mind" is interpreted by the *Bhāmatī* school in the sense that the self cannot be realized by impure mind. This interpretation is wrong; for in the complement of the above text "By which mind is manifested," the word "mind" stands for mind in general and not for impure mind alone, and it is not only the impure mind but mind in general that is manifested by Brahman. Hence in the earlier text "The self is that which is not realized by mind," the word "mind" stands for mind in general and the whole text denies the instrumentality of mind in respect of the knowledge of Brahman.

The Upaniṣadic text, "The self is that which is not known by words but by which words are manifested," must be understood in the following sense. The self is not conveyed by the words through primary signification and it manifests all the words. The *Bhāmatī* school also must subscribe to this interpretation. For, according to it, the knowledge of Brahman which is mediate and which must be followed by a course of meditation could be attained only from the *Upaniṣads*. And the latter could convey Brahman through secondary signification only. If this Upaniṣadic text denies the instrumentality of words in respect of the knowledge of Brahman, then even mediate knowledge of Brahman which is to be followed up by meditation according to the *Bhāmatī* school cannot be had. Thus there is stronger reason in favour of the view that the *Upaniṣads* constitute the instrumental cause of the knowledge of Brahman. The text, "The self is to be realized by the mind alone," means that mind is the material cause of the knowledge of Brahman as the latter is only a mental state inspired by the reflection of Brahman in it. On these grounds, our author adopts the view that the major texts of the *Upaniṣads* constitute the instrumental cause of the knowledge of Brahman in the following verse:

"All the major texts of the *Upaniṣads* convey as their chief import the nature of Brahman"<sup>46</sup>



*The Grace of God*

The Grace of God, resulting from *bhakti* or loving devotion towards Him, is essential in order to attain the direct knowledge of Brahman. If an individual soul attains the knowledge of Brahman, then it would have the cognition that it is not an agent, etc., and hence it would not perform sacrifices etc. But, naturally enough, divine beings like Indra and others do not like this. Hence they would cause impediments to the attainment of the knowledge of Brahman by the souls. The impediments that are visible can be overcome by Vedāntic study etc., but the impediments that are invisible are to be overcome by the grace of God only.<sup>48</sup>

In order to earn the grace of God, *bhakti* or loving devotion is the means. It involves the act of repeating the hymns in praise of God.<sup>49</sup>

*Jīvanmukti*

The knowledge of Brahman is opposed to nescience. It removes all the accumulated merits and demerits of the individual soul. No future merit or sin would pertain to the knower of the truth as he would perform deeds (if at all he performs) without any sense of agency.<sup>50</sup> That portion of the accumulated merits and demerits which have started yielding forth their fruit in the form of the present body, by being present in which the soul has attained the knowledge of Brahman is known as "*prārabdhakarma*" and it is not destroyed by the knowledge of Brahman. It is because the latter depends upon the former in an indirect manner. Such a one who had realized the truth and yet continues to live in the body is known as "*jīvanmukta*." The *jīvanmukta*'s life is characterized by two phases, *samādhi* or meditative trance and *vyutthāna* or reversion to empirical life. In the state of *samādhi*, he would be one with Brahman which is the partless ultimate. And, because of the function of the *prārabdhakarma*, he would come back to empirical life wherein he will be a mere witness of the functioning of the mind.<sup>51</sup> In light of this, it is said that if he commits heinous crimes, the sin would not pertain to him.<sup>51</sup> In fact, his performance of any activity would be based upon the latent impressions arising out of performance of similar activity earlier. If he is to commit a heinous crime, then

it must be based upon the latent impression born out of the performance of sinful action. In that case he would not have attained the knowledge of Brahman. Hence his attainment of the knowledge of Brahman implies that he has got only good tendencies, dictated by which he would perform only good activities without any sense of agency whatsoever.<sup>52</sup> He will give expression to his experience of non-dual reality.<sup>53</sup> When the fructified deed is exhausted by the experience of its fruits, the psycho-physical organism is dissolved inside the body like water poured over a heated stone.<sup>54</sup> The knower of the truth being Brahman even prior to enlightenment remains as Brahman after the dissolution of the psycho-physical organism.<sup>55</sup> This is known as "*Videhamukti*."

To sum up: The knowledge of Brahman which arises from the major texts of the *Upaniṣads* reveals the identity of the true nature of the individual soul with Brahman. It removes *avidyā* and thereby the so called individual soul continues to live in the body as a *jīvanmukta* till his *prārabdhakarma* is exhausted. He then is dissociated from the psycho-physical organism and remains as pure Brahman. This is the chief aim of the Upaniṣadic teaching.

## NOTES

- |                                |                              |
|--------------------------------|------------------------------|
| 1. <i>AP</i> , 1.106           | 7. <i>KausU</i> , 3.1        |
| 2. <i>Ibid</i> , 13.272        | See also: <i>AP</i> , 8.6    |
| 3. <i>Ibid</i> , 18. 256 & 257 | 8. <i>SU</i> , 6.20          |
| 4. <i>BU</i> , 1.4.10          | See also: <i>AP</i> , 12.116 |
| 5. <i>AP</i> , 13.225          | 9. <i>AP</i> , 6.85; 18.300  |
| 6. <i>Ibid</i> , 10.47-48      | 10. <i>BU</i> , 4-4-42       |



- |  |  |
|--|--|
| 11. <i>AP</i> , 18.303                             | 35. <i>BUBV</i> , 2-4-217 to 221   |
| 12. <i>NS</i> , 1-49                               | 36. <i>AP</i> , 15.24, 25  |
| 13. <i>SS</i> , 3. 334-40                          | 37. <i>Bhāmatī</i> , p. 411.   |
| 14. <i>Bhāmatī</i> , p. 61                         | 38. <i>Vivaraṇa</i> , p. 408   |
| 15. <i>AP</i> , 18.301<br>See <i>NS</i> , 149      | See <i>Śrī Śaṅkarātpṛāgadvaita-<br/>vādaḥ</i> , pp. 64-65                      |
| 16. <i>Vivaraṇa</i> , p. 37 and<br>p. 543          | 39. (i) <i>MU</i> , 3-1-9<br>(ii) <i>KU</i> , 3-12<br>(iii) <i>BU</i> , 4-4-19 |
| 17. <i>BU</i> , 3.51                               | 40. <i>BU</i> , 3-9-26   |
| 18. <i>AP</i> , 15.4; 17.159&160                   | 41. <i>AP</i> , 5.55, 62; 6.81; 10.47;<br>11.74                                |
| 19. <i>BU</i> , 4.4.22                             | 42. <i>KeU</i> , 1-6   |
| 20. <i>KaiU</i> , 2                                | 43. <i>Ibid</i> , 1-5  |
| 21. <i>AP</i> , 18.316                             | 44. <i>Bhāmatī</i> , p. 411  |
| 22. <i>Ibid</i> , 17.159                           | 45. <i>Vivaraṇa</i> , p. 408   |
| 23. <i>SS</i> , 3.49-50                            | 46. <i>AP</i> , 5-61   |
| 24. <i>AP</i> , 18.306                             | 47. <i>Ibid</i> , 6.85, 86; 11.39; 12.73,<br>74; 13.252 ff, 19.77              |
| 25. <i>BU</i> , 4-4-23; <i>AP</i> , 18.306         | 48. <i>Ibid</i> , 12.52  |
| 26. <i>AP</i> , 6.63                               | 49. <i>Ibid</i> , 18.262   |
| 27. <i>Ibid</i> , 13.163, 257, 259;<br>286; 20.141 | 50. <i>Ibid</i> , 6.73, 74   |
| 28. <i>BU</i> , 3-5-1 & 2-4-5                      | 51. <i>Ibid</i> , 8.18, 19   |
| 29. <i>AP</i> , 2.94; 6.49; 10.50                  | 52. <i>Ibid</i> , 8.28-30  |
| 30. <i>Vivaraṇa</i> , p. 773                       | 53. <i>Ibid</i> , 2.143; 10.132  |
| 31. <i>AP</i> , 6.49; 10.50                        | 54. <i>Ibid</i> , 11.115   |
| 32. <i>Bhāmatī</i> , pp. 801-2                     | 55. <i>Ibid</i> , 11.79  |
| 33. <i>BU</i> , 2-4-5                              |  |
| 34. <i>Ibid</i> .                                  |  |

## SECTION VII

## CONCLUSION

Vidyāraṇya, in the text *Anubhūtiprakāśa*, has expounded in a systematic manner the Central Philosophy of the *Upaniṣads*. He has shown that the ultimate reality is Brahman which is eternal, pure, consciousness and non-dual. It is identical with the essential nature of the individual soul. And this is the logical significance of the major texts of the *Upaniṣads* such as *tat tvam asi*.

It may be said that the non-dual nature of Brahman would hold good only when there is no second entity apart from it. But perception gives us the knowledge of the existence of the world. Hence Brahman cannot be non-dual.

Our author in this connection critically examines and finally rejects the theory of causation admitted by the Vaiśeṣika school, according to which an effect is totally different from the cause. He has proved on the basis of the *Chāndogya* text — *vācārambhaṇam vikāro nāmadheyam* [CU, 6.1.1] that an effect has no independent existence apart from the cause and hence it is illusory. Illusoriness means indeterminability. The world is neither real nor an absolute nothing. It cannot be real and an absolute nothing at once. It is indeterminable either as real or an absolute nothing or both. And the presence of an indeterminable world will never contradict the non-dual character of Brahman.

Brahman which is non-dual is said in the *Upaniṣads* to be the cause of the world. To the question as to how Brahman which is non-dual and hence partless could be the cause of the world, the *Upaniṣads* answer that it is owing to *māyā* that it becomes the cause of the world. Our author makes clear the view of the *Upaniṣads* by stating that *māyā* is the transformative material cause of the world and Brahman by being the substratum of *māyā* whose transformation the world is, is viewed as the transfigurative material cause of the world.

Our author maintains the view of the earlier preceptors of Advaita that *māyā* and *avidyā* are identical. He holds the view



that the primal cause which is termed "*prakṛti*" has a two-fold power of concealment and projection. *Prakṛti* associated with the former power is known as "*avidyā*" and it is active in the case of the individual soul. And *prakṛti* associated with the latter power is known as "*māyā*" and it is active in the case of God. Hence it is usually said that the individual soul has *avidyā* as its limiting adjunct and God has *māyā*, as its limiting adjunct. *Avidyā* and *māyā* are thus two aspects of *prakṛti* and they are not two distinct principles.

Our author further states that *avidyā* and *māyā* are one, and there are several derivatives known as "modal ignorances." The latter account for the non-perception of pot and the like. While *avidyā* will not be removed by anything other than the knowledge of Brahman, modal ignorances are removed by the immediate knowledge of their respective objects such as a pot, etc.

*Avidyā* is manifested by the witness-self in the form "I am ignorant." An analysis of this perceptual experience would show that *avidyā* is positive in nature and is not absence of knowledge.

Our author maintains the view that according to the *Upaniṣads*, pure consciousness is the locus of *avidyā*. This view is maintained by Prakāśātman in his *Vivaraṇa* but is not favoured by Vācaśpatimiśra who holds that the individual soul is the locus of *avidyā*.

In regard to the nature of *avidyānivṛtti*, there is difference of opinion among the Advaitins. Some hold that it is different from Brahman, the pure consciousness but is not *anirvacanīya*. Others hold that it is different from Brahman but is *anirvacanīya*. Our author proves that according to the Upaniṣadic text [BU. 4.4.7] it is identical with pure consciousness which is Brahman.

The individual soul and God are explained by our author as reflected images of pure consciousness in mind and *avidyā* respectively. He also advocates the theory known as "*avaccheda-vāda*" as it is held in the *Upaniṣads*. The reflected image, according to our author, is identical with the original one with certain properties



superimposed upon the latter. The properties, however, are indeterminable. This is precisely the *pratibimba-vāda* which is distinct from the *ābhāsa-vāda*, according to which the reflected image is totally indeterminable and is distinct from the original. It may be added here that our author advocates this view in his other work *Pañcadāsī*. Our author further maintains that the theory of only one individual soul (*eka-jīva-vāda*), according to which the world does not exist independently of being perceived by the only one soul, (*dr̥ṣṭi-sṛṣṭi-vāda*) has its basis in the *Upaniṣads*. He states that he who meditates upon *praṇava* must have the intellectual conviction that the world of animate and inanimate beings does not exist independently of being perceived by him. Again on the basis of the *Upaniṣads*, our author proves the existence of eternal consciousness known as "*sākṣī*" which is the witness of the individual soul, mind, and its functions.

Thus our author explains that, according to the *Upaniṣads*, three characteristics, namely, the characteristics of being an agent, etc., the characteristic of being the source of the universe, and the characteristic of being a witness are superimposed upon non-dual Brahman by *avidyā*. The latter when associated with the first characteristic is known as the "individual soul," as associated with the second one is known as "God," and as associated with the last one is known as "*sākṣī*". When *avidyā* is removed by the knowledge of Brahman, all the characteristics will be removed. What would remain then is the non-dual Brahman which is liberation.

Our author emphasizes the fact that liberation, being identical with Brahman, is ever-attained; yet, through a mistaken notion of its not being attained, the aspirant longs for it and attains it (as if it were unattained) through the removal of *avidyā*. Attainment of liberation is thus only figurative.

The remote means to the knowledge of Brahman, according to the *Upaniṣads*, is performance of duties relating to one's stage and class of life. This purifies one's mind and gives rise to what is known as "*vividiṣā*" or an intense desire to know Brahman. When the latter has arisen, one must take up asceticism and pursue *śravaṇa*, *manana* and *nididhyāsana*, along with meditation upon the *praṇava*. The false notion that the Vedāntic texts do



not teach non-dual reality is removed by the pursuit of *śravaṇa*. The false notion that the Upaniṣadic truth of non-dual reality is stultified by perception, etc., is removed by the pursuit of *manana*. And the false notions of 'I' and 'mine' are removed by *nididhyāsana*. Meditation upon *praṇava* facilitates the attainment of concentration of thought. The pursuit of *śravaṇa*, etc., must be followed by asceticism as the latter constitutes the chief qualification of an aspirant to embark upon the study of Vedānta. When the mind of the aspirant becomes free from all the false notions referred to above, the direct knowledge of Brahman, efficacious in dispelling *avidyā*, would arise from the major texts of the *Upaniṣads*. All the accumulated merits and demerits of the knower of the truth would be removed. No merit or sin would arise in the future as he would not be performing any activity with a conscious feeling that he is an agent. The fructified merits and demerits which have given rise to the body, by remaining in which the aspirant has realized the truth, would be exhausted only by experiencing their fruits. Thus, one who has realized the truth and who continues to exist in the body is a *jīvanmukta*. He will be a mere witness of the happiness and misery which are the modes of mind that are born out of the fructified merits and demerits. He will perceive the world as illusory. When the fructified merits and demerits are exhausted by providing happiness or misery which are only the modes of mind, the knower of the truth will be dissociated from the psycho-physical organism and would remain as Brahman. This is *videhamukti*.

The above constitutes the central teaching of the *Upaniṣads*, according to our author. His contribution to Advaita rests on his clear and lucid exposition of the philosophy of the *Upaniṣads* in the light of uncompromising non-dualism. This is a work of impeccable scholarship and erudition. The concepts of the *Upaniṣads* have been treated with thoroughness and clarity. It is an abiding monument to the richness and variety of the Upaniṣadic thought.

## CRITICAL APPARATUS

The present critical edition of the *Anubhūtiprakāśa* is based on twenty-five manuscripts out of which twenty-three are collected from different parts of the country and two are collected from the India Office Library, London and the Institute of Advanced Studies of World Religions, New York, U.S.A.

The details of the manuscripts are as follows:

1. अ<sub>1</sub> The Institute for Advanced Studies of world Religions USA. Acc. No. 1227-1233 with the commentary *Ādarśa* by Śivarāmāśrama, Devanāgarī, Paper, Incomplete, Good condition, Size 9.5 cm x 4.25 cm, 67 Folios.
2. क<sub>1</sub> Royal Asiatic Society of Bengal, Calcutta, Ms. No. G. 337, Devanāgarī, Paper, Complete, Good condition, Size 11" x 5", 116 Folios.
3. क<sub>2</sub> Royal Asiatic Society of Bengal, Calcutta, Ms. No. 1405, Devanāgarī, Paper, Complete, Good condition, Size 9" x 4", 132 Folios.
4. त<sub>1</sub> Saraswati Mahal Library, Tanjore, Ms. No. 1931, Grantha, Palm Leaf, Author: Vidyāraṇya Swāmi, Incomplete, size. 17½ x 1½", 141 Leaves.
5. पु<sub>1</sub> Bhandarkar Oriental Research Institute (BORI), Poona, Ms. No. 303 (1899-1915), Devanāgarī, Paper, Complete, Author: Vidyāraṇya, Size. 13 ¼" x 4 ¾" 127 Folios.
6. पु<sub>2</sub> BORI, Poona, Ms. No. 7 (1907-15) Devanāgarī, Paper, Complete, Author: Vidyāraṇya, Size 11 ¾ x 3 7/8", 135 Folios.
7. पु<sub>3</sub> BORI, Poona, Ms. No. 639 (1887-91), Devanāgarī, Paper, Complete, Author: Vidyāraṇya, Size 12 7/8" x 6 1/8", 79 Folios.



8. पु४ Bharatiya Itihasa Samsodhana Mandala (BISM), Poona. Ms. No. 36/62, Devanāgarī, Paper, Incomplete, Authorship attributed to Sāyaṇa.
9. पु५ BISM, Poona, Ms. No. 25/244, Devanāgarī, Paper, Incomplete, Authorship attributed to Sāyaṇa.
10. पु६ BISM, Poona, Ms. No. 51/77, Devanāgarī, Paper, Incomplete, Authorship attributed to Śaṅkarācharya.
11. ब१ Oriental Institute, Baroda, Acc. No. 10861, Devanāgarī, Paper, Complete, Author: Vidyāraṇya, 99 Folios.
12. ब२ Oriental Institute, Baroda, Acc. No. 4875, Devanāgarī, Paper, Complete, 121 Folios.
13. ब३ Oriental Institute, Baroda, Acc. No. 6746 (b), Grantha, Palm-leaf, Incomplete, 36 Folios.
14. म१ Government Oriental Manuscripts Library, Madras, Ms. No. D. 4539. *Anubhūtiprakāśikā*, Grantha, Paper Good Condition, Incomplete, Size 11" × 8 3/8", 228 Pages.
15. मै१ Oriental Research Institute, Mysore, Ms. No. 1814, Telugu, Palm-leaf. Incomplete, Good condition, Size 18 3/4" × 1 5/8", 47 Leaves.
16. रा१ Rajasthan Prācyā Vidyā Pratisthān, Jodhpur, Acc. No. 20634. Devanāgarī, Paper, Good condition, Authorship attributed to Vidyātīrtha Maheśvara, Vikram Samvat 1781, Size 25.2 × 11.7 cm., 117 Folios.
17. ल१ India Office Library, London, Ms. No. 538, Devanāgarī, Paper, Good condition. *Sarvopaniṣadartha-Anubhūtiprakāśa* by Mādhava-Vidyāraṇya, Size. 9" × 5", 179 Folios.
18. वा१ Saraswati Bhavan Library, Varanasi, Acc. No. 27058, Devanāgarī, Paper, Complete, Good Condition, Size. 12.7" × 5". 91 Folios.

19. वा, Saraswati Bhavan Library, Varanasi, Acc. No. 27643, Devanāgarī, Paper, Complete, Good Condition, Size. 11.5" × 5", 117 Folios.
20. वा, Saraswati Bhavan Library, Varanasi, Acc. No. 27905, Devanāgarī, Paper, Complete, Good condition, Author: Vidyāraṇya, Size 11.6" × 5.4", 137 Folios.
21. वा, Saraswati Bhavan Library, Varanasi, Acc. No. 28069, Devanāgarī, Paper, Complete Good Condition, Author: Vidyāraṇya. Size. 10.1" × 4.3" (1835 A.D), 110 Folios.
22. वा, Saraswati Bhavan Library, Varanasi, Acc. No. 28563, Devanāgarī, Paper, Complete, Good Condition, Author: Vidyāraṇya, Size. 9.5" × 4.5", 224 Folios, Saka. 1538.
23. वै, Prajñā Pāṭhasālā Maṇḍal, Wai, Acc. No. 6550. Devanāgarī, Paper, Complete, Good condition, Author: Vidyāraṇya, Size 31.6 × 10.3 cm., 113 Folios.
24. वै, Prajñā Pāṭhasālā Maṇḍal, Wai, Acc. No. 6551, Devanāgarī, Paper, Incomplete, Good Condition, Author: Vidyāraṇya, Size 30 × 10.3 cm, 104 Folios
25. वै, Prajñā Pāṭhasālā Maṇḍal, Wai, Acc. No. 6554, Devanāgarī, Paper, Incomplete, Good Condition, Author: Vidyāraṇya, Size 32.5 cm. × 10.2 cm, 87 Folios

### Printed Texts

Apart from the above manuscripts, there are two printed editions of the *Anubhūtiprakāśa*. These have also been utilised in the preparation of the critical edition.

1. Nirṇaya Sāgar Press, Bombay, edited by Viṭṭala, Printed in A.D. 1880, 1902 and reprinted in 1926 and 1983,
2. The text of the *Anubhūtiprakāśa* with the Tamil translation, published by the Rājā Charity Thust, Rājapālayam, Tamil Nadu, 1980.

Three commentaries of this work are available and they have been utilised in Editing this work. Of the three commentaries one is yet unpublished.



1. *Ā*—*Ādarśa* (अ) by Śivarāmāśrama: A micro-fiche copy of this manuscript got from the Institute of World Religions, New York, USA. This is incomplete and extends upto the eighth Adhyāya. This contains the text also. This has already been referred to as *Ā*. The interpretation of the text has been of much use in understanding certain portions for the translation.
2. मि—*Mitaprakāśa-vivṛti* by Kāśinātha Śarma. This commentary along with the text has been printed at Vidya Vilas Press, Varanasi, 1923-24,
3. *Śrutisaṃyojinī* — A recent Sanskrit commentary by Śri R. Muthukṛṣṇa Sastri published by the Advaita Sabha, Tiruchirapalli in the Year 1984. The author has identified the upaniṣadic texts and this has been of immense help in translating the text into English.

While editing the *Kāṇḍavidyāprakāśa* and the following sections dealing with *Bṛhadāraṇyakopaniṣad*, I found out that several verses have been taken from Vidyāraṇya's *Vārtikasāra*, a lucid treatise on the *Vārtika* of Sureśvara. Therefore, for the edition of that portion, importance has been given to the above text along with its commentary *Laghusaṅgraha* by Maheśvaratīrtha.

#### *Stemma Codicum*

By a careful collation of all the above manuscripts, I suggest the inter-relationship between the manuscripts as follows:

As regared the manuscripts from Madras म<sub>1</sub> and Braoda ब<sub>1</sub>, these are from the same source as they have the same type of omissions. त<sub>1</sub> from Tanjore and मै<sub>1</sub> from Mysore are also alike.

Manuscript अ<sub>1</sub> which contains a lucid commetary *Ādarśa* by Śivarāmāśrama is altogether from a different source as it has many an independent reading. Its colophon clearly states the name Mādhava as the writer of the text which is a clue to identify the author with Vidyāraṇya. Even though it has a different source and the commentator has to put his own contribution to emend the text at times, I have grouped them under the mark "X" along with म<sub>1</sub> etc., as they show closer affinity at various places.

पु<sub>2</sub>, the manuscript from Poona seems to be from a different source as it is found out that there are thirteen extra verses and they are from the *Vārttikasāra* of *Vidyāraṇya*. In the present edition these thirteen verses have been incorporated.

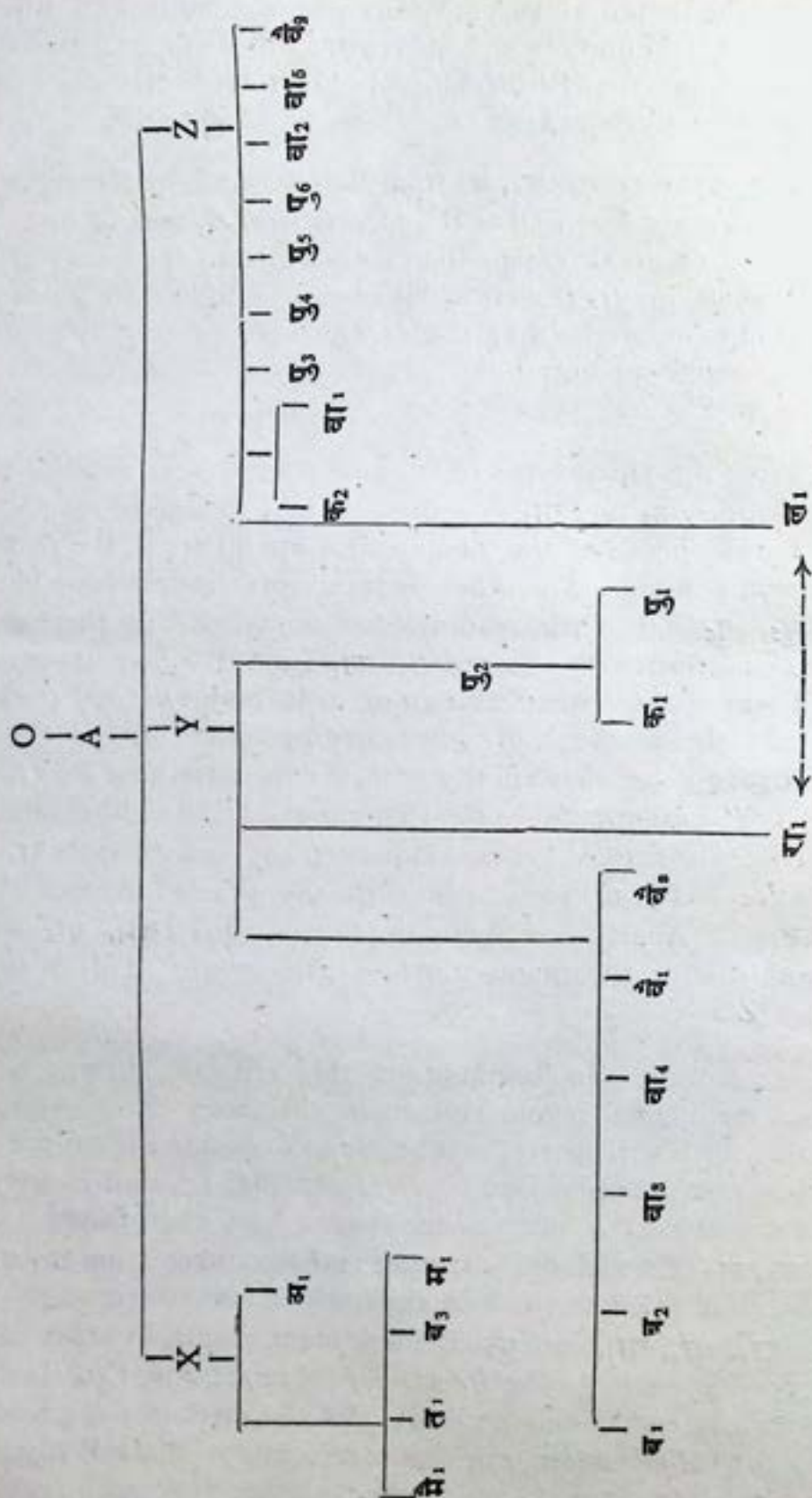
The manuscripts व<sub>1</sub>, व<sub>2</sub> from Baroda and manuscripts वा<sub>3</sub>, वा<sub>4</sub> from Varanasi as well as the manuscripts वै<sub>1</sub> and वै<sub>2</sub> from Wai resemble to a great extent the manuscripts of the above group. The manuscript रा<sub>1</sub> from Rajasthan too could be brought under this group considering its readings which have similarity to those in the above manuscripts. (These group of manuscripts is shown in 'Y').

From the equal types of variant readings we can bring the manuscripts, क<sub>2</sub> and वा<sub>1</sub> together. Even though in some chapters the colophons of the manuscripts are different, the readings are mainly same. The other manuscripts from Poona like पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, पु<sub>6</sub> share their readings and omissions with these group of manuscripts. The manuscript ल<sub>1</sub> from London is another important manuscript of this group as its major variant readings are like the readings of other manuscripts. But at times it records some peculiar affinity with the manuscripts like रा<sub>1</sub> and पु<sub>1</sub> (of 'Y' ) group). So in the stemma, the relationship is indicated by arrow-marked lines. However, the manuscripts रा<sub>1</sub> and ल<sub>1</sub> have a lot of semblance with the printed edition of the N.S.Press. Apart from these the manuscripts, वा<sub>2</sub>, वा<sub>5</sub> and वै<sub>2</sub> resemble with the manuscripts of this group. This is shown under 'Z'.

To sum up: In bringing out this critical edition, all the above mentioned manuscripts have their own contribution for putting forth variant readings before us to decide the proper one. Among them the manuscripts whose readings are mostly adopted in the text in the place of the readings of the printed text is अ<sub>1</sub>, म<sub>1</sub>, ल<sub>1</sub>. Certain single readings are also taken from त<sub>1</sub>, व<sub>3</sub>, मै<sub>1</sub>. Apart from these, the manuscripts, which are of secondary help are रा<sub>1</sub>, वा<sub>4</sub>, वा<sub>1</sub>, and पु<sub>3</sub>. Besides manuscripts, in order to edit the portion dealing with *Byhadāranyakopaniṣad*, the *Vārttikasāra* of *Vidyāraṇya* was the main source. At certain places the readings from the *Mitaprakāśavivṛtti*, the commentary of *Anubhūtiprakāśa*, are taken into account considering their due applicability.



## STEMMA CODIUM



PART II

CRITICAL EDITION OF THE TEXT OF  
THE *ANUBHŪTIPRAKĀŚA*  
WITH TRANSLATION, NOTES AND INDEXES



अनुभूतिप्रकाशः

## ANUBHŪTIPRAKĀŚA

### CHAPTER I

#### 1. AITAREYOPANIṢADVIVARAṆAM

##### 1.1 *Superimposition*

ऐतरेयेण सम्प्रोक्ता द्वितीयारण्यकान्तगा ।

ब्रह्मविद्या सुविस्पष्टं बालबाधाय तन्यते ॥ १ ॥

The knowledge of Brahman which has been imparted well by the Sage Aitareya and, which is incorporated in the concluding section of the second *Āraṇyaka* of the *R̥gveda* is [now] being elaborated in an easy manner for its comprehension by those who are [intellectually] not capable of understanding the *Bhāṣya* text. (1)

The *Aitareyopaniṣad* is a part of the *Aitareyāraṇyaka* of the *R̥gveda-brāhmaṇa*. This *Upaniṣad* forms the fourth, the fifth and the sixth *adhyāyas* of the second *Āraṇyaka*. The seventh *adhyāya* which contains only the peace-chant is also included in this *Upaniṣad*. The remaining parts deal with sacrifices and meditative worship. The main purpose of this *Upaniṣad* is to lead the mind of the sacrificer from external objects to the inner self.

आत्मैव सृष्टेः प्रागासीन्नामरूपविवर्जितः ।

सोऽप्येक एव नान्योऽस्ति जडं चान्यन्नं विद्यते ॥ २ ॥

1. वर्ण्यते- अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, त<sub>1</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, व<sub>1</sub>, व<sub>2</sub>, र<sub>1</sub>, ल<sub>1</sub>, वा<sup>1</sup>  
वा<sub>5</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वै<sub>2</sub>; कथ्यते - मै<sub>1</sub>

2. चान्यं न - क<sub>1</sub>, वै<sub>1</sub>

Prior to the creation [of the world] there existed only the self free from name and form. That too is one only; and apart from it there is no other [sentient] principle; nor does there exist an insentient principle too [apart from it]. (2)

The three expressions in the text, namely, 'one only', 'no other sentient principle', and 'no insentient principle' are intended to convey respectively that the self is free from internal distinction, distinction from like objects and also unlike objects (*sajātiya-vijātiya-svagata-bheda-rahitaḥ*). This and the succeeding three verses discuss the import of the text of the *AU*, 1.1.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

इति श्रुत्यन्तरे प्रोक्ता माया नास्त्यत्र तत्त्वतः ॥ ३ ॥

In another *śruti* text of a different branch of the *Veda* (namely, *Yajurveda*), *māyā* has been set forth thus: "Know *māyā* to be the material cause of the world and Brahman to be the one possessing *māyā*" (*SU*, 4.10). And it does not really exist in Brahman. (3)

निस्तत्त्वं व्यवहारार्हमनृतं बालयक्षवत् ।

बालो यक्षं प्रकल्प्यास्माद् बिभेति व्याघ्रतो यथा ॥ ४ ॥

Like a *yakṣa* falsely imagined by a child, *avidyā* which is indeterminable has practical efficiency. A child falsely imagining a *yakṣa* is afraid of him, just as one is afraid of a tiger (in ordinary life). (4)

When it is said in the last verse that *māyā* or *avidyā* is indeterminable and is the cause of the world, the question naturally arises as to how an indeterminable entity could have practical efficiency in the form of creation of the world. It is answered in this verse that an object in order to be practically efficient need not be real. A *yakṣa* falsely imagined by a child is not real. Yet that non-real entity causes fear which is more real than that entity itself.

1. नान्यत्र - अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वै<sub>3</sub>



The word *anyta* in the *Chāndogya* text is taken in the sense of *avidyā* by Śaṅkara. See *SB.* on *CU*, 8.3.2. For details see *SS*, 2.235.

वस्तुतत्त्वं जडं किञ्चिन्नान्यदस्त्यात्मवस्तुनः ।

अद्वयानन्दरूपात्मा तदा सुप्ताविव स्थितः ॥ ५ ॥

Apart from the self there does not really exist any inert object. In that state, the self remains as non-dual bliss as in the state of deep sleep. (5)

*Māyā*, however, which is inert, exists there. But it does not exist really. In the state of deep sleep, the sense-organs do not function. Mind provisionally merges in *avidyā*. Although there is thus the absence of cognition, yet there is the experience of bliss; and that experience is of the nature of the self only which is designated as *sākṣin* (witness-self).

निस्तत्त्वापि जगद्भ्रान्ति माया निद्रेव कल्पयेत् ।

निर्विकारोऽप्यसावात्मा मायावृत्त्या व्यचारयत् ॥ ६ ॥

*Māyā*, although not real, would bring about the world-illusion like *nidrā* (the state of dream). The self, although immutable, has the resolve which is a mode of *māyā* (to create the world). (6)

*Vide* (i) *māyāvṛttyā vyacārayat — māyāvṛttyā iti tṛtīyā abhedārthā, MP.*

(ii) *sa ikṣata lokānnu sṛjā iti, AU, 1.1.*

स विचार्याखिलान् लोकान् सृष्ट्वा पालकसृष्टये ।

कृत्वा विराट् तनुं छिद्रेष्वथ तदेवता व्यधात् ॥ ७ ॥

Having (thus) reflected upon the orderly process of creation and (then) having fashioned the entire world, the

self assumed the cosmic body with a view to create the guardians of the worlds (so created). And it placed them in the pores of the cosmic body (such as mouth, nose and the like). (7)

See *sa imān lokānasrjata*, AU, 1 2.

समुद्रतुल्ये देहेऽस्मिन् देवताः पतितास्तथा ।  
तं देहं क्षुत्पिपासाभ्यां योजयामास स प्रभुः ॥ ८ ॥

The guardian deities fall (*as it were*) into this cosmic body which is as expansive as an ocean. That supreme Lord united the cosmic body with hunger and thirst. (8)

By association with body, each deity experiences transmigratory existence which is like an ocean. *Vide AU, 2.1.*

अन्नभोगायात्मदेहान् गवाश्वपुरुषादिकान् ।  
सृष्ट्वा प्रावेशयत् तत्र देवतास्ता यथायथम् ॥ ९ ॥

In order that these deities may appease their hunger (and quench their thirst), the supreme Lord created for them the bodies of cows, horses, human beings, etc., and made them enter into these bodies at the appropriate places. (9)

*Vide AU, 2.4:* Fire, air, the sun, the quarters, herbs and trees the moon, the lord of death and water became identified respectively with speech, vital airs, the sense of sight, the sense of hearing, hair, mind, *apāna*, and male energy, and entered respectively into the mouth, nostrils, eyes, ears, skin, heart, navel and generating organ.

ईशोऽसाधारणं स्थानमपश्यन् क्षुत्पिपासयोः ।  
प्रावेशयद् देवतासु तद्भोगात् ते च तृप्यतः ॥ १० ॥

1. <sup>०</sup>स्तदा - त।

2. भोगान्ते च- क<sub>1</sub>, क<sub>2</sub>, पु<sub>2</sub>, पु<sub>3</sub>, र, ल, वा<sub>2</sub>, वा<sub>3</sub>, वै<sub>1</sub>



The Lord not perceiving a distinct abode for hunger and thirst, ushered them into the deities; and they too derived satisfaction by the experience of the deities. (10)

The deities become satisfied by experiencing the sacrificial offerings. Thirst and hunger too are satisfied by these. This is the import. See AU, 2.5.

अन्ने सृष्टे भोक्तृवर्गो ह्यजिघृक्षत् तदिन्द्रियैः ।

तत्र वागादयोऽशक्तास्तदपानो गृहीतवान् ॥ ११ ॥

When the food was created, the group of experients sought to experience it through the sense-organs. But the sense-organs such as speech and the like were not able to do so, and then, *apāna* experienced it. (11)

The import of the AU, 2. 3-10 is set forth in this verse.

जीवाभावे वृथा सर्वमित्यालोच्य परेश्वरः ।

शिरोमध्यं विदार्यात्र प्राविशज्जीवरूपतः ॥ १२ ॥

The Supreme Lord adequately considering that every thing would be futile in the absence of an individual soul, and having made an aperture in the midst of the head entered into it in the form of the individual soul. (12)

Entering means to get one reflected. *praveśaḥ* — *jīvarūpeṇa pratiphalanam*, SS, I. 260; vide AU, 2.12. The supreme Lord, that is, Brahman associated with *avidyā* when reflected in the psycho-physical organism is known as the individual soul.

प्राणानां धारकः कर्ता चेतनो जीव उच्यते ।

आनखाग्रमहंकारश्चिद्व्याप्तश्चेतनोऽभवत् ॥ १३ ॥

1. ०क्षत्तत्तदिन्द्रियैः - व३

2. तच्च क१, क२, पु१, पु३, पु४, व

3. जीवलाभे-क३

4. भारक-त१

5. नो भवेत् - त१, ल१, व१

That which is the sustaining factor of the vital airs, the agent of actions, and the sentient being is spoken of as the individual soul (in the *Upaniṣads* and the *smṛti* texts). The ego-principle (that is, the internal organ) when inspired by the (reflection of) consciousness (in it) pervades (the entire body) up to the tip of the nails and (thus) has become the sentient being. (13)

अन्तःकरणभागौ द्वावहंकारो मनस्तथा ।

वृक्षस्य मूलमग्रं च यथाभागौ 'तथेक्ष्यताम् ॥ १४ ॥

Just as the top and the trunk portion are the parts of a tree, in the same way let it be viewed that the ego-principle and mind are the two parts of the internal organ. (14)

चिद्बिम्बप्रतिबिम्बाभ्यां युक्तोऽहंकार एव तु ।

'चेतनाप्राणभृत् नस्य हृन्निष्ठं कारणं मनः ॥ १५ ॥

It is only the internal organ inspired by the reflection of consciousness in it and identified with the original consciousness is the ego-principle and it is sentient. It is the one that sustains the vital airs. (It is the individual soul). And, the mind which remains in the heart is its instrument. (15)

तस्य हृत्कण्ठनेत्रेषु प्रचारवशतोऽभवत् ।

सुप्तिः स्वप्नो जागरश्च सोऽयं संसार ईरितः ॥ १६ ॥

On account of the movement of mind in the regions of heart, throat and eyes, there results (respectively the states of) deep sleep, dream and waking. And it is this (that is, the group of these three) that constitutes trans migratory existence (in the case of the individual soul). (16)

1. तथेक्ष्यताम् - त<sub>1</sub>, व<sub>१</sub>

2. चेतनो - अ<sub>1</sub>, क<sub>1</sub>, क<sub>२</sub>, पु<sub>४</sub>, पु<sub>५</sub>, व<sub>१</sub>, व<sub>३</sub>, ल<sub>१</sub>, वा<sub>३</sub>, वा<sub>४</sub>



स्वप्नः<sup>१</sup> स्वकाल एवास्ति नान्यदा सुप्तिजागरौ<sup>२</sup> ।

तथैवेति स्वप्नसाम्यात्<sup>३</sup> त्रयः स्वप्नाः उदीरिताः ॥ १७ ॥

The dream state does exist only at the time of its experience and not at other times (that is, during the time of the experience of deep sleep state or waking state). The states of deep sleep and waking too are similar to the state of dream. On this ground, the three states are referred to (in the *Upaniṣad*) as dream. (17)

At the time of the experience of deep sleep state, neither the waking state nor the dream state is experienced. Exactly similar consideration applies to the waking state too.

*trayaḥ swapnāḥ, AU, 3.12:* Dream is illusory on the ground that it exists only at the time of its experience. Deep sleep and waking too exist at the time of their experience. Hence, they too are illusory.

## 1.2 Subsequent Negation

अध्यारोपो मायिकोऽयमुक्तोऽथासावपोह्यते ।

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ॥ १८ ॥

Superimposition set forth (so far) is illusory and it is negated subsequently. The reality is expounded as acosmic by superimposition and subsequent negation. (18)

स संसारीश्वरो जात ईश्वरानुग्रहात् पुनः ।

पृथिव्यादीनि भूतानि यथाशास्त्रं व्यचारयत् ॥ १९ ॥

1. सुप्तिः - व.

2. स्वप्नजागरौ इति पाठः - क, क., पु. पु. पु., व. व., ल. व. व्यतिरिक्तासु मातृकासु, मुद्रिते पुस्तके च दृश्यते ।

3. तथैतिस्वप्नसाम्यत्वात् - रा.

The supreme Lord has attained the state of a transmigratory being. The latter, however, enquires into the nature of the earth and other elements in accordance with the teachings of the *śāstras* by the grace of the Lord. (19)

परमात्मन उत्पन्नं जगदात्मैव नेतरत् ।  
मृदो जातो घटो यद्वन्मृद्वस्त्वेव तथेक्ष्यताम् ॥ २० ॥

Just as pot originated from clay is clay only, in the same way let it be viewed that the world which is originated from the supreme Self is the (supreme) Self itself and not anything different from it. (20)

For details *vide* SLS, pp. 48-90. See also PD, 13-38 and AP, 1.30.

घटः शराव इत्यादि विकाराणां मृदः पृथक् ।  
तत्त्वं नास्ति प्रतीते<sup>१</sup> तु नामरूपे प्रकल्पिते ॥ २१ ॥

There is no independent reality in the case of effects such as pot, pitcher and the like apart from clay (which is their substratal principle). And, the name and form that are manifested are really fancied. (21)

The illustrative example of clay and pot given in the previous verse is explained in this verse. The word *pratīti* is to be construed with the word *nāmarūpa*.

प्रतिबिम्बभ्रमो नीराद्युपाधिवशतो<sup>२</sup> यथा ।  
संनिवेशोपाधितोऽयं तथा कुम्भादिविभ्रमः ॥ २२ ॥

Just as there is the delusion of reflected image (of sun, moon, etc.) owing to the limiting adjuncts, water, etc., in

1. परमात्मनि - ल। 2. प्रतीके - रा 3. जनितो - त



the same way this delusion of pot, etc., is due to the limiting adjunct, namely, the specific disposition of the parts of the substratal principle (clay). (22)

*“sanniveśopādhitah — avayavasamīyogaviśeṣarūpōpādhibalāt,” MP.*

भ्रान्तिः सोपाधिकोपाधिनिवृत्त्यैव निवर्तते ।

न बोधात् तेन भासन्ते जानतोऽपि घटादयः ॥ २३ ॥

Illusion caused by a limiting adjunct will be removed only by the removal of the limiting adjunct and not by knowledge. On this ground, pot, etc., (which are illusions caused by limiting adjuncts) manifested even in the case of one who knows (that they are only the manifestations of clay). (23)

It may be objected: “Let the illusory manifestation of the pot be removed by the knowledge of ‘this is clay only’, just as the illusory manifestation of silver is removed by the knowledge ‘this is only a piece of shell’.” The above objection is answered in this verse. Illusions caused by the intervention of limiting adjuncts will be removed only when the limiting adjuncts are removed, and they will continue to manifest even though one knows the substratal principle. The illusory perception of silver is not caused by a limiting adjunct. Hence it is removed by the knowledge of its substratum, namely, shell.

The illusory manifestation of pot, etc., however, is caused by a limiting adjunct, namely, the specific disposition of parts, like the reflected image of Sun due to the limiting adjunct, namely, a sheet of water. One may have the knowledge that the reflected image is illusory. Yet its manifestation would continue to exist till the limiting adjunct, namely, the sheet of water is removed. In the same way here too, one may have the knowledge that the pot is illusory. Yet its manifestation would be there till clay — the substratal principle (which is the limiting adjunct) is removed.

पृथग् द्रव्यस्वरूपः सन् समवेतो घटो मृदि ।

इत्याहुस्तार्किकास्तत्तु न द्वैगुण्यप्रसङ्गतः ॥ २४ ॥

Logicians assert that, pot by being an independent substratum, inheres in clay (that is, pot-sherds). This however, is not the case in view of the unwelcome position of the weight (of the pot) being doubled. (24)

Logicians argue that pot is a *de novo* entity existing over and above the pot-sherds (*kapālas*) through the relation of inherence (*samavāya*). This means that they accept the difference between the cause and the effect. If this position were true, then the weight of the pot would be doubled as there would be the addition of the weight of the pot-sherds to the weight of the pot.

See also *STK*, pp. 245-246.

मृद्भारात् घटभाराच्च गुरुत्वं द्विगुणं भवेत् ।  
तथालङ्कारकर्ता स्यात् कृती हेमादिवृद्धितः ॥ २५ ॥

The weight would become doubled on account of the weight of clay and that of the pot. In the same way, one who bedecks oneself (with golden ornaments) would be fortunate by having increased amount of gold, etc. (25)

For details see Introduction, 0.5

*Vide* also *STK*, pp. 245-246.

In the previous verse the author has pointed out the unwelcome position of the weight of an effect becoming doubled in case a cause is admitted to be different from its effect. This unwelcome position is explained in the verse.

The point is that the weight of gold — the cause, would be added to the intrinsic weight of the golden ornaments — the effect.

न सन्निवेशमात्रेण पृथग्द्रव्यत्वसम्भवः ।  
शयनोत्थानगमनैः न पुत्रे बहुपुत्रता ॥ २६ ॥

There is no possibility of a pot being viewed as a substance distinct from clay by mere disposition of parts.

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1. हेमाभि<sup>०</sup> - ल।



Never indeed does a son become manifold on account of the several dispositions such as sleeping, waking, walking and the like. (26)

The logicians may seek to prove inferentially that pot is different from clay in the following manner: Pot is different from clay; it is because it has a specific disposition; that which has a specific disposition, when compared with another object is different from that object, like a horse which has a distinct disposition when compared with a cow is different from the cow.

Vidyāraṇya in this verse states that the invariable relation deduced from the above inferential argument lacks correspondence in the case of a boy whose physical disposition is different while he is asleep when compared with his own physical disposition when he is walking. If mere possession of specific disposition were to guarantee the difference of an individual from another, then, one and the same boy must be viewed as different on the basis of the distinct dispositions he possesses while asleep and while walking.

तस्मात् कार्यं न वस्तु स्यात् कारणव्यतिरेकतः ।

किन्तु कारण एवैतदनृतं भासते मृषा' ॥ २७ ॥

Hence effect cannot be real independent of its cause. On the other hand, it is nothing but the cause. It is non-real. It is indeterminable. (27)

The world is non-real. In the Advaita terminology it means that it is indeterminable either as real or an absolute nothing.

अर्थक्रियानृतेऽप्यस्ति स्थाणौ 'चोरभयेक्षणात् ।

ततोऽनृता घटाद्याः स्युर्भान्तु कुर्वन्तु वा क्रियाम् ॥ २८ ॥

In the case of an indeterminable object too, practical efficiency exists. It is because, fear from a thief is noticed on seeing a stump (mistaken for a thief). Hence pot and

the like shall be indeterminable; and let them manifest or have practical efficiency. (28)

For details see Introduction, 0.5.

सन्निवेशोपाधिहाने गच्छत्येव घटादिधीः ।

‘विवेकिनां तु वस्तुत्वं घटादीनां निवर्तते ॥ २९ ॥

The cognition of pot, etc., definitely ceases when there is the removal of the limiting condition, namely, the specific disposition (of parts). But in the case of men of discrimination (between what is real and what is unreal) (independent) reality in regard to pot, etc., vanishes. (29)

In verse 23, our author has stated that the erroneous cognition caused by a limiting adjunct is removed when there is the removal of the limiting adjunct. This is explained in this verse with reference to illusory cognition of pot. The latter is removed when the specific disposition of parts constituting the object — pot is removed. This, however, is related to an ignorant man. He who has an intellectual conviction that the substratal principle, namely, clay alone is real and the pot is non-real, in his case even at the time of the perceptual cognition of pot, the knowledge that pot is real does not exist.

घटः शराव इत्येवं वाचैवारभ्यते वृथा ।

मृत्तिकेत्येव सत्यं स्यान्न तु सत्यं घटादिकम् ॥ ३० ॥

Pot, pitcher, etc., are merely referred to in vain by words. It is only the (element of) clay that is true. Never indeed are pot, etc., real. (30)

The meaning of the CU text — *vācārambhaṇam vikāro nāma-dheyam* [6-1-4] is given in this text. For details see PD, 13.35 and KA, pp. 48-49.

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1. विवेकेन - अ, क<sub>1</sub>, क<sub>2</sub>, त<sub>1</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, व<sub>2</sub>, र, ल,  
वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>



एवमात्मन उत्पन्नं 'पृथिव्याद्यपि नात्मनः ।

पृथग्वस्त्वस्ति किं त्वात्मन्यारोपात् प्रतिभासते ॥ ३१ ॥

In the same way, earth, etc., which are originated from the self are not different from the self. On the other hand, they are manifested by being superimposed upon the self. (31)

See PD, 13.38.

सद्वस्तु<sup>१</sup> ह्यात्मनस्तत्त्वं तस्मिन् भूम्यादिकल्पनात्<sup>२</sup> ।

पृथिव्यादीनि सन्तीति 'भासन्ते तत्तादिन्द्रियैः ॥ ३२ ॥

Existence is the essential nature of Ātman (the self). And, because of superimposition of earth, etc., on it, earth, etc., are manifested as existent through respective sense-organs. (32)

इन्द्रियोपाधिका भान्तिरक्षरोधान्न भासते ।

इत्येतद् विशदीकर्तुं योगो वेदेषु वर्ण्यते ॥ ३३ ॥

Erroneous cognition, which is due to the limiting adjuncts — sense-organs, does not arise when sense-organs are controlled. In order to make this clear, *yoga* (that is, control of mind and sense-organs) is described in the *Vedas* (ŚU, 2.8). (33)

The cognition of pot, etc., as *sat* is only illusory. It arises from the functioning of the sense-organs. If the sense-organs do

- 
1. जगदात्मैव - अ
  2. सद्वस्तु - क.
  3. <sup>१</sup>कल्पना - पु., वै.
  4. भासन्ते - अयं पाठः - अ, क<sub>१</sub>, क<sub>२</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, व<sub>१</sub>, ल, वा<sub>१</sub>, वा<sub>२</sub>, वै, मातृकासु आहतः । मुद्रितपुस्तकेषु अन्यासु मातृकासु भासते इति पाठः ।

not function, erroneous cognition would not arise. That the cognition of pot, etc., as *sat* is only illusory is explained in *SLS*, pp. 210 ff.

सदात्मनः पृथग्भूतमसद्भूम्यादि तेन तत् ।

भात्वक्षैः कार्यकृद्वस्तु मिथ्यैव स्याद् घटादिवत् ॥ ३४ ॥

Earth, etc., different from the self which is of the nature of existence do not exist really. Hence let earth etc., be manifested by the sense-organs and be adapted to the practical needs of life. Yet, just as pot, etc. (which are manifested in clay, etc.,) are not real, in the same way earth, etc., are not real. (34)

The criteria of reality are not manifestation and adaptability to the practical needs of life. Pot is manifested and is adapted to practical needs of life. Yet it is not real. The criterion of reality is non-sublatibility in the three divisions of time — past, present and future. It is applicable only in the case of Brahman and not in the case of pot, etc.

ईदृग्विवेकदृष्टयेदं जगदात्मैव नेतरत् ।

एवं सत्यात्मनोऽन्यत् किं 'वस्तुतोऽस्तीति शङ्क्यते' ॥ ३५ ॥

From the knowledge arrived at on the basis of (the above) reasoning, (it is determined that) the world is nothing but the self. When such is the case, where is the scope for the doubt as to the real existence of any object apart from the self. (35)

अद्वयानन्दरूपात्मा सृष्टेः पूर्वमभूद् यथा ।

तथैवाद्यापि सम्पन्नो बुद्ध्या सम्यग् विवेचितः ॥ ३६ ॥

1. वस्तुतोऽस्तीति - अयं पाठः 'मि' पुस्तके आहतः ।

क<sub>1</sub>, त<sub>1</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub> मातृकासु मुद्रित-पुस्तकयोश्च वक्तुमस्तीति पाठः उपलभ्यते ।

2. शङ्क्यते - अ, क<sub>1</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वा<sub>1</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वै<sub>1</sub>, वै<sub>2</sub>



When well-analysed by the application of one's intellect, it comes to this that the self which remained as non-dual and bliss prior to creation remains so even after creation. (36)

The point of importance here is that the self is not affected by its association with the world because the latter is illusory.

See *yatra yadadhyāsaḥ tatkr̥tena guṇena*  
*doṣeṇa vā aṇumātreṇāpi sa na sambadhyate,*

(Adhyāsa-bhāṣya, BSB 1.1.1.)

इत्थं सर्वात्मकं ब्रह्म विविच्य पुनरप्यसौ ।

एवमेव स्वमात्मानं ब्रह्मत्वेन व्यलोकयत् ॥ ३७ ॥

This individual soul thus analysing (and coming to the conclusion) that everything is Brahman realised his own self to be identical with Brahman. (37)

See AP. 23-36. The import of the AU, 1.3.13 is explained in this verse.

अहङ्कारश्च चिच्छाया मिथ्या भूम्यादिवत् ततः ।

चिदात्मैकोऽवशिष्टोऽयं जीवो ब्रह्मैव नेतरः ॥ ३८ ॥

The ego-principle is the reflection of consciousness in mind. Hence it is non-real, like earth, etc. The element of consciousness left (after distinguishing it from the element of mind) is the true nature of the individual soul. It is identical with and not different from it. (38)

Vidyāraṇya here adopts the *ābhāsavāda* to explain the nature of the individual soul. According to *ābhāsavāda*, the latter which is a reflection of pure consciousness in mind is totally indeterminable either as real or an absolute nothing. It is because reflected images are considered to be fully indeterminable.

For details see Introduction, 0.3.

यथाशास्त्रं विविच्येत्थं प्रत्यग्दृष्ट्या चिदात्मनः ।

साक्षाच्चकार ब्रह्मत्वं जीवः शान्त्यादिसंयुतः<sup>१</sup> ॥ ३९ ॥

Having thus analysed in accordance with the (teachings of the) scriptural texts, the individual soul, associated with control of mind, etc., with his intellect directed inward has realised his true nature, namely, the pure consciousness to be identical with Brahman. (39)

इदमित्यपरोक्षेण ददर्शेति विवक्षया ।

इदन्द्रनामाभूज्ज्ञानी<sup>२</sup> वैयाकरणदृष्टितः ॥ ४० ॥

The knower of the self is designated as *idandra* in accordance with etymology. And, this name is used with a view to convey that the soul has perceived the supreme self directly as one perceives an object as 'this'. (40)

For details see the following verse.

*Vide AU, 1.3.13.*

तमिन्द्र इत्याहुरन्ये नाम्नः पारोक्ष्यसिद्धये ।

पूज्यस्य देवपित्रादेः परोक्षं नाम हि प्रियम् ॥ ४१ ॥

Him others call as Indra. This is with a view to refer to him by an indirect appellation, It is because reference by indirect appellation is indeed pleasing to Gods, parents and others who are venerable. (41)

*Vide AU, 1.3.14.*

In this verse it is said that the conventional meaning of the word *idandra* too is the knower of the self. The word *idandra* is conventionally used with reference to the supreme Lord. Since the knower of the self is himself the supreme Lord, the word *idandra* conventionally refers to him.

1. संयुतम् - मै,

2. वैद्याक<sup>०</sup> - वै<sub>१</sub>, वै<sub>२</sub>; मायाक<sup>०</sup> - क<sub>३</sub>



It might be asked: the supreme Lord is referred to by the name Indra only in the Upaniṣadic texts such as *indro māyābhiḥ*, [BU, 2.5.19] etc., and not by the word *Idandra*.

To dispel the above doubt it is said in this verse that Gods and others are to be referred to only by indirect appellation. Hence instead of using the word *Idandra* to refer to the supreme Lord, the word Indra is used by dropping a syllable.

परमेश्वररूपत्वादपीन्द्रत्वमिहोचितम् ।

समाप्ता ब्रह्मविद्येयमुत्तमस्याधिकारिणः ॥ ४२ ॥

It is but proper to designate the knower of the self here as Indra as he is of the nature of supreme Lord. So far the (elucidation of the) knowledge of Brahman in respect of aspirants of superior intellect. (42)

### 1.3 The Frightful Nature of Birth

विरक्तस्योक्तबोधः स्याद् वैराग्यं दोषदर्शनात् ।

जन्मैव 'प्रथमो दोषस्तद् बीभत्सा निरूप्यते ॥ ४३ ॥

The knowledge set forth above would arise to one who is detached. And detachment would result from the comprehension of defects. Birth is the primal defect and now its frightful condition is explained. (43)

स्वर्गाद्वा नरकाद्वायं वृष्टिद्वारान्नसंस्थितः ।

प्रविश्य पितरं तत्र गर्भो भवति रेतसि ॥ ४४ ॥

From heaven or hell, the soul (falls down with rain and) through rain comes into contact with rice, enters into the father and permeates the male energy. (44)

1. "प्रथम" इत्यारभ्य द्वितीयाध्याये विंशतिसंख्याकश्लोकपर्यन्तः  
भागः लुप्तः पु. मातृकायाम् ।

तद्रेतः पितृदेहस्थं<sup>१</sup> सर्वाङ्गेभ्यः समुत्थितम् ।

पितुः स्वदेहो गर्भाख्यदेहश्चेति वपुर्द्वयम् ॥ ४५ ॥

That male energy present in the body of a father has arisen from all parts (of his body). A father has a two-fold body, one gross and the other, the male energy permeated by the soul (to be born). (45)

स्त्रियां सिञ्चति तद्रेतस्तत्पुत्रोत्पादनं पितुः ।

पुत्ररूपेण तज्जन्म पितुराद्यं स्वयं कृतम् ॥ ४६ ॥

He transfers the male energy to the woman. And, this<sup>2</sup> is the act of begetting a son on the part of a male parent. That is the first birth of the male parent brought forth by himself in the form of the son. (46)

योषिद्योनिं प्रविश्याद्यं योषिद्गर्भे स्फुटीभवेत् ।

योषिद्वीर्येण पुष्टोऽसौ तद्देहेनैकतां व्रजेत् ॥ ४७ ॥

Entering into the generating organ of the woman, he becomes manifested in the womb of the woman and permeates her body. He is nourished by the essence of food and drink of the woman and becomes identical with the body of the woman. (47)

The second birth of the male parent is explained in this and in the following four verses. This verse gives the meaning of the Upaniṣadic text, *tat striyā ātmabhūyam*, ... (AU, 2.2)

अन्यथैनां स्त्रियं हन्याद् गुल्मव्याधिवदान्तरः ।

स्वाङ्गवन्न हिनस्त्येनां गर्भं रक्षति सा ततः ॥ ४८ ॥

Otherwise, just as the internal disease of spleen would kill one, in the same way, the foetus would kill the woman.

1. 'देहस्य' - अ०, रा



It, however, does not cause any harm to the woman like the parts of her body. Since it does not harm her, she is able to nurse it. (48)

The expression 'otherwise' means: 'if the foetus does not become identical with the body of the woman.'

See AU, 2.2.

गर्भरूपं भर्तृदेहं यतः सा पालयत्यतः ।

सापि भर्त्रा पालनीया तदिष्टान्नादिवस्तुभिः ॥ ४९ ॥

Since she nurses the body of her husband in the form of foetus, she must be fostered by her husband with food and other objects of her liking. (49)

गर्भो विष्मूत्रयोः स्थित्वा दशमे मासि जायते ।

पिता स्वात्मधिया पुत्रं संस्करोति यथाविधि ॥ ५० ॥

The foetus, by remaining in the faeces and urine (in the initial stage) is born in the tenth month. And the father ceremonially purifies the son in accordance with the scriptural injunctions viewing him as identical with his own self. (50)

पितुर्द्वितीयं तज्जन्म पुत्ररूपेण संस्थितम् ।

स्वोदराद् दारजठरादपि जन्मद्वयं क्रमात् ॥ ५१ ॥

The birth in the form of a son is the second birth in the case of the father. A two-fold birth successively occurs — one from one's body and the other from the body of his wife. (51)

See AU, 2.3.

पतिर्जायां विशत्यादौ गर्भो भूत्वा स्वमातरम् ।

जायैव माता सम्पन्नेत्यहो संसारकष्टता' ॥ ५२ ॥

At first the husband joins his wife. He then joins (her who has become) his mother when he becomes the foetus. The wife herself has become the mother. Alas! the plight of transmigratory existence. (52)

लौकिकं वैदिकं सर्वं पुत्रेऽवस्थाप्य<sup>१</sup> तत्पिता ।

मृतो 'देहान्तरे पित्रोरन्ययोर्विशति स्वयम् ॥ ५३ ॥

That father, having entrusted all the sacred and secular activities to his son, dies and enters into different parents. (53)

See AU, 2.4.

पुत्ररूपेण यज्जन्मद्वयं पूर्वमुदीरितम् ।

तदपेक्षं तृतीयं तज्जन्म स्याद् देहधारिणः ॥ ५४ ॥

In the case of one who is associated with a physical body, this one is the third birth in relation to the two-fold birth in the form of son mentioned earlier. (54)

See AP, I. 46-51.

खोदरं दारजठरं तथा 'पित्रन्तरोदरम् ।

त्रय आवसथा इत्थं जन्तोः सर्वस्य जन्मने ॥ ५५ ॥

There are thus three dwelling places for every transmigratory being in all its births; the inside of its own body, the inside of the body of the wife, and the inside of the body of the male parent (in a subsequent birth). (55)

See AU, 1.3.12.

In this passage, the expression *trayaḥ āvasathāḥ* occurs. It is interpreted by Śaṅkara as three states of waking, dream, and deep sleep wherein the individual soul exists in the sense of sight, mind and space within the heart respectively, and also as one's

1. °स्थापि - रा

2. देशान्तरं - क<sub>1</sub>, क<sub>2</sub>, ब<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub> 3. पित्रन्तरोदरे - क<sub>1</sub>, ब<sub>2</sub>



own body, the womb of the mother, and also the inside of a male parent. It is the second meaning that is given in this verse.

For details see Śaṅkara's commentary on *AU*, 1.3.12.

जन्मानि योनिलक्षाणां जन्तुश्चतुरशीतिषु ।

उत्तमाधमरूपाणि प्राप्नोत्येवं पुनः पुनः ॥ ५६ ॥

In this manner, the soul oftentimes attains to eighty-four lakhs types of births, high and low. (56)

दुष्टत्वं जन्मनः प्रोक्तं 'स्पष्टा रोगादिदुष्टता ।

विरक्तो बुद्धतत्त्वस्तु मुच्यते वामदेववत् ॥ ५७ ॥

The pernicious nature of birth has been fully explained. The harmful nature of disease, etc. (in a birth) has (also) been explained. One becomes detached (thereby from birth). He who realizes (his identity with) the reality is released like Vāmadeva. (57)

It is supreme detachment from phenomenal existence that is the most potent auxilliary in the scheme of practical discipline in Advaita. One analyses the nature of birth and one's existence in the world and is disgusted with the transmigratory process. He would then pursue *śravaṇa*, *manana* and *nididhyāsana* — the proximate means to the direct knowledge of Self. If there is no cause to obstruct the rise of the direct knowledge of Brahman, the latter would arise in this life itself. If there are any impediments, then it would arise in the next life. This we know from the scriptural text [*AU*, 2.5] which declares the rise of the knowledge of Brahman in the case of Vāmadeva when he was in his mother's womb. See the following verse. See also *SS*, III, 349-350 and *BG*, 6.41. For details see Introduction, 0.6.

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1. स्पष्टा अयं पाठः - क<sub>१</sub>, क<sub>२</sub>, पु<sub>३</sub>, पु<sub>६</sub>, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>४</sub>, वै<sub>१</sub>, वै<sub>२</sub>, रा मातृकासु आहतः । अन्यासु मातृकासु मुद्रितपुस्तकेषु च स्पष्टम् इति पाठः ।

पूर्वजन्मनि बोधेन स्वमुक्तिं चाब्रवीद्वचा ।  
गर्भस्थो वामदेवोऽयं प्रतिबन्धविवर्जितः ॥ ५८ ॥

The famous Vāmadeva, being free from the impediments by the pursuit of *śravaṇa*, *manana* and *nididhyāsana* in his previous birth (itself), gave expression to his state of release in the form of a hymn while being in his mother's womb itself. (58)

The impediments are three, namely, *pramāṇāsambhāvanā*, *prameyāsambhāvanā* and *viparītabhāvanā*. These are respectively removed by *śravaṇa*, *manana* and *nididhyāsana*.

In the case of Vāmadeva, the above impediments were removed in the previous life itself. Yet his fructified deeds were such that knowledge could not rise in the earlier birth itself. When he entered into the womb of his mother in the next birth, fructified deeds were exhausted and he attained the direct knowledge of Brahman.

जन्मन्यतीते वेदान्तं श्रुत्वाप्येष न बुद्धवान् ।  
बलिना प्रतिबद्धत्वात् कर्मणा जन्महेतुना ॥ ५९ ॥

This Vāmadeva, although he had pursued Vedāntic study in his previous birth, did not realise Brahman as he was impeded by powerful merits and demerits that constituted the cause of fresh birth. (59)

गर्भे प्रविश्य तत्कर्म विनष्टं प्रतिबन्धकम् ।  
नवमे मासि संस्मृत्य श्रवणं प्रतिबुद्धवान् ॥ ६० ॥

The impediments, namely, the merits and demerits, having made the soul (of Vāmadeva) enter into the womb (of his mother) got (themselves) removed. And, Vāmadeva, recollecting at the ninth month the Vedāntic study he had pursued in the earlier birth, realised Brahman. (60)



विद्वान् भूत्वा समुत्पन्नो जीवन्मुक्तोऽभवत् तदा ।  
शरीरमात्मनो भिन्नं मिथ्यैवेत्यवगच्छति ॥ ६१ ॥

Having become the knower of Brahman (in the womb of his mother), Vāmadeva, when he was born, became a realised soul while alive. He directly felt the physical body which is different from his self to be indeterminable. (61)

See AU, 2.5.

इयन्तं कालमेतस्मिन् भ्रान्त्या देहे निमग्नवान् ।  
बोधेन देहादुत्क्रम्योत्कृष्टोऽभूज्जीवतां त्यजन् ॥ ६२ ॥

So far (that is, prior to the attaining of the knowledge of Brahman) he was immersed in the body owing to *avidyā*. And, by the knowledge (of reality) having given up attachment toward the body, and also the state of being an individual soul, he has become Brahman. (62)

See "sa ya evaṁ vidvān asmāt śarīrabhedāt  
ūrdhvam utkrāmya..." AU, 2.6.

जीवत्वेऽपगते तस्य शिष्यते परमात्मता ।  
स एव स्वर्गतुल्योऽभूदिन्द्रियाविषयत्वतः ॥ ६३ ॥

When the characteristics of being an individual soul are removed, the so-called individual soul remains as Brahman [which is liberation]. Liberation too has become similar to heaven since it transcends sense-perception. (63)

Heaven does not come within the range of sense-organs. In the same way, liberation, which is identical with Brahman, is supra-sensible. Thus liberation is being thought of as being attained in the other world like heaven. Really it constitutes the

1. भवेत् - पु३, पु४, पु६, ब३, मै, वा१, वै३

2. ६२ श्लोकः - मै, वा१, वा२, वा६ मातृकासु नोपलभ्यते ।

essential nature of Brahman that is identical with the true nature of the individual soul.

See *amuṣmin svarge loka sarvān kāmān  
āptvā amṛtaḥ samabhavat*, AU, 2.6.

परोक्षोऽपि विमूढानां विद्वद्भिरवलोक्यते ।

सर्वेऽपि विषयानन्दाः प्राप्ता दृष्टे निजात्मनि ॥ ६४ ॥

Although Brahman is mediate to the ignorant, it is immediate in the case of realised souls. When one's self is realised as identical with Brahman, every form of happiness derived from (the contact of) sense-organs with their respective objects is attained. (64)

Bliss experienced from contact of sense-organs with objects is only the reflection of Brahman in the mental states resulting from the above contact. Thus every form of happiness is only an appearance of Brahman — the bliss. Hence it is said that when Brahman — the Bliss is realized, every other form of happiness or bliss is attained.

आत्मानन्दसमुद्रस्य 'विप्लुषो' विषयोत्थिताः ।

आत्मन्यन्तर्भवन्त्यन्ते समुद्रे बिन्दवो यथा ॥ ६५ ॥

Happiness derived from [contact of sense-organs with] objects are only particles of the ocean of bliss of the self. These merge in the self at the end like the (watery) particles in the ocean. (65)

आत्मन्यानन्दमज्ञात्वा 'विषये' सुखविभ्रमात् ।

'भोक्तुमिच्छति' तल्लाभाद् धीरात्मन्युपशम्यति ॥ ६६ ॥

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1. विप्लुषो - क<sub>१</sub>, त<sub>१</sub>, पु<sub>३</sub>, व<sub>१</sub>, व<sub>३</sub>, मि, मै<sub>१</sub>, वै<sub>३</sub>; बिन्दवो - वा<sub>३</sub>
  2. विषया स्थिताः - रा
  3. 'विषये सुखविभ्रमात्' इति त<sub>१</sub> संमतः पाठः। अन्यासु मातृकासु मुद्रितकोशेषु च 'विषयेषु स्वविभ्रमात्' इति पाठः।
  4. भोक्तुमिच्छति इति मै<sub>१</sub> संमतः पाठः, अन्यासु मातृकासु मुद्रितकोशेषु च 'बाह्यमिच्छति' इति पाठः।



Not knowing that the self is bliss, the mind desires for external objects under the mistaken notion that they are the source of bliss. After having attained the objects, the mind experiences the bliss (which constitutes the nature of the self). (66)

आत्मानन्दं क्षणं भुक्त्वा पुनर्भ्रान्त्या बहिर्व्रजेत् ।  
विवेकिधीर्निजानन्दं भुङ्क्ते तत्स्थैव सर्वदा ॥ ६७ ॥

Having (thus) experienced the bliss, that is, the self, the mind functions toward external objects under the mistaken notion that they are bliss. The minds of the wise ones, on the other hand, experience the bliss, that is, the self by being rooted in it. (67)

विषये दुःखजातं यत् तद्वीक्ष्यापक्षपाततः ।  
शक्यो बोद्धुं निजानन्दो बुध्यन्ते हि विवेकिनः ॥ ६८ ॥

Free from any predilections, if one discerns the group of misery pertaining to the objects of the world, one could realize one's own bliss (that is, the self). Indeed men of discrimination realize the self that is bliss. (68)

वामदेवोऽखिलानन्दानाप्यात्मन्यमृतोऽभवत् ।  
देहप्राणवियोगाख्या मृतिश्चिद्वस्तुनो न हि ॥ ६९ ॥

Vāmadeva has become immortal after having realized every form of bliss in his own self. Never indeed does death which is termed dissociation of body and vital-air (from the self) pertain to the consciousness. (69)

The self is the acme of all forms of bliss derived from the contact of sense-organs with their respective objects. Vāmadeva has realised his self — the bliss. Hence it is said here that every form of bliss referred to above which is only an appearance of the self — the bliss has been attained by Vāmadeva. He remains

as the self when he is dissociated from the psycho-physical organism.

इत्थं संसारदुष्टत्वं पुरुषार्थं च बोधतः ।

श्रुत्वा विरक्ता बोधार्थं मीमांसन्ते मुमुक्षवः ॥ ७० ॥

Having studied the *Upaniṣads* which convey respectively the evils of transmigratory existence and the supreme human end, those who are desirous of release become detached from the world and enquire into the nature of the self with a view to attain the knowledge (of the self). (70)

Vidyāraṇya commences the discussion of the third chapter of the *AU* in this verse.

Having learnt from the *Upaniṣads* that the transmigratory existence is harmful, and that (supreme) human end results from direct knowledge of Brahman, those who desire for release become detached from worldly objects and embark upon the sacred inquiry into the import of the *Upaniṣads*.

#### 1.4 Enquiry into the Nature of the Self

अहं पश्याम्यहं वच्मीत्यात्मानं सर्वदा वयम् ।

उपास्महे योगिवन्द्यं कोऽसौ मूर्ध्नि प्रविष्टवान् ॥ ७१ ॥

Of what nature is the self that is valued most by the sages — the self whom we always refer to in expressions such as 'I see', 'I speak' [and the like], and who has entered (into the body) through the [aperture of the] head? (71)

Vide (i) "ko'yam ātmeti vāyamupāśmahe," *AU*, 3.1.

(ii) "sa etameva sīmānam vidārya etayā dvārā prāpadyata," *ibid.*, 1.3.12.

मायावी शुद्धचिद्वात्मा कतरः सृष्टिः पुरा ।

बुभुत्सन्ते द्वयोस्तत्त्वं जीवात्मपरमात्मनोः ॥ ७२ ॥



The sages desire to know the true nature of the individual soul and the Supreme self thus: of what nature is the self? Is it one possessed of *māyā* or is it pure consciousness? [Of the two], who existed prior to the creation of the world? (72)

जीवस्य चेतनत्वेन चैतन्यं चिन्त्यतामिदम् ।

चक्षुरादिविशिष्टं तच्छुद्धं वा तत्त्वमस्य किम् ॥ ७३ ॥

Since the individual soul is sentient, let the nature of sentience be considered. Does its true nature consist in its being associated with the sense of sight, etc., or in its being a pure (principle)? (73)

The meaning of the texts of the *AU*, beginning with “*yena-vā paśyati*” (3.1) and ending with “*nāmadheyāni bhavanti*” (3.2) is discussed in the verses 73-96.

चक्षुःश्रोत्रे घ्राणजिह्वे त्वक् च धीन्द्रियपञ्चकम् ।

रूपशब्दौ गन्धरसौ स्पर्शश्च विषयाः क्रमात् ॥ ७४ ॥

The senses of sight, hearing, smell, taste and touch constitute the group of five senses of cognition. And colour, sound, smell, taste and touch are their respective objects. (74)

वाक्पाणिपादपायूपस्थाः कर्मेन्द्रियपञ्चकम् ।

भाषणादानगमनविसर्गानन्दकाः क्रियाः ॥ ७५ ॥

The senses of speaking, grasping, moving, excreting and enjoying constitute the group of senses of action. And speech, seizure, movement, excretion and enjoyment are the (respective) actions (carried out by them). (75)

गोलकानि दशैतेषामक्ष्यादीनि स्फुटानि हि ।

ज्ञानक्रियाशक्तिरूपमिन्द्रियं गोलकस्थितम् ॥ ७६ ॥

Eyes, etc., are well-known to be the substratum of these ten sense-organs. The sense-organ which is present in its substratum is associated with the power to give rise to the knowledge of action. (76)

The substrata of the senses of cognition like sight, hearing, smell, taste and touch and senses of action like speaking, grasping, moving, excreting and enjoying are respectively the eyes, ears, nose, tongue, skin, mouth, hands, feet, anus and the generating organ.

प्राणोऽपानस्समानश्चोदानव्यानौ च वायवः ।

हृद्गुदे नाभिकण्ठौ च देहश्चैषु वसन्ति ते ॥ ७७ ॥

The five vital-air is: *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. These are respectively located in the heart, anus, navel, throat and the entire body. (77)

श्वासाधोगतिवृत्ती द्वे वपुष्यन्नसमीकृतिः ।

उद्गारादिर्देहबलं पञ्च वायुक्रिया इमाः ॥ ७८ ॥

Going upward and going down are the functions of the first two, equalizing the food [that is eaten] in the body [is the function of *samāna*]; ejecting the undigested food-substance from the stomach is the function of *udāna*, and providing strength to the whole body is the function of *vyāna*. These are the functions of the vital-air. (78)

अहंकर्ता वपुर्व्याप्य जडं चेतनतां नयेत् ।

मनोऽन्तर्हृद्यवस्थाय वृत्तीः कामादिकाः सृजेत् ॥ ७९ ॥

The mind [inspired by the reflection of the self in it] pervading the insentient body makes the latter sentient.

1. श्वासाधमाननिवृत्ती - क<sub>1</sub>, त<sub>1</sub>, व<sub>1</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वै<sub>1</sub>



Mind, by remaining inside the heart, gives rise to the mental states like desire, etc. (79)

*Vide BU, 1.5.3.*

ज्ञानेन्द्रियाणि 'पञ्चात्र तथा कर्मेन्द्रियाण्यपि ।

वायवः पञ्च कर्ता च मनः सप्तदशं स्मृतम् ॥ ८० ॥

Here the five senses of cognition, the five senses of action, the vital-airs, the intellect and mind are taken to be the seventeen factors. (80)

In the earlier texts on Advaita the seventeen factors are stated to be five senses of cognition, five senses of action, five vital-airs, the intellect [*buddhi*] and mind [*manas*]. The last two are the two phases of the internal organ. The latter when it stands for certitude is termed intellect and when it stands for desire and doubt is termed mind. The intellect that is inspired by the reflection of consciousness in it is known as *kartā*.

See *vijñānam yajñam tanute*, TU, 2.5.1.

सोऽयं सप्तदशस्तोमो लिङ्गदेहः स्वयोनिषु ।

सर्वासु संसरत्यस्य विनाशो मोक्ष उच्यते ॥ ८१ ॥

It is this group of seventeen factors that constitutes the subtle body. [Inspired by the reflection of pure-consciousness in it] it undergoes transmigration in the form of several births. Its annihilation is termed liberation. (81)

अज्ञानकल्पितो देहस्तत्त्वज्ञानेन नश्यति ।

ज्ञानोत्पत्तिर्विचारेण तस्मादात्मा विचार्यते ॥ ८२ ॥

The body [subtle as well as gross] is projected by nescience, and it is destroyed by the knowledge of the self.

Knowledge would arise from enquiry and hence [the true nature of] the self is being enquired into. (82)

Enquiry into the nature of the self is enquiry into the import of the Upaniṣadic texts that deal with the nature of the self.

येन पश्यत्यसावात्मा यः पश्यति सा वा भवेत् ।  
द्रष्टा पश्यति बोधेन चाक्षुषेण तयोस्तु कः ॥ ८३ ॥

The seer comprehends the object through the mental state arising from the sense of sight. Of the two, namely, the instrument through which one comprehends [the object] and the seer who comprehends the object, who is the self? (83)

The doubt arises as to whether the seer is the self or the mental state which is the instrument of cognition is the self. It is precisely this that is the object of enquiry.

शृणोति येन यः श्रोता तयोरित्यादि योज्यताम् ।  
चैतन्यमस्ति करणे कर्तरीत्यत्र चिन्त्यते ॥ ८४ ॥

Exactly similar consideration applies in respect of other propositions, namely, whether the factor through which one hears is the self or the one who hears is the self. (In short) what is enquired into is whether consciousness pertains to the instrument or to the seer. (84)

*Vide AU, 3.1.*

बहूनि करणान्येषु बोधा दृष्ट्यादिनामकाः ।  
बहवः कर्तृबाहुल्यमपि द्रष्टृदिभेदतः ॥ ८५ ॥

There are manifold cognitions such as visual (gustatory, olfactory, auditory and tactual) owing to different kinds of instruments (of cognition). And, owing to different kinds of perceivers (such as one who comprehends through



visual perception, gustatory perception and the like) there are manifold cognisers too. (85)

करणानां च कर्तृणां भेदः स्याच्चक्षुरादिके ।

बाह्ये यथा तथैवान्तः शरीरेऽप्यवगम्यताम् ॥ ८६ ॥

In the case of external sense-organs like sense of sight, etc., there is the difference between the instruments of cognition and the factors that comprehend (such as the one who sees, hears, etc.). In the same way, let difference be understood (between the instrument and the factor that comprehends) inside the body. (86)

कर्तृपाधिरहंकारो बाह्यो हृदयशब्दतः ।

करणं स्यान्मनस्तस्य संज्ञानाद्यास्तु वृत्तयः ॥ ८७ ॥

The intellect which serves as the limiting adjunct of the individual soul — the agent, is referred to by the term — *hrdaya*. The mind serves as its instrument. Apprehension, etc., are the modifications of the mind. (87)

*Vide AU, 3.2.*

In the previous verse the distinction between the external senses and the agent, that is, the individual soul has been set forth. In this verse the distinction between the individual soul — the blend of the intellect and the pure consciousness and mind is set forth on the basis of the manifold distinct effects such as apprehension, etc.

तत्र सर्वत्र चैतन्यं लक्ष्यते हि पृथक् पृथक् ।

एवं सति बहुष्वेषु कः स्यादात्मेति संशयः ॥ ८८ ॥

In all these, consciousness is noticed severally. When such is the case, there arises the doubt as to which one is the self among the manifold consciousness. (88)

1.5 *Consciousness is the Ultimate Reality*

प्रज्ञानमेकं सर्वेषु यत् स आत्मेति निर्णयः ।

प्रकृष्टं निरूपाधित्वात् चैतन्यं यत् तदीक्ष्यताम् ॥ ८९ ॥

Let consciousness which is supreme by being unconditioned be realized. It is one and is present in all the factors (mentioned above). It is the self and this is the final view. (89)

In this and the succeeding seven verses, the import of the statement — *sarvānyeva etāni ...* [AU, 3.2] is explained.

अहंकारो मनोबाह्यं करणं चाप्युपाधयः ।

तेषु सर्वेषु चिच्छाया संक्रान्ता चेतनान्यतः ॥ ९० ॥

The intellect, mind and the external organs are the limiting adjuncts (of the self). In all these, the reflection of the consciousness is present. Hence they (too) are viewed as sentient. (90)

The expression *cetanānyataḥ* can be split in two ways — *cetanā anyataḥ* and *cetanāni atah*. If the first form is adopted then the translation would be: sentience in the intellect, mind and external senses which are the limiting adjuncts are caused by the external factor, namely, the reflection of consciousness which is present in all these. The translation given in the body of the text is on the basis of the second interpretation *cetanāni atah*.

न मुख्यं तेषु चैतन्यमात्मत्वस्याप्यमुख्यता ।

सुषुप्तौ तानि लुप्यन्ते 'न त्वात्मा तत्र लुप्यते ॥ ९१ ॥

Sentience in all these factors is not primary. [Hence] the state of being the self (appearing therein) also is not



primary. In the state of deep sleep, all these merge in (*avidyā*), but the self does not merge (anywhere). (91)

प्रज्ञानं निरुपाधित्वात् नित्यं तल्लोपभासकम् ।

प्रज्ञानस्यात्मता तस्मान्मुख्या नान्यस्य कस्यचित् ॥ ९२ ॥

Consciousness being unconditioned is always the manifesting factor of the absence of the limiting adjuncts. Hence self-hood is primary in the case of consciousness and not in any other case. (92)

द्रष्टृद्या अपि दृष्ट्याद्याः शब्दा मुख्यात्मवस्तुनः ।

नामान्युपाधिमालम्ब्य तस्मादात्मोपलक्षकाः ॥ ९३ ॥

The words like seer, etc., and perceptual knowledge, etc., are significative of the self, which is associated with the mind and its states and which is not the real self. They secondarily signify the (real) self. (93)

यथैकस्यैव संबन्धविशेषोपाधिनाखिलाः ।

पुत्रभ्रात्रादयः शब्दाः नामत्वेनोपलक्षकाः ॥ ९४ ॥

उपलक्ष्यं तु हस्तादि युक्तमेकं वपुस्तथा ।

चेतनैः कर्तृकरणैः प्रज्ञानमुपलक्ष्यते ॥ ९५ ॥

Words like, son, brother, etc., serve as the appellations of a single individual on the basis of the adventitious feature of specific relationship [present in the latter]; the body-in-itself associated with hands, etc., is the object referred to. In the same way, by the ego-sense (the intellect inspired by the reflection of consciousness in it) and the instruments of knowledge pure consciousness is referred to as they appear to be sentient [by being identified with the latter]. (94-95)

1. °धितोऽखिलाः - ब३; °धिताखिलाः - क३

प्रज्ञानं कर्तृदेहादिसाक्षिभूतं यदस्ति तत् ।  
जीवस्य वास्तवं रूपमित्येवं<sup>१</sup> निर्णयो भवेत् ॥ ९६ ॥

The true nature of the individual soul is the pure consciousness which is the witness of the ego-sense, body, etc. Thus there arises this conclusive view. (96)

प्रज्ञानं स्वशरीरेऽस्ति तथा देहान्तरेष्वपि ।  
ब्रह्मादिस्थावरान्तेषु तस्य स्यात् परमात्मता ॥ ९७ ॥

Consciousness is present in one's own body and in other bodies too beginning with Hiraṇyagarbha and ending with immovable objects. [Therefore] it is identical with the supreme Self. (97)

When it is thus clear that consciousness is one in all the bodies, it is identical with Brahman which is one without a second.

See *eṣa brahma.....prajñāpratiṣṭhā*, AU, 3.3.

प्रज्ञानस्यास्य जीवत्वं प्राणधारणतो यथा ।  
जगत्सृष्ट्यादिहेतुत्वात् ब्रह्मत्वं च तथेष्ट्यताम् ॥ ९८ ॥

Just as this consciousness attains to the state of the individual soul by sustaining the vital-airs, in the same way let it be accepted that it attains to the state of God by being the cause of the origination, etc., of the world. (98)

स्थावरं जङ्गमं सर्वं जगदित्यभिधीयते ।  
तस्य प्रज्ञैव नेत्रं स्यात् सृष्ट्यादिनयनादसौ ॥ ९९ ॥

Every object — mobile and stationary — is called the world. Since the consciousness is the cause of the origination, etc., of the world it is called its *netram*. (99)

1. <sup>०</sup>मित्ययम् - वै.



The etymological meaning of the word 'netram' is that by which origination, manifestation and dissolution of the world are effected.

प्रज्ञानं शुद्धचिद्रूपमासीद्यत् सृष्टितः पुरा ।

तस्मिन् प्रतिष्ठितं सर्वं माययोत्पादितत्त्वतः ॥ १०० ॥

In that consciousness which existed as pure intelligence prior to creation, every object, on account of its being originated by nescience is located. (100)

Nescience is present in pure consciousness. The world is the transformation of nescience. Hence the world appears in pure consciousness. The following inferential argument is intended in this verse.

That which is the effect of *avidyā* that is present in a substratum is located in that substratum, like a serpent which is the effect of *avidyā* present in the consciousness conditioned by the rope is located in the latter. The world too is the effect of the primal nescience present in pure consciousness. Hence it is located in pure consciousness.

See *prajñāne pratiṣṭhitam*, AU. 3.3.

उत्पत्तिस्थितिकालेऽसौ लोकः प्रज्ञाननेत्रकः ।

नेत्रत्वं व्यवहारस्य सुखादेर्नयनाद् भवेत् ॥ १०१ ॥

Just as the world has consciousness as the cause of its origination, in the same way, it has consciousness as the cause of its existence and manifestation. Since consciousness brings about the usages of happiness, etc., it is called *netram*. (101)

In ordinary experience every usage precedes cognition. And cognition is nothing but pure consciousness reflected in mental state. It manifests the object and then follows verbal usage. It is thus consciousness is the cause of the manifestation of all objects that are created. In this sense it is called *netram*.

Happiness, etc., are the mental states resulting from the contact of sense-organs with their respective objects. Consciousness is reflected therein and it is known as the cognition of happiness, etc.

See *prajñānetro lokah*, AU, 3.3.

लये प्रज्ञा प्रतिष्ठा स्यात् तत्र सर्वस्य संहतेः ।

सृष्टिस्थितिलया इत्थं श्रुताः प्रज्ञानहेतुकाः ॥ १०२ ॥

At the time of dissolution, consciousness is the substratum of the entire world. It is because the entire world lapses back into it [then]. Thus, it is imparted by the *Upaniṣad* that creation, derivation of existence and manifestation and dissolution [of the world] have consciousness as their cause. (102)

See *prajñāpratiṣṭhā*, AU, 3.3.

स्वप्नसृष्टिस्थितिलया जीवचैतन्यसाक्षिकाः ।

निर्जीवस्तम्भकुड्यादौ स्वप्नसृष्ट्यादयो न हि ॥ १०३ ॥

The creation, derivation of existence and manifestation, and dissolution of the dream world have consciousness aspect of the individual soul as their witness. Never indeed are there creation of dream, etc., in a stump, wall, etc., which are devoid of consciousness. (103)

See *jīvaḥ svapnasṛṣṭyādikartā tatsākṣitvāt*,  
*yannaivam tannaivam, yathā stambhādi*, MP.

जगत्सृष्टिस्थितिलया ब्रह्मचैतन्यसाक्षिकाः ।

ब्रह्मचैतन्यरहिते बन्ध्यापुत्रे न सन्ति ते ॥ १०४ ॥

The creation, sustenance and the dissolution of the world have the consciousness aspect of Īśvara as their witness. They do not exist in a barren woman's son devoid of the consciousness aspect of Brahman. (104)



See *brahma sarvasṛṣṭyādikartṛ tatsākṣitvāt  
vyatireke vandhyāputravat, MP.*

जगत्सृष्ट्याद्यधिष्ठानं शुद्धचैतन्यमद्वयम् ।

परमात्मस्वरूपं स्यादिति तस्यात्र निर्णयः ॥ १०५ ॥

Pure consciousness which is non-dual, which is of the nature of the supreme reality is the substratum of the creation, etc., of the world. This is the affirmation of the aspirant [who possesses the fourfold aid to the study of Vedānta]. (105)

For a description of the four-fold aid, see *BSB*, 1.1.1

यत् प्रज्ञानं स्वात्मरूपं तद्ब्रह्मेति विबुध्यताम् ।

प्रज्ञानं ब्रह्म 'विज्ञाय तिष्ठेत् प्रज्ञात्मना सदा ॥ १०६ ॥

Let it be understood that consciousness which is the essential nature of one's self is Brahman. Knowing [directly] that consciousness is Brahman, may one always remain in the form of consciousness. (106)

From the great sayings of the *Upaniṣads* like *prajñānam brahma* [*AU*, 3-3] etc., there arises the immediate knowledge that the individual soul is pure consciousness which is non-different from Brahman and which is viewed to be the ground of the universe. This knowledge, however, is not efficacious in dispelling *avidyā*, because it is clouded by the three-fold impediment, namely, *pramāṇāsambhāvanā*, *prameyāsambhāvanā* and *viparītabhāvanā*. *Śravaṇa*, *manana* and *nididhyāsana* remove the three impediments respectively. The immediate knowledge which has arisen already, being thus freed from the three-fold impediment, dispels *avidyā*. One who has thus attained the immediate knowledge remains as a *jīvan-mukta*. This is the import of the verse.

For details see Introduction, 0.6.

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1. ०वित्सोऽयं - क<sub>1</sub>, त<sub>1</sub>, पु<sub>3</sub>, पु<sub>5</sub>, वा<sub>5</sub>, रा, ल।

जीवन्नेव स्थितप्रज्ञो मुक्तः स्याद् वामदेववत् ।

म्रियतां यत्र तत्रास्य वपुः सोऽयं न जायते ॥ १०७ ॥

He, who is rooted in consciousness, will be released while living like Vāmadeva. Let his body fall off at any place; he will not be born again. (107)

ऐतरेयब्रह्मविद्यां व्याख्यातां संग्रहादिमाम् ।

सुस्थिरामनुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १०८ ॥

<sup>1</sup>इति श्रीविद्यारण्यमुनिविरुते अनुभूतिप्रकाशे ऐतरेयोपनिषद्विवरणं नाम प्रथमोऽध्यायः ।

Let Vidyātīrtha Mahesvara bless that this knowledge of Brahman which is imparted in the *Aitareyopaniṣad* and which is briefly set forth [in this treatise] be firmly rooted in the expounders and the learners]. (108)

Here ends Chapter I entitled "An Exposition of the *Aitareyopaniṣad*" in the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

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1. अत्र ग्रन्थान्तर्गते मातृकासु विविधाः पाठभेदाः दृश्यन्ते । इति श्रीविद्यारण्यविरचितायामैतरेयानुभूतिप्रकाशिकायां प्रथमोऽध्यायः । - व<sub>१</sub>, व<sub>२</sub>, रा, ल<sub>१</sub>, वा<sub>४</sub>, वै<sub>२</sub>; इति श्रीमाधवकृतायामनुभूतिप्रकाशिकायामैतरेयप्रकाशः प्रथमोऽध्यायः - अ<sub>१</sub>; इति श्रीविद्यारण्यमुनिवर्यविरचितायामनुभूतिप्रकाशिकायां ऐतरेयोपनिषद्व्याख्यानं नाम प्रथमोऽध्यायः । - वै<sub>१</sub>; इति श्रीविद्यारण्यकृतायां ऐतरेयानुभूतिप्रकाशिकायां प्रथमोऽध्यायः - पु<sub>१</sub>, व<sub>२</sub>, व<sub>४</sub>; इति विद्यारण्यकृतायामैतरेयकविद्याप्रकाशिकायां प्रथमोऽध्यायः - क<sub>१</sub>, पु<sub>२</sub>, घा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>, वा<sub>४</sub>; ऐतरेयवार्त्तिकं समाप्तम् - त



## CHAPTER II

### 2. TAITTIRĪYAVIDYĀPRAKĀŚA

#### 2.1 *The Definition of Brahman*

ब्रह्मवल्ल्यां ब्रह्मविद्यां तित्तिरिः प्राह यामिमाम् ।

वक्ष्ये सुखावबोधाय क्रीडन्त्वत्र मुमुक्षवः ॥ १ ॥

That this knowledge of Brahman which (the sage) Tittiri imparted in (the section) *Brahmavallī*, I shall elucidate for the easy understanding (of those who are desirous of liberation). And, let those desirous of liberation revel in this exposition. (1)

The *Taittirīyopaniṣad* which belongs to the *Taittirīya* recension of the *Yajurveda* consists of three sections called *Śikṣāvallī*, *Brahmavallī* and *Bhṛguvallī*. It is the second chapter termed *Brahmavallī* that deals with the nature of the knowledge of Brahman. Vidyāranya deals with the contents of this section in this chapter and he summarises the views set forth in the other two sections in a brief manner.

दर्शादिपितृमेधान्तैः कर्मभिर्बहुजन्मसु ।

अनुष्ठितैर्विविदिषा जायतेऽन्तिमजन्मनि ॥ २ ॥

By the rites, beginning with the sacrifice performed on the day of the new moon and ending with the sacrifice offered to the manes, carried out in innumerable births, there arises an intense desire to attain the knowledge of Brahman (in the case of an aspirant) in his last birth. (2)

For details regarding the role of *karma* on the practical side of Advaita, see Introduction, 0.6.

ततो योगं समभ्यस्य संहितोपासनादिभिः ।

‘एकाग्रये साधितेऽथास्य विद्यां सूत्रयति श्रुतिः ॥ ३ ॥

Then, with reference to the aspirant by whom concentration of thought is achieved by intensely pursuing *yoga* in the form of meditative worship upon *Samhitā* etc., the *Upaniṣad* imparts the knowledge of Brahman in an epigrammatic manner. (3)

See the *anuvākas* iii, vi, vii and viii of the *śikṣāvallī* in the *TU*; also see “*brahmavidāpnoti param,*” *TU*, 2.1.1.

सूत्रात् पूर्वं शान्तिमन्त्रो जपायात्रोपवर्णितः ।

जपेन विघ्ना द्वेषाद्याः शाम्यन्ति मनसि स्थिताः ॥ ४ ॥

Prior to this aphoristic statement, the peace invocation has been incorporated here (in the *Brahmavallī*) for the purpose of its repetition with a religious fervour. By its repetition in a devout manner the impediments such as hatred and the like that are present in the mind are subdued. (4)

ब्रह्मवित् परमेतीति सूत्रं सर्वार्थसूचनात् ।

ज्ञेयं ज्ञानं फलं चेति सर्वेऽर्थाः सूचिता इह ॥ ५ ॥

The text “He who realizes Brahman attains Brahman” is an aphoristic one since it involves reference to many (related) senses. In this text all the senses, namely, the object that is realized, knowledge, and the fruit of knowledge are connoted. (5)

ज्ञेयं ब्रह्म तदीया धीर्ज्ञानं स्याद् ब्रह्मता फलम् ।

सूत्रव्याख्यानरूपायामृच्येतद्विशदीकृतम् ॥ ६ ॥

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1. एकाग्रये - अयं पाठः क<sub>1</sub>, क<sub>2</sub>, त<sub>1</sub>, ल<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वै<sub>2</sub>;  
अन्यासु मातृकासु एकाग्र इति । एकाग्र - व<sub>3</sub>



The factor that is [fit] to be known is Brahman. The mental state in the form of Brahman is knowledge. The fruit is the attainment of the nature of Brahman. All this is made explicit in the hymn which is in the form of a commentary on the aphoristic statement. (6)

ज्ञातव्यं ब्रह्म यत् तत् किमिति चेत् तस्य लक्षणम् ।  
सत्यं ज्ञानमनन्तं यत्तद्ब्रह्मेत्यवगम्यताम् ॥ ७ ॥

If it is asked as to what is the definition of Brahman that is [fit] to be known, then let it be understood that that which is not sublated in the three divisions of time, which is [self-luminous] consciousness and which is not conditioned by space, time and objects is Brahman. (7)

आकाशादिजगत्सर्वमनृतं मायिकत्वतः ।  
नानृतं ब्रह्म तेनैतत् सत्यमित्यभिधीयते ॥ ८ ॥

Beginning with ether the entire world is non-real on account of its being caused by *māyā*. Brahman is not non-real; on this ground it is referred to as real. (8)

The following inferential arguments are set forth in this verse:

(i) Space, etc., are non-real because they are effected by *māyā* like a show projected by a magician; and

(ii) Brahman is not non-real; it is because it is not fancied by *māyā* unlike the show of a magician. *Vide MP.*

जगज्जडं स्वतः स्फूर्तिराहित्याद् ब्रह्म तु 'स्वयम्' ।  
स्फुरतीत्यजडं तेन ज्ञानमित्यभिधीयते ॥ ९ ॥

The world is insentient because it is devoid of self-luminosity. Brahman, on the other hand, is self-luminous

and so it is not insentient; on this ground it is referred to as consciousness. (9)

जडं घटाद्यन्तवत् स्याद् देशकालादिवस्तुभिः ।

न देशादिकृतोऽन्तोऽस्य ब्रह्मानन्तं ततः स्मृतम् ॥ १० ॥

Insentient objects such as pot, etc., are limited by space, time and objects. No such limitation is caused by space, etc., in the case of Brahman. Hence Brahman is known to be infinite. (10)

देशकालाद्यन्यवस्तुत्रयं मायाविजृम्भितम् ।

ब्रह्म सत्यं मायिकैस्तैः परिच्छिन्नं कथं भवेत् ॥ ११ ॥

The three factors such as space, time, etc., which are different from Brahman are projected by *māyā*. Brahman is unsublatable in the three divisions of time. And could Brahman [then] be limited by those factors? (11)

जडानृतपरिच्छिन्नव्यावृत्त्यैव पदत्रयम् ।

लक्षकं स्यादखण्डस्य यत् तद् ब्रह्मेति बुध्यताम् ॥ १२ ॥

These words [*satyam*, *jñānam* and *anantam*] secondarily convey the partless ultimate by eliminating insentience, non-reality, and limitation. And let it be understood that that part-less ultimate is Brahman. (12)

## 2.2 The Means of Knowing Brahman

तादृग् ब्रह्म कथं विद्यादिति चेदभिधीयते ।

गुहायां परमे व्योम्नि स्थितं ब्रह्म तु वेद यः ॥ १३ ॥

1. श्रुतम् - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, र<sub>1</sub>, ल<sub>1</sub>, वा, वा<sub>2</sub>, वा<sub>3</sub>, वै<sub>2</sub>;

अन्यासु मातृकासु मुद्रितकोशेषु च स्मृतमिति पाठः ।

2. तत्तु ब्र<sup>०</sup> - ल<sub>1</sub>



If it is asked as to how could one know such Brahman, it is said in the *śruti* "He who knows Brahman immanent in the intellect which is the effect of the nescience — the pre-eminent cause." (13)

In Brahman, *māyā* or *avidyā* which is referred to as *avyākṛta ākāśa* and the like (*BSB*, 1.4.3), intellect is superimposed. It is in the intellect that Brahman is reflected. The *Taittirīya* text, *yo veda nihitam guhāyām parama vyoman* [2.1.1] is reproduced with some change in the phraseology in the second half of the verse. The word *vyomni* means in *avyākṛta ākāśa*, that is, nescience. It is pre-eminent [*param*] in the sense that it is the transformative material cause of the world. Its effect is intellect [*guhā*]. Brahman is reflected therein.

See *evam avyākṛtākhye parama vyomni kāraṇabhūte  
yā kāryabhūtā buddiḥ tasyām nihitam brahma* (*VM*, p. 115)

For an alternative explanation for the above passage, see *SB* on *TU*, 2.1.1 and *VM* thereon.

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥ १४ ॥

The sheath of vital-airs is interior to the physical body [that is, the sheath of food]. The sheath of mind is interior to the sheath of vital-airs. Farther within it [that is, the sheath of mind] is the sheath of intellect. Placed within it is the sheath of bliss. This series is designated as *guhā*. (14)

The sheath of bliss is *ajñāna* or primal nescience. It is designated as *kāraṇaśarīra*.

पञ्चकोशगुहायां यदज्ञानं कारणं 'स्थितम्' ।

तद्व्योम परमं तस्मिन् निगूढं ब्रह्म तिष्ठति ॥ १५ ॥

The expression *paramam vyoma* stands for the primal nescience which is the cause of the world and which forms part of the five sheaths constituting the *guhā*. And Brahman is concealed by it. (15)

जीवचैतन्यमेवात्र निगूढमिति चेत् तदा ।  
तस्यैव ब्रह्मतां विद्याज्जीवत्वभ्रान्तिहानये ॥ १६ ॥

If it is said that it is only the essential nature of the individual soul (that is consciousness), which is concealed, then let it be understood that the essential nature of the individual soul itself is Brahman in order that the delusive cognition of the nature of being an individual soul may be removed. (16)

स्वतो ब्रह्मैव चैतन्यं जीवत्वं प्राणधारणात् ।  
कोशतादात्म्यविभ्रान्त्या भात्यस्य प्राणधारणम् ॥ १७ ॥

Consciousness which is Brahman itself attains to the state of an individual soul on account of sustaining the vital-air. Owing to the delusive cognition of identity with the sheaths, Brahman appears to be sustaining the vital-air. (17)

वक्ष्यमाणविवेकेन तत्तादात्म्यमपोह्यते<sup>१</sup> ।  
ब्रह्मसाक्षात्कृतिस्त्वीदृग् बोधेनैव न चान्यथा ॥ १८ ॥

On the basis of the knowledge of distinction between consciousness and the five sheaths that will be explained later, the false identity between the two is removed. The direct knowledge of Brahman results only from such a knowledge of distinction and not from any other source. (18)

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1. <sup>१</sup>पोह्यते - त<sub>१</sub>



बाह्यं जगत् पञ्चकोशांश्चापोह्यान्तर्मुखास्य धीः ।  
ब्रह्म साक्षात्कारोत्येव सर्वोपाधिविवर्जितम् ॥ १९ ॥

By discarding the external world and also the five sheaths, the intellect when directed inward necessarily realizes Brahman free from all limiting conditions. (19)

सोपाध्येव बहिर्दृष्ट्या भाति ब्रह्म न तावता ।  
अपैति जीवता तस्मादन्तर्दृष्ट्यैव बुध्यताम् ॥ २० ॥

When mind is focussed outside, it is only Brahman conditioned by objects that is manifested. By this the nature of being an individual soul will not be removed. Hence let Brahman be realised by the intellect that is directed inward. (20)

बहिर्दृष्टिर्जगद्भानं तस्य सत्यत्वधीरपि ।  
विवेकात् सत्यतापैति जगद्भानं तु योगतः ॥ २१ ॥

Knowledge of external objects consists in the manifestation of the world and also of the cognition that the world is real. Reality [cognized in respect of the world] is removed by inquiry [as to what is real and not real] and the manifestation of the world, by mystic trance. (21)

बहिर्दृष्टावपेतायामन्तर्दृष्ट्या यदीक्ष्यते ।  
निगूढं जीवचैतन्यं तद्ब्रह्मेति प्रपश्यति ॥ २२ ॥

The consciousness aspect of the individual soul is concealed and its true nature is comprehended when the mind is turned inward after its application to external objects is arrested. One then realizes it to be Brahman. (22)

2.3 *The Fruit of Realisation*

दृष्टे तस्मिन् परप्राप्त्या विदुषोऽतिशयोऽत्र कः ।

इति चेद्युगपत् सर्वकामाप्तिरधिका भवेत् ॥ २३ ॥

What is the distinctive feature of the realised soul, when there is the attainment of Brahman (*as it were*) through its realisation? If it be asked so, (it is said) that fulfilment of all desires simultaneously is the difference. (23)

काम्यन्ते विषयानन्दा निखिलैः प्राणिभिः सदा ।

ब्रह्मानन्दस्य ते सर्वे लेशा इत्यपरा श्रुतिः ॥ २४ ॥

Pleasures derived from objects are always sought after by every being. All these pleasures are but particles of Brahman which is the bliss. So says another Upaniṣadic text. (24)

In the previous verse it has been said that he who realizes Brahman experiences every form of pleasure. It is objected that it cannot be so because pleasures derived from objects are different from Brahman which is bliss. This and the following verse answers the above objection.

See *etasyaiva ānandasya anyāni bhūtāni mātṛām upajīvanti,*

*BU, 4.3.32.*

आनन्दहेतवो बाह्या विषया इति विभ्रमात् ।

कामयन्ते बहिर्दृष्ट्या विषयान् प्राणिनोऽखिलाः ॥ २५ ॥

Every being longs for objects [of the world] with mind directed externally under the mistaken notion that external objects are the means of pleasures. (25)

Brahman which is bliss is ever-attained. And there can be no desire in respect of a thing which is already attained. If pleasure derived from objects were non-different from Brahman, then it also is ever-attained and hence there can arise no desire to



attain it. But in ordinary experience, every living being strives to attain pleasure from garland, etc. This shows that it cannot be identical with Brahman.

अभीष्टविषये लब्धे धीः प्रत्यावृत्त्य हृद्गतम् ।

ब्रह्मानन्दं क्षणं भुक्त्वा बाह्यं कामयते पुनः ॥ २६ ॥

When the object desired has been attained, the mind turns inward and experiences for a moment the Brahman-bliss which is immanent in the mind and again desires for the external object. (26)

The point emphasised here is that when a sense-organ comes into contact with desired object, the mind undergoes transformation in the form of the object. Brahman which is bliss is reflected in such a mental state. It is Brahman that is conditioned by the latter is known as pleasure derived by mind from objects. The consciousness conditioned by mind experiences it. Again, when the merits that gave rise to such a pleasure ceases to exist, the consciousness conditioned by the mind again longs for external objects under the mistaken notion that it is only external object that provides pleasure.

क्षणिकत्वाल्लेशतास्य पूर्णस्याप्युपचर्यते ।

विषयानन्दता भ्रान्त्या ब्रह्मानन्दो हि वस्तुतः ॥ २७ ॥

Bliss which, although absolute, is spoken of by courtesy as a particle because it is short-lived. This bliss is erroneously considered as bliss that is derived from objects; for, it is Brahman-bliss only. (27)

Since bliss derived from objects is only the mental state inspired by the reflection of Brahman which is bliss and since mental state, is short-lived, what is conditioned by this mental state, namely, Brahman-bliss also is thought of as short-lived. And on this basis it is referred to as particle of Brahman-bliss.

अन्तर्दृष्ट्या विवेकी तु ब्रह्मानन्दं सदेक्षते ।

अन्तर्भवन्ति क्षणिकाः सर्वे तस्मिन्निरन्तरे ॥ २८ ॥

The aspirant having a sense of discrimination [between what is eternal and non-eternal], with his mind turned inward always experiences Brahman-bliss. In that perennial bliss all other short-lived pleasures are contained. (28)

तत्त्वविद् ब्रह्मरूपेण सर्वान् कामान् सहाश्नुते ।  
इत्येषोऽतिशयो ब्रह्मप्राप्तिरूपं फलं श्रुतम् ॥ २९ ॥

The knower of the truth experiences all pleasures simultaneously by remaining in the form of Brahman. This is the distinguishing feature [in the case of the knower of truth] and it is referred to in the *Upaniṣad* as the fruit in the form of attainment of Brahman. (29)

#### 2.4 Brahman — The Cause of the World

सूत्रव्याख्यानरूपायामृच्यनन्तमितीरितम् ।  
तदानन्त्यप्रसिद्धयर्थं जगत्कारणतोच्यते ॥ ३० ॥

In the *ṛk* which explicates the meaning of the aphoristic statement, it is mentioned that Brahman is infinite. And, in order to explain the infinite nature of Brahman, it is said that Brahman is the cause of the world. (30)

The *ṛk* is: *satyaṁ jñānam anantam brahma*, TU, 2.1.1.

यत् सत्यं ब्रह्मकोशाख्यगुहायां व्योमनामके ।  
अज्ञाने कारणे गूढं तस्मादाकाश उद्भूतः ॥ ३१ ॥

Brahman which is unsublatable [in the three divisions of time] is hidden in the cause — *ajñāna* which is designated as *vyoma* and which exists in the *guhā* known as sheaths. Ether has come into existence from it. (31)

खं वाय्वग्निजलोव्योषध्यन्नदेहेषु कारणम् ।  
पूर्वं पूर्वं भवेत् कार्यं परं परमितीक्ष्यताम् ॥ ३२ ॥



In respect of ether, air, fire, water, earth, plants, food and the physical body, each preceding one is the cause and the succeeding one is the effect. Let this be clearly known. (32)

इन्द्रो मायाभिरभवद् बहुरूप इति श्रुतेः ।

आसन् मायिकरूपाणि खादीनि ब्रह्मगानि हि ॥ ३३ ॥

On the basis of the *śruti* text, "Brahman through the manifold powers of *māyā* assumed different forms" (*BU* 2.5. 19) [it is known that] there indeed have come into existence illusory forms such as ether and the like in Brahman. (33)

परास्य शक्तिर्विविधेत्येवं श्रुत्यन्तरेणात् ।

विविधा ब्रह्मणः शक्तिः सा च मायानृतत्वतः ॥ ३४ ॥

Since it has been mentioned in another *śruti* "The supreme power of this [namely, Brahman] is manifold [that is, it has manifold powers]" (*SU*, 6.8) it is known that the power present in Brahman has multifarious aspects. That power, however, is *māyā* as it is indeterminable. (34)

सत्यस्य ब्रह्मरूपत्वाच्छक्तेरनृततोचिता ।

निस्तत्त्वा भासते यासौ माया स्यादिन्द्रजालवत् ॥ ३५ ॥

Since Brahman is unsublatable [in the three divisions of time], it is proper [to hold] that the power is indeterminable. This power which is *māyā* [is indeterminable because, it] is not real and yet is manifested like the show of a juggler. (35)

*Māyā* which is the power is not real, that is, it is not unsublatable, because it is annihilated by the knowledge of the self. It is not an absolute nothing as it is manifested in cognitions such as 'I am ignorant'. It cannot be real and an absolute nothing at once. Hence it is called indeterminable.

मायाया विविधत्वेन तस्याः कार्येषु खादिषु ।

नामरूपेष्वनेकत्वं भात्यन्योन्यविलक्षणम् ॥ ३६ ॥

Since *māyā* is manifold [because of its manifold powers], the effects, namely, ether, etc., too are manifold and each one is different from the other. (36)

भाति सर्वेषु सत्यत्वमेकं यद् ब्रह्मणं हि तत् ।

सर्वाधिष्ठानधर्मत्वात् तत्सर्वत्रानुगच्छति ॥ ३७ ॥

In every object, reality is manifested; and reality indeed is one and it constitutes the nature of Brahman. Since it is the nature of that which is the substratum of everything, it pervades every object. (37)

Every object is only an illusory manifestation of Brahman through *māyā*. Brahman is thus the substratum of every object. Hence the essential nature of Brahman, namely, unsublatability is manifested in every object superimposed upon it. The essential nature of the substratum will be manifested in the objects superimposed upon it.

सर्पधारादण्डमाला रज्ज्वां याः परिकल्पिताः ।

एतासु रज्जुगं दैर्घ्यं सर्वास्वनुगतं 'यथा ॥ ३८ ॥

This is similar to the pervasion of the length of the rope in every object superimposed upon it such as a serpent, a continuous line, a stick, and a garland. (38)

व्योमाद्या देहपर्यन्ताः सत्ये ब्रह्मणि कल्पिताः ।

सर्वेष्वनुगतं ब्रह्म 'सत्यत्वं तस्य सुस्थितम् ॥ ३९ ॥

1. तथा - ब<sub>1</sub>

2. आनन्त्य - मै<sub>1</sub>



Objects beginning with earth and ending with physical body, are fancied in Brahman which is of the nature of reality. It is because Brahman pervades all beings. Hence its being of the nature of reality does hold good. (39)

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।

इति न्यायेन देहान्तः आरोपः खादिरीरितः ॥ ४० ॥

Based upon the maxim that Brahman is explained as acosmic by superimposition and subsequent negation, superimposition of objects beginning with ether and ending with the physical body has been set forth. (40)

## 2.5 *The Sheath of Food — The Self*

अथापवादो जगतः कथ्यते ब्रह्मबुद्ध्यै ।

तत्रादौ पुत्रमित्रादिनुत्यै देहात्मतोच्यते ॥ ४१ ॥

Then, in order that there may arise the knowledge of Brahman [as non-dual], negation of the world [in Brahman] is stated. In the first place, the physical body is spoken of as the self in order to dispel the false notion that son, friend and the like constitute the self. (41)

The text *sa vā eṣa*, etc., [TU, 2.1.1] is intent upon negating the false notion of not-self as the self. This text conveys that the physical body is the self with the sole view of emphasizing that son, friend and others do not constitute the self. In fact, physical body too is not the self.

आत्मा वै पुत्रनामासीत्येवमात्मत्वविभ्रमः ।

लौकिकोऽनुद्यते पुत्रे श्रुत्या युक्तिश्च विद्यते ॥ ४२ ॥

The erroneous cognition in ordinary life involving reference to the son as one's self is being restated by the *śruti* text "You, the one designated as son, are my self." There is also reasoning to this effect. (42)

The reasoning is: son, wife and others constitute the self; it is because they come within the purview of the cognition 'I' unlike pot. The son and others come within the range of 'I' in the following sense; if the son is ill, the father thinks 'I am afflicted.' Hence the son comes within the range of the cognition 'I'.

साकल्यं पुत्रभार्यादेर्वैकल्यं चात्मनीक्ष्यते ।

इत्याह भाष्यकृत् तेन पुत्रेऽस्ति स्वात्मताभ्रमः ॥ ४३ ॥

The author of the *bhāṣya* has said that defect and excellence present in son, wife, and others are falsely taken to be present in the self. Hence there is the false notion of the son as one's self. (43)

The following *Bhāṣya* text is referred to in this verse:

*putrabhāryādiṣu vikaleṣu sakaleṣu vā prāpte ahameva*

*vikalaḥ sakalo veti bāhyadharmān ātmani adhyasyati,*

Adhyāsa-bhāṣya, BSB, 1.1.1.

सोऽस्यायमात्मा पुण्येभ्यः प्रतिधीयत इत्यदः ।

वचो वक्त्यैतरेयोऽतः स्वात्मता 'भ्रम एव हि ॥ ४४ ॥

That text of the *Aitareya* (AU, 2.4) states: "That this son, the self of this father is made to perform the good deeds (of the latter)." Hence there is indeed the false notion of the son as one's self. (44)

The authority to perform the duties done by the father is delegated to the son after the death of the father. The *śruti* text states that this is as it should be; for, the son is the self of the father.

एवं व्युदसितुं देहस्यैवात्मत्वमिहोच्यते ।

यो देहोऽन्नमयः सोऽयमेवात्मान्यो न कश्चन ॥ ४५ ॥

1. तत वै.

2. एनं - पु०, वा०, वै०; एतम् - वा०



Thus when there is the erroneous cognition of the son as the self, here, to remove it, the physical body is spoken of as the self in this way: the body which is the transformation of food, that itself is the self and none else. (45)

मदीयः पुत्रभार्यादिरिति भेदावभासनात् ।

गौणी स्यादात्मता पुत्रे भृत्यादौ सिंहता यथा ॥ ४६ ॥

The notion of one's self in the son is only metaphorical as there is the distinct cognition of the two in the form 'my son, wife, and others'. It is similar to the notion that the servant is a lion. (46)

The servant is referred to as a lion because one or more of the qualities of the latter are ascribed to the former. The two are cognized distinctly. In the same way, the son, wife, and others are referred to as one's self because the qualities of the latter are ascribed to the former and the two are cognized as distinct. The point that is of importance here is that there is no false identification of the one with another, but there is only imaginative identification.

पूर्ववासनया पुत्रे स्वात्मता भाति चेत पुनः ।

तद्वासनापनुत्त्यर्थं देहात्मत्वमुपास्यताम् ॥ ४७ ॥

If there arises the notion of the self in son due to earlier latent impressions, then let one meditate upon the body as the self often with a view to ward off those latent impressions. (47)

शिरः पक्षौ मध्यपुच्छे इति देहस्य पक्षिताम् ।

ध्यात्वा तन्निष्ठतां प्राप्य त्यजेत् पुत्रात्मताश्रुतिम् ॥ ४८ ॥

Having meditated upon the body as a bird with head, wings, middle part, and tail, and having attained perfec-

1. भृत्यादेः - वै; मत्यादिः - वै,

tion in such a meditation, one should abandon the (literal meaning of the) text that speaks of son as the self. (48)

The Upaniṣadic text prescribes the mode of meditation upon the body as a bird. The head in the body is to be viewed as the head of a bird. The right and the left hand are respectively the right and left wings. The middle part, since it is related to every other part, is viewed as the self of the bird. The limbs beneath the navel constitute the tail.

See *tasyedameva śiraḥ..... idam pucchaṁ pratiṣṭhā*, TU, 2.1.1.

धीर्मनुष्योऽहमित्यस्ति पुत्रोऽहमिति नास्ति धीः ।

विकारोऽस्ति 'परिव्राजो न पुत्रसुखदुःखयोः ॥ ४९ ॥

In the case of one who pursues the above meditation no change results from pleasure and pain of the son. In him there is the cognition 'I am a man' and there is not the cognition in the form 'I am the son'. (49)

The word *parivrājaka* in the text literally means ascetic. But here it means only the aspirant who has abandoned the feeling of identity toward one's son and others:

See *uktadhyānaniṣṭhāṁ gatavataḥ sādhakasannyāsināḥ*, MP.

अन्नजो देह एवात्मा तदन्नं ब्रह्मबुद्धितः ।

उपास्य सर्वमप्यन्नं स्वाभीष्टं लभते पुमान् ॥ ५० ॥

The body sprung from food is itself the self. Meditating upon food as Brahman, the aspirant attains every form of food desired by him. (50)

The criteria on the basis of which food can be thought of as Brahman are mentioned in the Upaniṣadic texts beginning with *annāt bhūtāni jāyante* and ending with *tasmādannam taducyata iti* (TU, 2.2.1.).

1. परिव्राजे - अ, पु, पु, पु, धै.

2. बुद्धिता - ब.



2.6 *The Sheath of Vital-Airs*

विवेकाद्वा ध्यानतो वा पुत्राद्यात्मत्वनिहुतौ ।

तथा देहात्मतां त्यक्तुं प्राणात्मत्वं विचिन्त्यताम् ॥ ५१ ॥

When the false cognition of son as the self is removed either by discrimination or meditation (that body is the self), let one meditate upon the vital-air as Brahman in order to get over the false notion that body is the self. (51)

This verse serves as a preface to the exposition of the meaning of the texts beginning with *tasmādvā etasmāt annarasamayāt* and ending with *prthvī pucchaṁ pratiṣṭhā*, TU, 2.2.1.

न देहस्यात्मता युक्ता पूर्वजन्मन्यभावतः ।

पुरात्मा देहदं कर्म कृत्वा प्राप्नोत्यदो वपुः ॥ ५२ ॥

It is not reasonable to hold that the body is the self; it is because the [present] body did not exist in the previous birth. In the previous life, the self [associated with mind], having performed the [meritorious and sinful] deeds attains the present body [in this life.] (52)

आयुर्मरणयोर्हेतौ प्राणे जीवात्मतोचिता ।

स्थिते प्राणे भवत्यायुः प्राणापाये तु हीयते ॥ ५३ ॥

It is but proper to hold that vital-air — the cause of life and death — constitute the individual soul. When vital-air exists, life is found [in the body]; and when the vital-air departs, the body falls off. (53)

On the basis of the method of agreement and difference in the form 'life is there when vital air is there, and life is not there when vital-air departs' it is proved that vital-air is the cause of life and death. Hence vital-air constitutes the self.

See *āyurmarane prāṇakāraṇake tadanvayavyatirekānuvidhāyivāt, yo vadanvayavyatirekānuvidhāyī sa tatkāraṇakah, yathā daṇḍān-vayavyatirekānuvidhāyī ghaṭaḥ daṇḍakāraṇakah tathā ca ime tasmāt tathā, MP.*

देहात्मवासनानुत्थै प्राणात्मत्वमुपास्यताम् ।

प्राणो ब्रह्मेत्युपासीनः सर्वमायुः समुश्नुते ॥ ५४ ॥

In order to get rid of the latent impressions that give rise to the cognition of self in the body, let one meditate upon the vital-air as the self. He who meditates upon the vital-air as the self attains full life. (54)

The meaning of the text — *sarvameva ta āyuryanti ye prāṇam brahmopāsate* [TU, 2.3.1] is given in this verse. The expression *sarvam āyuh* conveys the full life-span of hundred years.

See *śataṁ varṣāṇi iti tu yuktam sarvam āyuriti śrutiprasiddheḥ, ŚB* on TU, 2.3.1.

See also *śatāyuh puraṣaḥ iti śrutiprasiddheḥ ityarthah, VM* on the above.

प्राणोऽपानः समानश्चोदानव्यानौ च वृत्तायः ।

एतासु पूर्ववत् पक्षमूर्धादीन् परिकल्पयेत् ॥ ५५ ॥

The five functions of vital-air are: *prāṇah, āpānnah, samānah, udānah* and *vyānah*. In these one should attribute the features of wings, head, etc., as before. (55)

For the sheath of vital-air, the *prāṇa* is the head; *vyāna* and *apāna* constitute the two wings; the *samāna* which exists in the *ākāśa* inside the body is the trunk and, the presiding deity of the earth is the tail.

श्वासोऽधोगमनं कृत्स्ने देहेऽन्नस्य समीकृतिः ।

उद्गरादिर्बलं देहे क्रियास्तासां क्रमादिमाः ॥ ५६ ॥



The respective functions of the vital-air<sup>s</sup> are: breathing, going down, equalizing the food in the body, ejecting the undigested food substance from the stomach, and providing strength to the body. (56)

वृत्तिसङ्घं प्राणमयं ध्यात्वा देहात्मवासनाम् ।  
सन्त्यज्याथ प्राणमये त्यजेद् देहवदात्मताम् ॥ ५७ ॥

By meditating upon the sheath of the vital-air<sup>s</sup> — the aggregate [of several functions], and thereby abandoning the false notion that the physical body is the self, one should give up the false notion of the self in the sheath of the vital-air<sup>s</sup> as in the physical body. (57)

## 2.7 The Sheath of Mind

प्राणो नात्मा जडत्वेन चेतनस्यात्मतोचिता ।  
मनस्तु 'चेतनत्वेन सर्वस्य प्रतिभासनात् ॥ ५८ ॥

The vital-air<sup>s</sup> being insentient do not constitute the self. It is because only a sentient being is fit to be the self. Mind, on the other hand, is the self, for it is sentient and manifests everything. (58)

See *prāṇaḥ nātmā jaḍatvāt, ghaṭādivat, MP.*

The teaching of the Upaniṣadic texts — *tasmādvā etasmāt prāṇamayāt* [TU, 2.3.1], etc., is set forth in this and the following three verses.

चक्षुराद्यक्षसापेक्षं मनो बाह्यार्थभासकम् ।  
निरपेक्षेण मनसा सुखाद्यान्तरभासनम् ॥ ५९ ॥

Mind manifests external objects by depending upon the sense-organs like sense of sight, etc. And it manifests the internal factors [like happiness, etc.] without depending upon sense-organs like sense of sight, etc. (59)

1. चेतनं तेन - क<sub>1</sub>, क<sub>2</sub>, पु<sub>4</sub>, पु<sub>6</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वै

आत्मत्वं मनसो बुद्ध्वा त्यक्तुं प्राणात्मवासनाम् ।

उपासीत मनस्तच्च वृत्त्याख्यावयवैर्युतम् ॥ ६० ॥

Viewing the mind to be the self let one meditate upon the mind, as associated with its limbs termed *vṛttis*, in order to get over the latent impressions [that give rise to the false notion] that vital-airs constitute the self. (60)

यजुराद्याश्चतुर्वेदा आदेशस्तद्रतो विधिः ।

तद्भासके मनोवृत्तिपञ्चके पक्षिकल्पना ॥ ६१ ॥

*Yajus*, etc., are the four Vedas. The injunction present in the Vedas is *ādeśa*. And there is the imagery of bird upon the five mental states that manifest the (five) factors. (61)

The *Yajurveda* represents the head of the sheath of mind that is imagined as a bird. The expression *Yajurveda* does not stand for the hymns constituting the *Yajurveda*. On the other hand it refers to the mental state which comprehends the text of *Yajurveda* consisting of words and syllables. The syllables are manifested as associated with the accents — *udātta*, *anudātta* and *svarita*, in the tone that arises due to the effort conducive to the impact of wind in palate and other places. Consequently the words which are the aggregates of syllables and the sentences which are the aggregates of words come within the purview of the mental state. Exactly similar consideration applies to the other Vedas and also to the *ādeśa*. The mental states in the forms of *Yajurveda*, *Rgveda*, *Sāmaveda*, *ādeśa* and the *mantras* and *brāhmaṇas* of the *Atharvaveda* as seen by the seers Atharvan and Aṅgiras respectively constitute the head, the right side, the left side, the trunk and the supporting tail of the sheath of mind viewed as a bird.

अवाङ्मनसगम्यस्य ब्रह्मणोऽप्यवबोधने ।

शक्तं भवेन्मनस्तच्च मनो ब्रह्मेति कल्पना ॥ ६२ ॥

1. ०स्तब्ध - वा॥

2. चिन्तनम् - अ१, क१, क२, पु१, पु२, पु३, पु४, व१, व२, व३, मै१, रा, वा१, वा२, वा३, वै१



Mind is capable of effecting even the knowledge of Brahman which transcends both speech and mind. And [hence] there is the imagery of mind as Brahman. (62)

It might be objected that there is contradiction in the above statement, that mind is capable of imparting the knowledge of Brahman which transcends mind. And this contradiction is resolved in the following verse.

न ब्रह्मणि मनोजन्यस्फूर्तिस्तस्मादगम्यता ।

'मनस्यन्तर्मुखे नश्येदविद्या तेन शक्तता ॥ ६३ ॥

[It is said that] Brahman does not come within the range of mind as it is not the content of the manifestation that arises from mind. But when the mind is turned inward, nescience is destroyed. And it is in this sense mind is [said to be] capable of imparting the knowledge of Brahman. (63)

Mind when it is pure, undergoes modification in the form of unconditioned Brahman. The reflection of Brahman in it is termed the knowledge of Brahman. It does not and need not manifest Brahman as the latter is self-luminous. Since Brahman is not manifested by the knowledge of Brahman which is only a modification of mind, it is said that Brahman transcends mind. On the other hand, since the knowledge of Brahman removes *avidyā*, thus enabling Brahman which is self-luminous consciousness to shine of its own accord, mind is said to be imparting the knowledge of Brahman.

## 2.8 The Sheath of Intellect

प्राणात्मवासनानाशे मनसोऽप्यात्मतां त्यजेत् ।

कर्तुरात्मत्वमुचितं मनोऽन्तःकरणं खलु ॥ ६४ ॥

When [by meditation upon the sheath of mind as Brahman] the latent impressions [giving rise to the cogni-

tion] that vital-airs constitute the self are removed one should give up the notion that [the sheath of] mind too is the self [on the basis of the following reasoning]. It is only a doer that is fit to be the self. Mind [cannot be the self as it] is only an internal instrument. (64)

This verse serves as a preface to the elucidation of the Upaniṣadic texts beginning with — *tasmād vā etasmānmanomayāt* and ending with *mahaḥ pucchaṁ pratiṣṭhā* [TU, 2.4]. Two inferential arguments are set forth in this verse.

1. It is only intellect which is termed *viññāna* that is the doer unlike pot, etc.
2. Mind is not the self because it is only an instrument like axe, etc. See MP.

अहं कर्तेत्यदो ज्ञानं विशिष्टं यस्य भासकम् ।  
तत्कर्तृरूपं विज्ञानमात्मत्वेनावगम्यताम् ॥ ६५ ॥

Let it be understood that intellect which is the doer and which is manifested by the complex cognition 'I am the doer', is the self. (65)

This verse explains the nature of intellect which is the subject of inference set forth in the previous verse.

अहंक्रियत इत्येषोऽहंकाराख्यः स विग्रहे ।  
आनखाग्रमभिव्याप्य स्थितो जागरणे स्फुटः ॥ ६६ ॥

The intellect is termed *ahaṅkāra* because it is the content of the direct knowledge 'I'. It remains in the body by pervading it up to the tip of the nails. It is clearly manifested during the waking state. (66)

---

1. °गम्यते - पु.



तेन चेतनवद् देहो भाति सुप्तौ तु तल्लयात् ।

भवेत् काष्ठसमो देहस्तेनाहंकार आत्मता ॥ ६७ ॥

It is because of the pervasion of the intellect (inspired by the reflection of the self in it) the body appears to be sentient. During deep sleep since the intellect (provisionally) merges (in *avidyā*) the body remains similar to a log of wood. Hence the intellect is viewed as the self. (67)

मदीयं मन इत्युक्तेरात्मनः करणं मनः ।

इत्यात्मानं विविच्याथ तमुपासीत पक्षिवत् ॥ ६८ ॥

Since there is the expression 'My mind', mind is only an instrument of the self. Thus distinguishing the self from the mind, and viewing the intellect which is the self as a bird one should meditate upon it. (68)

श्रद्धाद्याः पञ्च 'तत्रस्थाः कल्प्याः मूर्धादिरूपतः ।

श्रद्धास्तिक्यमृतं बुद्धौ यथावस्त्वनुचिन्तनम् ॥ ६९ ॥

The five factors such as faith and the like which are present in the intellect are to be viewed as head, etc. (of the sheath of intellect). Faith consists in accepting the affirmations (of the *Vedas* and of the preceptor); *rtam* consists in pondering over the ritual-actions as described in the *Vedas*. (69)

The import of the Upaniṣadic text — *tasya śraddhaiva śiraḥ* ... (TU, 2.4), is explained in this verse.

यथार्थभाषणं सत्यं योग एकाग्रता धियः ।

महस्तु योगजं ज्ञानं चिन्त्याः श्रद्धादयोऽखिलाः ॥ ७० ॥

1. तस्यात्र - अ<sub>१</sub>, क<sub>१</sub>, पु<sub>१</sub>, व<sub>१</sub>, व<sub>२</sub>, रा, ल<sub>१</sub>, वा<sub>१</sub>, वा<sub>२</sub>, वै

*Satyam* means speech that conforms to facts. *Yoga* means concentration of mind. *Mahah* means the knowledge arising out of concentration of mind. All these, namely, faith, etc., are to be imagined (as head, etc., of the sheath of intellect viewed as a bird). (70)

Śaṅkara interprets the word *mahah* as Hiraṇyagarbha.

See *maha iti mahattatvam prathamajam*, ŚB on TU, 2.4.1.

लौकिके वैदिके कर्तृविज्ञानं ब्रह्म वेत्ति चेत् ।  
त्यजेदामरणं नो चेत् ब्रह्मलोके सुखं व्रजेत् ॥ ७१ ॥

If one meditates upon the intellect which is the agent of actions — sacred as well as secular — and if one does not give up such a meditation till the fall of one's body, then such a one would attain happiness in the world of Hiraṇyagarbha. (71)

विज्ञानध्यानतो नश्येन्मनस्यात्मत्ववासना ।  
विज्ञानात्मत्वमप्येष त्यजेच्छोकयुतत्वतः ॥ ७२ ॥

The latent impression (that gives rise to the cognition) of self in mind would be removed by meditation upon the intellect as the self. Since the intellect is associated with grief, the aspirant should give up the notion that it is the self. (72)

The meaning of this verse can be reduced to the following syllogistic argument:

The sheath of intellect is not the self; because it is associated with grief, unlike the sheath of bliss.

- 
1. भजेत् - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वा<sub>1</sub>, वा<sub>2</sub>; भवेत् - रा, ल<sub>1</sub>; वसेत् - अ<sub>1</sub>



शोकं तरत्यात्मबोधादिति 'श्रुत्यन्तरं जगौ ।  
शोकसागरमग्नोऽयं कर्ता 'तस्यात्मता न हि ॥ ७३ ॥

Another Upaniṣadic text has said "He who has realized the self transcends grief" (CU, 7.1.3). [From this it is known that] the agent is immersed in the ocean of grief. Never indeed is the intellect the self. (73)

## 2.9 The Sheath of Bliss

आनन्दस्यात्मता युक्ता सोऽत्रास्ति प्रीतिदर्शनात् ।  
सदा भूयासमेवेति नित्यं प्रेमात्मनीक्ष्यते ॥ ७४ ॥

It is proper that bliss is the self. And it abides in the sheath of bliss. There is always an instinctive liking toward the self in the form 'Let me exist always'. (74)

आनन्दैकस्वभावोऽपि कर्तृविज्ञानसङ्गमात् ।  
निजानन्दं तिरस्कृत्य कदाचिच्छोकमाप्नुयात् ॥ ७५ ॥

Though Ātman is of the nature of bliss, yet, owing to the association with the intellect which is the agent of actions, it loses sight of its own bliss, and grieves occasionally. (75)

समाधि'सुप्तिमूर्च्छासु विज्ञानस्य लये सति ।  
नित्यानन्दस्वरूपेऽस्मिन् शोकोऽल्पोऽपि न वीक्ष्यते ॥ ७६ ॥

When the intellect gets merged [in the self] at the time of meditation, sleep and unconscious stage, not even a little amount of grief is noticed in the bliss-form of the self. (76)

1. श्रुत्यन्तरम् - ब<sub>3</sub>; अन्यासु मातृकासु, मि पुस्तके च - श्रुत्यन्तरे इति पाठः ।
2. स्यादात्मता - ब<sub>3</sub>, वै ।
3. स्वप्न - पु<sub>1</sub>, वै<sub>2</sub>; सुप्त - क<sub>1</sub>, बा<sub>4</sub>, मै<sub>1</sub>, ल<sub>1</sub>

मूर्च्छासुप्त्योर्यदज्ञानं भाति तत्कारणं<sup>१</sup> धियः ।  
कारणे बुद्धिवृत्तौ च स्वानन्दः प्रतिबिम्बति ॥ ७७ ॥

That nescience which manifests in unconscious state and in sleep, is the cause of intellect. In that cause and in the modes of intellect one's self which is bliss is reflected. (77)

दुःखं राजसधीवृत्तौ सात्त्विक्यां<sup>२</sup> तत्सुखं भवेत् ।  
प्रियं मोदः प्रमोदश्चेत्युच्यते धीसुखं त्रिधा ॥ ७८ ॥

The mental state predominant with the quality of *rajas* when inspired by the reflection of self in it, is misery and the mental state predominant with the quality of *sattva* when inspired by the reflection of self in it, is happiness. The mental state in the form of happiness is stated to be three-fold as *priya*, *moda* and *pramoda*. (78)

इष्टस्य दर्शनाल्लाभात् भोगाच्च स्युः प्रियादयः ।  
ते त्रयः कारणानन्द आत्मानन्दश्च पञ्च ते ॥ ७९ ॥

The three, namely, *priya*, etc., [that is, *moda* and *pramoda*] are the mental states which arise by perceiving the desired objects, by attaining them and by experiencing them [when they are inspired by the reflection of the self in them]. The reflection of the self in nescience [which is the cause of the world] is termed *kāraṇānanda*; and there is the essential nature of bliss [of one's own self]. Thus bliss is five-fold. (79)

पक्षिणोऽवयवाः पञ्च मूर्धाद्यास्तेषु कल्पिताः ।  
आनन्दमयकोशोऽयमुपास्यः पूर्वकोशवत् ॥ ८० ॥

- 
1. <sup>१</sup>करणम् - अ<sub>१</sub>, क<sub>२</sub>, पु<sub>३</sub>, मि<sub>४</sub>, रा<sub>५</sub>, ल<sub>६</sub>, वा<sub>७</sub>, वा<sub>८</sub>, वा<sub>९</sub>, वा<sub>१०</sub>, वै<sub>११</sub>, वै<sub>१२</sub>
  2. तु सुखम् - रा, ल<sub>१</sub>



The five limbs of a bird like head, etc., are imagined in those factors. This sheath of bliss must be meditated as the self like the earlier sheaths. (80)

*Priya* is viewed as the head; *moda* and *pramoda* as the two wings, *kāraṇānanda* as the trunk, and one's essential nature as the supporting tail.

The import of the texts beginning with *tasya priyameva śiraḥ* and ending with *brahma puccham pratiṣṭhā* (TU, 2.5.1.) is discussed in this verse.

अन्नप्राणमनोविज्ञानानन्दैर्जनिता इमे ।

कोशास्तेषु क्रमेण स्युरुत्तरोत्तरमान्तराः ॥ ८१ ॥

These sheaths spring from food, breath, mind, intellect and *avidyā* respectively. Among these, each succeeding one is more proximate to the inward self than the preceding one. (81)

विज्ञानकोशन्यायेन फलमुन्नीयतामिह ।

तदुपास्तिफलं चार्थात् तत्त्वबोधफलं भवेत् ॥ ८२ ॥

Here [in regard to the meditation upon the sheath of bliss], let a fruit be assumed on the line of [the meditation upon] the sheath of intellect. The fruit of meditation upon the sheath of bliss in effect would be the knowledge of reality. (82)

आनन्दं ब्रह्म विज्ञाय त्यजेदामरणं न चेत् ।

शरीरे पाप्मनो हित्वा सर्वान् कामानवाप्नुयात् ॥ ८३ ॥

Having realized Brahman which is bliss and having not given up the realization till the fall of the body one would

1. °स्तेन - अ<sub>1</sub>, व<sub>2</sub>, वै<sub>1</sub>

2. °समश्नुते - त<sub>1</sub>, व<sub>3</sub>

attain all desires by being freed from all sins in the body.  
(83)

आनन्दमयकोशेऽस्मिन् पञ्चमावयवः श्रुतः ।

ब्रह्मशब्देन तद् ब्रह्म स्वात्मानन्द इतीक्ष्यताम् ॥ ८४ ॥

In this sheath of bliss the fifth limb is referred to in the *Upaniṣad* by the term Brahman. Let it be understood that that Brahman is the bliss of one's self. (84)

*brahma pucchaṁ pratiṣṭhā, TU, 2.6.1.*

उपासनाच्चित्तशुद्धौ ब्रह्मतत्त्वमवेक्षते ।

गुहाहितब्रह्मबोधात् सर्वकामाप्तिरीरिता ॥ ८५ ॥

One realises the true nature of Brahman when one's mind is cleansed by meditation. It is said in the *Upaniṣad* (*TU, 2.1*) that there is the attainment of all desire by the realization of Brahman immanent in the intellect. (85)

गुहाहितं ब्रह्म यत् तत् सत्यं ज्ञानमिति श्रुतम् ।

तस्य ज्ञानस्य दृश्यास्ते कोशाः सर्वं जगत् तथा ॥ ८६ ॥

That Brahman which is immanent in the intellect is referred to in the *Upaniṣads* as reality and consciousness. These sheaths and in the same way the entire world are the objects of this consciousness. (86)

*satyaṁ jñānam anantaṁ brahma, TU, 2.1.*

जगत् कोशाश्च दृश्यत्वात् सन्ति ब्रह्म न दृश्यते ।

अतो नास्तीत्याह मूढस्तत्सत्तां 'वक्ति बुद्धिमान् ॥ ८७ ॥

The ignorant one says: the world and the sheaths exist since they are perceived. Brahman is not perceived and



hence it does not exist. A man of discrimination affirms the existence of Brahman. (87)

ब्रह्म नास्तीति चेद् वेद स्वयमेव भवेदसन् ।

कोशात्मता दूषिता चेत् नान्य आत्मास्ति तन्मते ॥ ८८ ॥

He who believes that Brahman does not exist, would himself become ignoble. If it were said that the sheaths which are viewed as self are not rejected [by him and hence he believes in the existence of the self in the form of sheaths], then it is not so; for, according to his view there would be no self [as the sheaths are also rejected as not constituting the self. (88)

See *asanneva sa bhavati, asad brahmeti veda cet, TU, 2.6.1.*

आनन्दमयकोशेऽपि प्रियाद्याः नश्वरास्त्रयः ।

अज्ञानं च ज्ञाननाशं न ब्रह्माङ्गीकरोत्यसौ ॥ ८९ ॥

In the sheath of bliss too there are three factors such as *priya* and the like which are non-eternal. Nescience too is subject to annihilation by the knowledge of Brahman. [Thus] he does not accept the existence of Brahman. (89)

अस्ति ब्रह्मेति चेद् वेद स्वयमेवात्र 'सन् भवेत् ।

अदृश्यस्यापि सत्ता स्यात् स्वप्रकाशत्वसम्भवात् ॥ ९० ॥

He who knows that Brahman exists, himself becomes noble here. That too which does not come within the range of knowledge has existence by being self-luminous. (90)

See *asti brahmeti cedveda, santamenam tato viduriti, TU, 2.6.1.*

गौणात्मा पुत्रभार्यादिर्मिथ्यात्मान्नमयादिकः ।

ब्रह्मानन्दो मुख्य आत्मा क्रमेणैते विवेचिताः ॥ ९१ ॥

1. सद्भवेत् - पु., संभवेत् - त.

Son, wife and the like constitute the secondary self. The food-sheath, etc., are the apparent self. Brahman-bliss is the primary self. These are set forth in this order. (91)

उत्तरात्मविवेकेऽस्य पूर्वात्मा देहतां व्रजेत् ।

तेनोत्तरेण पूर्वस्य पूर्णत्वाद् 'देहिदेहता ॥ ९२ ॥

When there is an inquiry into the nature of the succeeding sheath which is viewed as the self, the earlier sheath [which was viewed as the self] turns out to be the body. Thus since the preceding one is pervaded by the subsequent one, there results the relation of body and the one possessed of body [between the two]. (92)

The passage *tasyaiṣa eva śārīra ātmā* (TU, 2.3.1, 2.4.1, 2.5.1) occurring in regular order in the description of each and every sheath is explained in this verse.

सत्येवं निखिलं पूर्वं शरीरं ह्यन्तिमात्मनः ।

ब्रह्मानन्दस्तु शरीरः 'पूर्वस्यात्मेति निर्णयः ॥ ९३ ॥

This being so, every preceding sheath constitutes the body of the self that occurs at the end of the series of sheaths. The Brahman-bliss is immanent in all the previous sheaths and the conclusive view is that it is the self of all the preceding sheaths. (93)

Each one of the sheaths of food, vital-airs, mind, intellect and bliss constitutes the body of the Brahman-bliss which is termed *puccha* in the *Upaniṣad* [TU, 2.5.1].

श्रवणं मननं चोभे तत्त्वज्ञानस्य 'साधने ।

उक्तनिर्णयपर्यन्तं विज्ञानं श्रवणाद् भवेत् ॥ ९४ ॥

- 
1. देहदेहता - क<sub>१</sub>, क<sub>२</sub>, पु<sub>४</sub>, पु<sub>५</sub>, ब<sub>१</sub>, वा<sub>१</sub>, वा<sub>२</sub>, रा
  2. सर्वस्या<sup>०</sup> - वै<sub>१</sub>
  3. साधके - ब<sub>३</sub>



The two factors, namely, Vedāntic study and reflection are the means to the knowledge of reality. From Vedāntic study there would arise the valid knowledge leading to the above conclusion. (94)

The conclusion arrived at is that *puccha-brahman*, that is the Brahman-bliss is the self and not the sheath of bliss.

अथ स्वबुद्धिदोषेण यतः सन्देहसम्भवः ।

अतोऽसौ मननं कुर्यात् सन्देहाः स्युस्त्रयोऽस्य' हि ॥ ९५ ॥

Since there is the possibility of [the rise of] doubt owing to defects in the mind [of the aspirant], the aspirant should pursue reflection [in order to dispel the doubt]. In the case of the aspirant there would arise a three-fold doubt. (95)

Reflection is only arguing within oneself on the basis of reasoning that the truth, namely, the *puccha-brahman* is the self which is not contradicted by any other means.

ब्रह्मास्ति नो वेत्येकः स्यादज्ञानी मुच्यते न वा ।

तत्त्रविन्मुच्यते नो वेत्यपरौ संशयावभौ ॥ ९६ ॥

The first doubt is whether Brahman exists or not; and the remaining two doubts are whether the ignorant person is liberated or not and whether the knower of Brahman gets liberated or not. (96)

यदस्ति नामरूपाभ्यां व्याप्तं तद् वियदादिकम् ।

ब्रह्मनिर्नामरूपत्वान्नास्तीत्याह विमूढधीः ॥ ९७ ॥

- 
1. त्रयोऽत्र हि - पु<sub>1</sub>, पु<sub>2</sub>, क<sub>2</sub>, व<sub>1</sub>, व<sub>2</sub>, त<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>2</sub>, रा
  2. नोचेत्यपरौ - क<sub>2</sub>, वै<sub>2</sub>
  3. वियदादिवत् - क<sub>1</sub>, क<sub>2</sub>, त<sub>1</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, ल<sub>1</sub>

Whichever is existent like space, etc., is pervaded by name and form. The ignorant one thinks that Brahman is not existent as it is devoid of name and form. (97)

विवेकी ब्रह्मणः सत्तां सृष्टिकामादिहेतुभिः ।

साधयन् बहुधा मूढं बोधयेन्मोहनुत्ताये ॥ ९८ ॥

The man of discrimination, establishing the existence of Brahman on the grounds of [possession of] desire to create, etc., would instruct the ignorant in a manifold way to remove [his] ignorance. (98)

See "so'kāmayata bahu syām prajāyeyeti," TU, 2.6.2.

अकामयत सृष्ट्यादौ परमात्मा स्वमायया ।

बहु स्यामहमेवातः प्रजायेयेति 'कामना ॥ ९९ ॥

The Supreme self, through its nescience desired at the beginning of creation "I myself shall become many". For that there arose the desire "I shall manifest the names and forms [that are in a latent form]." (99)

स्वस्यैव बहुधा 'चोक्तेरुपादानं मृदादिवत् ।

तथा कामयितृत्वेन निमित्तात्वं कुलालवत् ॥ १०० ॥

Since it has been said that it itself would become many, it is the material cause like clay, etc. [in regard to pot, etc.]. In the same way it is the efficient cause too [like a potter] as it desires [to become many]. (100)

निर्धर्मकेऽप्यात्मतत्त्वे निमित्तात्वं स्वमायया ।

उपादानत्वसहितं माया दुर्घटकारिणी ॥ १०१ ॥

1. कामतः - वै.

2. चोक्ते - अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, पु<sub>3</sub>, पु<sub>5</sub> व<sub>1</sub>, व<sub>2</sub>

3. 'केह्यात्म' - क<sub>2</sub>, वै<sub>2</sub>

4. त्वं च सा हि - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, रा, वै<sub>2</sub>



In Brahman which although is attributeless, the charactersitic of being an efficient cause associated with that of being a material cause is attributed by its *māyā*. *Māyā* is that which brings together the incompatibles. (101)

असम्भाव्यं न मायायामुपालम्भं न सार्हति ।  
ततो वेदो यथा ब्रूते सृष्टिरेषा तथेय्यताम् ॥ १०२ ॥

*Māyā* does not bear censure [as to how it could bring about the charactersitics of being the material and the efficient cause in Brahman] as there is nothing impossible as far as it is concerned. Hence let the creation of the world be accepted in the form in which *śruti* describes it. (102)

सृज्यमालोचयन् सर्वमसृजत्<sup>१</sup> परमेश्वरः ।  
सृष्ट्वा जीवरूपेण प्रविवेश वपुष्ययम् ॥ १०३ ॥

Having reflected upon everything that is to be created, the supreme Self created every being. Having thus created, it entered into these bodies in the form of individual self, (103)

The supreme self created all objects and got itself reflected in them. This is referred to in the *Upaniṣad* and in this verse as entering into the bodies. The reflected image is known as *jīva* or the individual soul.

See “*praveśaḥ — jīvarūpeṇa pratiphalanam*” SS on SS, I. 260. This verse deals with the import of the text “*sa tapo'tapyata...tadevānuprāviśat*” TU, 2.6.1.

यो विज्ञानमयस्तस्मिन् चैतन्यं प्रतिबिम्बितम् ।  
तच्च धारयति प्राणान् जीवाख्यां लभते ततः ॥ १०४ ॥

1. ०मसृजच्च परेश्वरः - क<sub>१</sub>, क<sub>२</sub>, पु<sub>१</sub>, पु<sub>३</sub>, पु<sub>४</sub>, पु<sub>५</sub>, वा<sub>१</sub>, वा<sub>२</sub>, वै<sub>२</sub>

The consciousness is reflected in the sheath of intellect. That [reflected consciousness] sustains the vital-airs. Hence it is termed *jīva* or the individual self. (104)

The supreme self is reflected in the psycho-physical organism. It is in the intellect that reflected image is manifested. Hence the specific mention of the intellect here.

भोक्ता भूत्वेश्वरस्तद्वद् भोग्यरूपोऽपि सोऽभवत् ।  
भोग्यं च बहुधा सच्च तच्चेत्यादि विभेदतः ॥ १०५ ॥

That Lord [that is, Brahman associated with *avidyā*] has assumed the form of the group of objects of enjoyment after having attained to the status of an experient [that is, the individual soul]. The group of objects of enjoyment is manifold in view of disparate entities which are corporeal and incorporeal, etc. (105)

Earth, water and fire are corporeal substances while air and space are incorporeal.

See "*prthivyādibhūtatrayaṁ mūrtam, avaśiṣṭaṁ bhūtadvayaṁ amūrt-  
amiti vibhāgaḥ*," VM, p.178.

सत्प्रत्यक्षं परोक्षं त्यत् तदभावानुभौ तथा ।  
वक्तुं शक्यमशक्यं चेत्यादि द्वन्द्वेऽस्ति भोग्यता ॥ १०६ ॥

The objects of perception are said to be *sat* and imperceptible objects are known as *tyat*. The non-existence of both these things are in the aforesaid manner. The objects describable and indescribable can be taken in the above sense too and thus the objects of enjoyment remains in this two-fold nature (form). (106)

कामित्वमालोचकत्वं स्रष्टृत्वं च प्रवेष्टृता ।  
भोग्यकारश्च पञ्चैते ब्रह्मसद्भावहेतवः ॥ १०७ ॥



The characteristics of desiring, contemplating, creating, entering and of being the object of enjoyment — all these five are proofs for the existence of Brahman. (107)

सद्रूपः परमात्मा स्यात् कामित्वात् स्वर्गकामिवत् ।  
आलोचनान्मन्त्रिवत् सन् स्रष्टृत्वाच्च कुलालवत् ॥ १०८ ॥

The supreme Lord is existent because it has desire (to create the world) like one desirous of heaven; it is existent because it contemplates (the process of creation) like a minister and because it creates (the world) like a potter (the pot). (108)

प्रवेष्टृत्वात् सर्पवत् सन् भोग्यत्वाच्चौदनादिवत् ।  
नानुमानैरेव किन्तु विद्वत्प्रत्यक्षतोऽपि सन् ॥ १०९ ॥

It is existent because it enters into the bodies like a serpent (the ant-hill) and because it has become an object of enjoyment like food, etc. Its existence is not only proved on the basis of the above inferential arguments but also on the basis of the experience of the knowers of Brahman. (109)

यत् सत्यं ब्रह्म पूर्वोक्तं तदेव जगदात्मना ।  
भाति भ्रान्त्या ततः सर्वं ब्रह्मेत्याचक्षते बुधाः ॥ ११० ॥

That Brahman itself which has been mentioned earlier as real falsely appears in the form of the world. Hence wise men declare that everything is Brahman. (110)

The world is an appearance of Brahman. It has no independent existence and manifestation apart from Brahman. In other words, it derives its existence and manifestation from Brahman. In this sense everything is said to be Brahman itself.

सर्पधारादिका भ्रान्त्या कल्पितास्तत्त्वदर्शने ।  
रज्जुरेव यथा तद्वद् ब्रह्मैव सकलं जगत् ॥ १११ ॥

Serpent, streak of water and the like are falsely imagined [in a rope]. Just as they turn out to be rope only when the true nature [of the rope] is cognized, in the same way the entire world is Brahman in the end. (111)

नामरूपयुतत्वेन जगत् सद्व्रह्म नेति यत् ।  
पूर्वपक्षिमतं तन्न ब्रह्मसत्त्वं तदीक्ष्यताम् ॥ ११२ ॥

The contention of the *pūrvapakṣin*, that the world is real as it is associated with names and forms and that Brahman is not real as it is devoid of names and forms is not sound. Let it be noticed that reality in respect of the world is derived from Brahman [its substratum]. (112)

रज्जुदैर्घ्यं यथा सर्पधारादिष्वनुगच्छति ।  
ब्रह्मसत्त्वं तथा व्योमवाय्वादिष्वनुगच्छति ॥ ११३ ॥

Just as the length of the rope pervades the snake, the streak of water, etc. [that are superimposed upon the rope], in the same way the reality [constituting the essential nature] of Brahman pervades space, air, etc. [that are superimposed upon Brahman]. (113)

असदेवेदमग्रेऽभून्नामरूपात्मकं जगत् ।  
पश्चात्तु ब्रह्मणा सृष्टं सदभूद्व्रह्मसत्त्वतः ॥ ११४ ॥

Prior to the creation, the world consisting of names and forms remained in an unmanifest form. Later, however, when manifested by Brahman it has become existent by the existence [that is the essential nature] of Brahman. (114)

The import of the *śruti* text “*asadvā idam agra āsīt*” (TU, 2.7.1) is explained in this verse.

तद्व्रह्मात्मानमेवेमं सच्चिदानन्दलक्षणम् ।  
अकार्षीज्जगदाकारं स्वयमेव स्वमायया ॥ ११५ ॥



That Brahman which is of the nature of reality, consciousness and bliss, made itself appear in the form of the world through *māyā* present in it. (115)

The import of the text *tadātmānam svayam akuruta* (TU, 2.7.1) is explained in this verse.

अस्ति भाति प्रियञ्चेति प्रतिवस्त्ववभासते ।

त एते सच्चिदानन्दा ब्रह्मणा भान्ति वस्तुषु ॥ ११६ ॥

In each and every object the factors of existence, manifestation and bliss are noticed. All these namely, the existence, manifestation and bliss constituting the nature of Brahman appear in the objects (as the latter are superimposed upon Brahman). (116)

नामरूपे घटादीनां प्रागभावयुते ततः ।

'अभावत्वं च भावत्वं पर्यायेणोक्ष्यते' तयोः ॥ ११७ ॥

Name and form in pot, etc., are associated with their antecedent negations. Hence their existence and non-existence are noticed succeeding each other in turn. (117)

आगमापायिधर्मौ यौ न तयोर्धर्मिरूपता ।

शयनोत्थानयोर्नास्ति देहवस्तुस्वरूपता ॥ ११८ ॥

The two characteristics (of manifestation and non-manifestation) which appear and disappear are not the inherent nature of an entity (which the two characterize). The characteristics of lying down and getting up are not innate to the entity, namely, the body. (118)

The point of importance here is that manifestation and non-manifestation do not constitute the essential nature of name and form.

सत्त्वासत्त्वे अन्यदीये भासेते नामरूपयोः ।

मायारूपमसत्त्वं स्यात् सत्ताया ब्रह्मरूपता ॥ ११९ ॥

Manifestation and non-manifestation pertain to some other factors; and they are manifested in name and form. Non-manifestation is of the nature of *māyā* and manifestation, that of Brahman. (119)

जाड्यदुःखे मायिके स्तो भानानन्दौ परात्मगौ ।

लौकिकाः सच्चिदानन्दाः ब्रह्मगाश्चेदसत् कथम् ॥ १२० ॥

Insentience and misery belong to *māyā* and manifestation and bliss pertain to the supreme Self. Existence, consciousness and bliss noticed in worldly objects are related to Brahman. [Now an objection is raised]: if this were so, how could the objects of the world be non-real? (120)

भवेत्तु ब्रह्मसत्तास्मिन्नानन्दोऽस्ति कथं शृणु ।

आनन्दोऽत्राभ्युपेतव्यो रसवान् मधुरादिवत् ॥ १२१ ॥

Let there be the [manifestation of] reality of Brahman in the objects of the world. But how could there be bliss in Brahman? Listen! Bliss should be admitted to be Brahman as it is the source of happiness like sweetness, etc. (121)

The objection is that since there is no bliss in Brahman there cannot be the manifestation of that bliss in the objects of the world. It is answered that happiness derived from objects is only Brahman-bliss manifested in the mental states arising from the contact of sense-organs with their respective objects. Source of happiness like sweetness, etc., is referred to by the word *rasa*. And since Brahman-bliss is the source of happiness in every being, it is also referred to by courtesy, by the word *rasa*.

मूढस्य मधुरादिः स्याद् रसो ब्रह्म विवेकिनः ।

मधुरादिभुगानन्दी ब्रह्मविच्च तथा सुखी ॥ १२२ ॥



For the ignorant one sweetness, etc., would be the source of happiness. [But] for men of discrimination Brahman is the source of happiness. He who tastes sweetness, etc., is happy and in the same way he who realizes Brahman is happy. (122)

Those who have realized Brahman are free from desire and from any activity of the sense-organs in the form of the contact of the latter with their respective objects. Yet they are happy. And, Brahman is decided to be the source of their happiness. It comes to this: since happiness is noticed even in the absence of any external objects in the case of the knowers of truth, it must be admitted that even in the case of contact of sense-organs with the objects, the latter only manifest the bliss that is Brahman through mental modes and do not bring into existence bliss anew. Thus Brahman-bliss is known to be the cause of happiness to every being.

ब्रह्मानन्दो न चेदत्र देहं को नाम चेष्टयेत् ।

प्राणाक्षणां चेष्टकत्वं न तत्र कारणत्वतः ॥ १२३ ॥

If Brahman-bliss were not there, who indeed would activate the body? The vital-airs and the sense-organs do not activate the body as they are [only] instruments. (123)

This verse explains the meaning of the *Śruti* texts "*ko hyevān-yāt kaḥ prāṇyāt ...*" *TU*, 2.7.1.

न केवलं चेष्टकत्वं विषयानन्दहेतुता ।

'अप्यल्पविषयान लब्ध्वा स्वानन्दे मज्जति क्षणम् ॥ १२४ ॥

It not only activates [the physical body]; it is the cause of happiness derived from object too. Attaining even insignificant objects, one gets immersed into one's bliss [at least] for a moment. (124)

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1. अप्यस्ति<sup>०</sup> - त<sub>१</sub>, च<sub>१</sub>, मै., रा, ल<sub>१</sub>, वै<sub>१</sub>

The point here is that the happiness derived from external objects is only the manifestation of Brahman-bliss. This verse explains the meaning of the *Śruti* text — *eṣa hyeva ānandayāti*, *TU*, 2.7.1.

## 2.10 Liberation

विषयानन्दपर्यन्तैः कामसृष्ट्यादिहेतुभिः ।

ब्रह्मसत्त्वे स्थिते मुक्तिश्चिन्त्यते विद्वदज्ञयोः ॥ १२५ ॥

When the existence of Brahman is proved on the basis of reasonings [found in the *Upaniṣad*] beginning with the desire [of Brahman to create] and the creation [of the world by Brahman] and ending with the nature of bliss derived from objects, the question of liberation in the case of an ignorant and the knower of the truth is taken up for examination. (125)

The question relating to the existence of Brahman has been examined in verses 98-124 which discuss the meaning of the *Śruti* texts beginning with *so'kāmayata* in the sixth *anuvāka* and ending with *eṣa hyeva ānandayāti* which occurs in the seventh *anuvāka*. The other two questions whether the ignorant is liberated or not and whether the knower of truth is liberated or not are taken up now for examination. See the corresponding *Śruti* texts beginning with *yadā hyevaiṣa etasmin ...*, *TU*, 2.7.1.

विद्वान् ब्रह्मेति मुक्तश्चेत् मुच्येताज्ञोऽप्यभिज्ञवत् ।

ब्रह्मरूपोऽपि बद्धश्चेदज्ञोऽभिज्ञोऽपि बध्यते ॥ १२६ ॥

If the enlightened one is [said to be] liberated on the ground that he is [of the nature of] Brahman, then the ignorant one too [being of the nature of Brahman] would be liberated like the enlightened one. If the ignorant one, in spite of one's being of the nature of Brahman is bound, then the enlightened one also will be bound [although he is of the nature of Brahman]. (126)



मैवं ब्रह्मात्मैक्यबोध एवैको मोक्षकारणम् ।

ऐक्यदर्शी मुच्यतेऽतो भेददर्शी न मुच्यते ॥ १२७ ॥

It is not so; the [direct] realization of the identity of the inner-self with the supreme Self is the sole cause of liberation. He who realizes the identity [between the inner-self and the supreme Self] is released; and so he who cognizes the difference between the two is not liberated. (127)

ऊर्ध्वाकारे समेऽप्यस्मिन् चोरदर्शी बिभेति हि ।

स्थाणुदर्शी निर्भयोऽतस्तत्त्वबोध प्रयोजकः ॥ १२८ ॥

In the object [say, the pole] in front, the tall form is common [to it as well as to a man]; he who mistakes it for a thief is indeed afraid of it. And, he who perceives it as a pole is free from any fear. Hence correct knowledge is the cause of fearlessness. (128)

See *bhīṣāsmāt vātaḥ pavate*, ... TU, 2.8.1

ज्ञातोऽपि कर्मकाण्डार्थे वेदान्तार्थमजानतः ।

जन्मादिभीर्भवत्येव वाय्वादीनां यथा तथा ॥ १२९ ॥

Just as there is fear on the part of wind-God and others [from Brahman], in the same way, to one who does not realize the import of the *Upaniṣads*, fear in the form of birth, etc., definitely arises although to such a one the import of the ritualistic section of the *Veda* is known. (129)

वायुः सूर्यो वह्निरिन्द्रो मृत्युश्चातीतजन्मनि ।

धर्मज्ञा अप्यतत्त्वज्ञा इदानीं बिभ्यतीश्वरात् ॥ १३० ॥

The Gods such as wind, sun, fire, Indra and the Lord of death have not realized [Brahman] the Truth although in their earlier births they had known [the true nature of]

*dharma* [which is the import of the ritualistic section of the Veda]. Hence [even] now [that is, when they are fulfilling their functions as Gods] they are afraid of the supreme Self. (130)

The point is that Gods like wind and others had performed meritorious deeds in their previous births and have come to occupy the present positions in their next births. They have not realized the true nature of Brahman and hence they cognize only duality. And it is because of this they are afraid of Brahman.

ज्ञानी कामानेति सर्वान् रसौ वै स इति श्रुतम् ।  
ब्रह्मानन्दं स्फुटीकर्तुं मीमांसानन्दगोच्यते ॥ १३१ ॥

It is said in the *Upaniṣads* that the knower of truth experiences all desires and Brahman is the source of all happiness. In order to explain the nature of Brahman-bliss, the reverential enquiry relating to bliss is set forth. (131)

See *so'snute sarvān kāmān saha TU*, 2.1.

*raso vai sah*, *TU*, 2.7.2.

संपूर्णो मानुषानन्दः सार्वभौमे गुणैर्युते ।  
हिरण्यगर्भे संपूर्णो देवानन्दोऽवधो हि तौ ॥ १३२ ॥

The terrestrial happiness is complete in a monarch full of regal glory. The celestial happiness finds its fullness in Hiraṇyagarbha. These two are the limits of happiness. (132)

मध्यस्थे 'पूर्वपुण्यानामुत्कर्षाद् वर्धते सुखम् ।  
सर्वेषां यत् सुखं तत्तु निष्कामे ज्ञानिनीष्यते ॥ १३३ ॥

In those (human beings, demi-Gods and the like) who remain in between the two (monarch and Hiraṇyagarbha),

1. तम् - वै

2. 'पुरुष' - क<sub>1</sub>, पु<sub>6</sub>, ल<sub>1</sub>, वा<sub>4</sub>, वा<sub>6</sub>, वै<sub>2</sub>; 'स्थेषु स्वपुण्या' - वा<sub>2</sub>



there is an increase in happiness [in them] owing to the excellence of merits accumulated in their previous lives. The sum-total of happiness of all is admitted to be present in the knower of truth who is free from any desire. (133)

सर्वकामाप्तिरेषाथ रसाख्यानन्द उच्यते ।

अध्यात्ममधिभूतं चाधिदैवं चैक एव सः ॥ १३४ ॥

This is the attainment of the sum-total of happiness. Then the bliss otherwise termed 'essence' is set forth. This bliss is uniform in human beings, in beings other than them, and in gods like sun, etc. (134)

सर्वे स्वस्वपदे तृप्ताः कामयन्ते न तत्पदम् ।

ज्ञानी तु दोषदृष्ट्यात्र निष्कामस्तैः समस्ततः ॥ १३५ ॥

Everyone is pleased with one's own position and does not desire to attain the same. The knower of the truth too is free from any desire towards every position by discerning its defects. Hence he is similar to others [in this respect]. (135)

He who is under the realm of ignorance is pleased with his position and does not have any desire to attain the same position as he has already attained that. The knower of the truth too does not desire for that position attained by him as he has once for all realized its falsity. In this respect the two are similar to each other.

But he who is under the realm of ignorance, although does not desire to attain the position which he already occupies, yet would aspire to attain a higher position. The knower of the truth, on the other hand, does not aim at that also; for he has realized its falsity. Herein lies the difference between the two.

बुभुत्सौ पुरुषेऽन्येषु मनुष्येषु च योऽस्ति यः ।

आदित्ये चान्यदेवेषु स आनन्दो न भिद्यते ॥ १३६ ॥

The bliss which exists in the person who seeks after truth and also in other people does not differ from the bliss that exists in the sun and in other divine beings. (136)

This and the following four verses explain the meaning of the *sruti* texts beginning with '*sa yaścāyam puruṣe*' [TU, 2.8] and ending with '*na bibheti kutaścana*' (TU, 2.9).

परप्रेमास्पदत्वस्य लक्षणस्यैकरूपतः ।

लक्ष्यानन्दो न भिन्नः स्यादखण्डैकरसो ह्यतः ॥ १३७ ॥

The bliss which is defined is not different as the definition, namely, its having the characteristic of being the object of supreme love is uniform. Since it is uniform, it is the unconditioned essence. (137)

The bliss that exists in every being has been stated to be identical in the previous verse. In the present verse, the reason on the basis of which it has been said so is explained. Bliss is the object of supreme love. This means that it is desired for its own sake and not for the sake of something else. Hence it cannot be different. That is, it is one unconditioned essence.

एवं विद्वान् स्वपुत्रादेः कोशषट्कात् प्रकल्पितात् ।

व्युत्थायाखण्डैकरसे स्वानन्दे प्रतितिष्ठति ॥ १३८ ॥

Thus the knower of the truth extricating himself from six sheaths, namely, one's son, etc., which are fancied gets himself rooted in one's bliss which is one unconditioned essence. (138)

See "*putrādirūpaḥ ekaḥ ānandamayādayaḥ pañca iti ṣaṭkośāḥ*," A.

सार्वभौमादिकानन्दाः पूर्वैर्भ्यः शतसंख्यया ।

परेऽधिकास्ते तु लेशा ब्रह्मानन्दस्य बिन्दुवत् ॥ १३९ ॥

The forms of happiness experienced by a monarch and others increase hundred-fold in the case of each succeeding



one from the previous one. And they are only the particles of Brahman-bliss. (139)

See *TU*, 2.8.1.

तस्मादियत्ता नैवास्य वक्तुं ध्यातुं च शक्यते ।  
न बिभेत्येव तं विद्वान् जन्महेतोः कुतश्चन ॥ १४० ॥

Therefore, it is not possible either to state or conceive of any limitation in respect of this. He who realises that Bliss [which is Brahman] does not fear from the causes leading to the birth [and death]. (140)

The import of the text *yato vāco nivartante* (*TU*, 2.9) is set forth in this verse.

पुण्यं नाकरवं कस्मात् पापं तु कृतवान् कुतः ।  
इति चिन्ता तपत्यज्ञं ज्ञानिनं न तपत्यसौ ॥ १४१ ॥

The anguish of fear in the form "Why have I not done meritorious deeds?" and "Why have I committed interdictionary actions?" trouble [only] the ignorant and not the knower of the truth. (141)

The meaning of the *śruti* texts beginning with *etaṁ ha vāva na tapati* and ending with *kimahaṁ pāpam akaravam iti* (*TU*, 2.9) is explained in this verse. The ignorant has a painful sting of conscience for the sins he committed and for the meritorious activities he had not performed. The knower of the truth having realised the falsity of everything is not at all tormented by anxiety.

तापकत्वं तयोर्विद्वानुपेक्ष्यानुष्ठितं तयोः ।  
आत्मानं प्रीणयन् बोधात् सुदृढीकुरुते धियम् ॥ १४२ ॥

The knower of the truth, realizing the tormenting nature [of the sins committed and the meritorious deeds not performed] indifferent to the meritorious and sinful

deeds performed, and gratifying his mind with the knowledge of Brahman makes the latter deep-rooted. (142)

देहेन्द्रियकृते पुण्यपापे चात्मतया सदा ।

पश्यन् सर्वात्मता स्वस्य गायन् साम्नावतिष्ठते ॥ १४३ ॥

Always perceiving the merits and sins performed [and committed respectively] by the body and the sense-organs to be of the nature of self and proclaiming his state of being the self of everything in view of his having become Brahman, the knower of the truth remains (a *jīvanmukta*). (143)

The word *sāma* in the *Upaniṣad* (TU, 3.10) and in this verse means Brahman which is uniformly present in every being as its underlying reality. He who has realized his identity with the latter perceives his identity with every being.

अहमन्नं तथान्नादः श्लोककृच्चैतरोऽप्यहम् ।

इति सर्वात्मतां गायन् जीवन्मुक्त इतीर्यते ॥ १४४ ॥

"I am the group of the objects of enjoyment and also the experient; I am the one who has brought in the relation between the two." Thus giving expression to the experience of his being the self of all, he is termed a *jīvanmukta*, one who is released while embodied. (144)

See "annam - bhogyajātam; annādaḥ - bhoktā", VM, p. 263.

See also "ślokaḥ — annānnādayoh saṅghātasya kartā," ŚB on TU, 3.10.

जीवन्मुक्त्यवसानाया विद्याया मुख्यसाधनम् ।

विचारो ब्रह्मणस्तेन भृगुर्ब्रह्मावबुद्धवान् ॥ १४५ ॥

Of the knowledge of Brahman which culminates in the state of *jīvanmukti*, the principal means is the enquiry into [the nature of] Brahman. It is by the latter Bhṛgu realised [his identity with] Brahman. (145)



The author commences here the explanation of the content of *Bhṛguvalli*.

सत्यं तपो दमः शान्तिर्दानं धर्मः प्रजाग्रयः ।  
अग्निहोत्रं यागयोगौ न्यासश्चैतैः बुभुत्सताम् ॥ १४६ ॥

Let Brahman be realised through these, namely, truth-speaking, observance of penance, control of external senses, freedom from anger, etc., offering of gifts, construction of well, tank, etc., bringing into existence off-springs, consecration of fires, performance of Agnihotra and of sacrifices, meditative worship upon conditioned Brahman and asceticism. (146)

For *kṛcchra-cāndrāyana* and other forms of penances, see *Manusmṛti*, 5.21; 11.106 ff.; and also *Śabdakalpadruma*, Vol. II, p. 442.

न्यासोऽधिकं तपो न्यासी युञ्जीतात्मानमोमिति ।  
योगिनः तस्य देहांशाः यागाङ्गैरखिलैः समाः ॥ १४७ ॥

Asceticism is the best form of penance and an ascetic should meditate upon the syllable 'Om' as Brahman. He is the *yogin* and the limbs of his body are similar to every part of sacrifice. (147)

अहोरात्रादिकालास्तु समा दर्शादियागकैः ।  
जीवनं सत्रतुल्यं स्यान्मुच्यते योगिसेवकः ॥ १४८ ॥

The time factors like day and night are similar to the groups of sacrifices like the sacrificial rites performed on the day of new moon, etc. The very factor of his living is similar to a *soma* sacrifice lasting for a year. He who applies himself to the service of such a *yogin* will be liberated. (148)

स चोत्तरायणे प्रेत आदित्यं प्राप्य मुच्यते ।  
अयने दक्षिणे प्रेतश्चन्द्रं प्राप्य न मुच्यते ॥ १४९ ॥

The *yogin*, whose body falls off during the six months when the sun moves northward, reaches [the world of Hiranyagarbha through] the sun and attains liberation [along with Hiranyagarbha at the end of the cosmic age]. When he leaves out the body during the six months when the sun moves southward, he reaches the world of the moon and comes back to the earth. (149)

This is known as *kramamukti*. See *Vedāntaṣaribhāṣā*, p. 129; also see *BG.*, 8. 23-25.

तैत्तिरीयकविद्यायाः प्रकाशेनोपसेविनः ।

बुभुत्सूननुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १५० ॥

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे तैत्तिरीयकविद्याप्रकाशे नाम द्वितीयोऽध्यायः ।

Let Vidyātīrtha Mahesvara bless those who desire to attain the knowledge of Brahman and who [for that purpose] pursue the study of this text which elucidates the teachings of the *Taittirīyopaniṣad*. (150)

Here ends Chapter II entitled "An Elucidation of the *Taittirīyopaniṣad*" in the treatise the, *Anubhūtiprakāśa* composed by the Sage Vidyāranya.

1. बुभुत्सूरनु० • त१, मुमुक्षून० • ल१

2. इति विद्याप्रकाशे तैत्तिरीयविद्याख्यो नाम द्वितीयोऽध्यायः - ब१ ।  
इति श्रीमद्विद्यारण्यमुनिवर्यविरचितायामनुभूतिप्रकाशिकायां स्वानु-  
भूतियजुर्वेदतैत्तिरीयोपनिषत्प्रतिपादितब्रह्मविद्याप्रकाशवार्तिके द्विती-  
योऽध्यायः - वै१ ।

इति श्रीविद्यारण्यकृतायां तैत्तिरीयानुभूतिप्रकाशिकायां द्वितीयोऽ-  
ध्यायः - मै१ ।

इति श्रीमाधवकृतेऽनुभूतिप्रकाशे तैत्तिरीयकविद्याप्रकाशे द्वितीयोऽ-  
ध्यायः - अ१ ।



## CHAPTER III

### 3. ŚVĒTAKETUVIDYĀPRAKĀŚA [CHĀNDOGYOPANIṢAD]

#### 3.1 *Effect is Non-Real*

छान्दोग्ये श्वेतकेतुर्यामारुणेर्लब्धवानिमाम् ।  
ब्रह्मविद्यां संग्रहेण वक्ष्येऽहं सुखबुद्धये ॥ १ ॥

In a concise manner I shall deal with that knowledge of Brahman which Śvetaketu acquired from the Sage Āruṇi in the *Chāndogyopaniṣad*. (1)

The *Chāndogyopaniṣad* belongs to the *Sāmaveda*. It consists of eight *adhyāyas*. The first five *adhyāyas* deal essentially with meditative exercises or *upāsana*s upon conditioned Brahman. It is only in the last three sections the nature of self is discussed. Vidyāraṇya, therefore deals with the import of the last three sections in this and in the succeeding two chapters.

वेदानधीत्य गर्वेण श्वेतकेतुः पराङ्मुखः ।  
आसीत् प्रत्यङ्मुखीकर्तुं गुरुराहातिविस्मयम् ॥ २ ॥

After studying all the *Vedas*, Śvetaketu developed an apathy [towards Brahman-knowledge] due to vanity. In order to direct his mind inward, the preceptor explained him the teachings that are extra-ordinary. (2)

एकतत्त्वे श्रुते सर्वमश्रुतं च श्रुतं भवेत् ।  
अमृतं च मृतं तद्वद्विज्ञातं च बुध्यते ॥ ३ ॥

When the one reality is learnt [through the study of scriptures] everything that is not heard so far would become heard, not examined so far would become examined, and in the same way that which is not discerned so far would become discerned. (3)

See *CU*, 6.1.3.

नग्वेदज्ञानमात्रेण यजुर्वेदादि बुध्यते ।

तस्मादेकधिया 'सर्वज्ञानं' स्यादित्यलौकिकम् ॥ ४ ॥

[The son asks]: by the mere knowledge of the *Rgveda*, the *Yajurveda* and the like are not known. Hence the assertion that by the knowledge of one principle there would arise the knowledge of everything else seems to be odd. (4)

See "*katham nu bhagavaḥ sa ādeśo bhavati*," *CU*, 6.1.3.

मैवं मृद्धेमलोहेषु लौकिकेष्वस्य दर्शनात् ।

मृदादिज्ञानतः सर्वं मृन्मयम् ज्ञायते स्फुटम् ॥ ५ ॥

It is not so. This [namely, the fact that the knowledge of everything ensues from one thing] is noticed in ordinary experience in the cases of a clod of clay and an ingot of gold and iron. By the knowledge of the clod of clay, etc., everything made of clay [etc.] is clearly discerned. (5)

The meaning of the passages beginning with *yathā somya ...* [*CU*, 6.1.4] and ending with *evam somya sa ādeśo bhavati* [*CU*, 6.1.6] is explained in this and the following twenty verses.

मृदो घटशरावाद्याः विकारात् तत्तदाकृतिः ।

मृद् बोधात् बुध्यते नेति यदुच्येत न बुध्यताम् ॥ ६ ॥

Pot, pitcher, etc., are the transformations of clay. If it were said that the forms of pot, etc., are not known by the knowledge of clay, then [it is said] do not believe it. (6)

1. सर्वं ज्ञातम् - व३



आकृत्याधारभागो यो घटस्यासौ तु बुध्यते ।

आधारो मृत्तिकाधेय 'आकारश्चोभयं घटः ॥ ७ ॥

The substratal element of pot is known. Clay is that element. The form is the thing present in it. The blend of the two constitutes the object — pot. (7)

आधारभागमात्रेऽपि ज्ञाते ज्ञातो घटो भवेत् ।

गोपुच्छमात्रसंस्पर्शाद् गोस्पर्शव्रतपूर्तिवत् ॥ ८ ॥

If the substratal element alone is known, even then pot becomes known. It is similar to fulfilling the vow of touching a cow by merely touching the tail of a cow. (8)

आकृतेर्यद्वदज्ञाने घटज्ञानं त्वयोच्यते ।

तद्वदाधारबोधेन घटो बुद्धः कुतो न हि ॥ ९ ॥

Just as it is said by you that there would be no knowledge of pot if the form of pot is not known, in the same way, why could not the pot be known by the knowledge of its substratal element. (9)

The form that goes to make up the object — pot and the substratal principle — these two are the parts of pot. When it is said that unless one knows the specific arrangement of parts that would give an idea of pot, one would not have the knowledge of pot, what is meant is that the knowledge of pot is based upon the specific arrangement of parts. That gives us an idea of what a pot is. Just as the knowledge of the specific arrangement of parts leads to the knowledge of pot, in the same way, the knowledge of the substratal principle from which pot is evolved would lead to the knowledge of pot.

आकृत्याधारयोस्तुल्यं भागत्वं न मृदं विना ।

केवलाकृतिमात्रः सन् घटः क्वापि समीक्ष्यते ॥ १० ॥

The configuration as well as the substratal principle — these two are similar in this that the two are the constituents [of, say, pot]. Nowhere is it preceived the existence of pot possessing the mere configuration without [the element of] clay. (10)

मृद्रूपात् कारणद्रव्यात् कार्यद्रव्यं 'घटात्मकम् ।  
अन्यत् तत्समवेतं हि मृदीति प्राह तार्किकः ॥ ११ ॥

The Naiyāyika argues: from the causal substance—clay, the effect substance — pot is different; and the latter exists through the relation of inherence in clay. (11)

स्वयुक्त्यासौ तथा ब्रूते न त्वेतल्लोकसम्मतम् ।  
घटे मृदः पृथग्भूते कीदृक् तत्त्वमुदीर्यताम् ॥ १२ ॥

The Naiyāyika asserts so on the basis of his own reasoning. But this is not accepted in ordinary experience. Of what nature is pot that is different from clay? Explain this. (12)

From the expression *mṛdī ghaṭaḥ* which involves the usage of the locative case ending in the word *mṛdī*, the Naiyāyika thinks that pot is different from clay.

वाचैवारम्यते किंवा पृथगानीयते वद ।  
'वाचैवारम्यते नत्त्वं किंचिन्न स्यात् खपुष्पवत् ॥ १३ ॥

Tell me, whether the pot is only verbally expressed or is it being brought from somewhere else as an independent entity. If it is only verbally expressed, then it cannot be an existent entity like a flower sprung from the sky. (13)

- 
1. घटादिकम् - अ<sub>१</sub>, क<sub>१</sub>, क<sub>२</sub>, पु<sub>३</sub>, पु<sub>४</sub>, ब<sub>१</sub>, ब<sub>२</sub>, य<sub>१</sub>, ल<sub>१</sub>, वै<sub>१</sub>, वै<sub>२</sub>.
  2. वाचैवारम्यणे - अ<sub>१</sub>, त<sub>१</sub>, ब<sub>३</sub>.



मृगतृष्णाम्भसि स्नातः खपुष्पकृतशेखरः ।

वन्ध्यापुत्र इति प्रोक्तो निस्तत्त्वमखिलं खलु ॥ १४ ॥

Nothing is true when it is said that the son of a barren woman has taken bath in a seeming pool of water (mirage) wearing on his head the flower sprung from the sky. (14)

पृथगानयनं कर्तुं धीमतापि न शक्यते ।

अतोऽनृतो घटो नैव सत्य इत्यभ्युपेयताम् ॥ १५ ॥

Let this be understood that even by a skilful person, it is not possible to bring the pot from somewhere else. Hence pot is non-real, it is not at all real. (15)

समवायस्त्वया प्रोक्त आरोपं ब्रूमहे वयम् ।

स्थाणावारोपितश्चोरो यथा मृदि घटस्तथा ॥ १६ ॥

It has been said by you that pot exists in clay through the relation of inherence. We say that 'pot' is superimposed on clay. Just as a thief is superimposed on a stump, in the same way pot is superimposed upon clay. (16)

आरोपात् पूर्वमूर्ध्वं च तदभावादसत्यता ।

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ १७ ॥

Prior to the superimposition of an object and subsequent to it, the pot does not exist in clay and so it is not real. That which does not exist prior to its creation and subsequent to its negation is not real even at the time of its existence. (17)

The following inferential argument is set forth in this verse: pot is not present in clay even at the time of its perception there; it is because it does not exist prior to its knowledge and subse-

quent to its negation, like a thief mistaken in a stump. The second half of the verse is taken from the *Māndūkyakārikā* of Gauḍapāda 2.6.

कालत्रयानुगः स्थाणुः सत्यो मृच्च तथेक्ष्यताम् ।  
सत्यानृते 'च मिथुनीकृत्य कुम्भ इतीर्यते ॥ १८ ॥

Thus the stump which is present in the three divisions of time is real. Let it be understood that clay too is real like that. By the blending of the real with the non-real there is the verbal usage 'pot'. (18)

The form of a stump exists prior to mistaking it for a thief and subsequent to the sublation of the false notion of a thief in it. In the intervening period between the appearance and disappearance of the false notion of a thief too it exists. It is in this sense that it is said that the form of the stump is real. That is, it is more real than the form of a thief which exists only for a given period. In the same way, a lump of clay too exists prior to the coming into the existence of pot, subsequent to the negation of pot, and the period in between the appearance and disappearance of pot. Hence it is more real than the pot.

A lump of clay is real — the specific disposition of parts is non-real and the complex of the two is spoken of as pot.

शब्दप्रत्ययकार्याणि सन्ति मृद्घटयोः पृथक् ।  
स्थाणौ 'चौरै च दृष्टानि पृथक् तानि तथात्र च ॥ १९ ॥

In the case of lump of clay and pot, the words referring to them, their cognitions and their efficiency are different. The latter are noticed to be different in respect of a stump and a thief [falsely imagined therein]. The same is the case in respect of lump of clay and pot. (19)

1. हि - व<sub>3</sub>

2. चोरे - वै<sub>1</sub>, वै<sub>3</sub>; चोरे - त<sub>1</sub>, व<sub>1</sub>, व<sub>2</sub>, व<sub>3</sub>, व<sub>4</sub>



In the case of a thief there is the usage of the word 'thief', there is the cognition that one is a thief, and there is the effect—fear.

See "*cora iti śabdaḥ pratyayaḥ bhayarūpaṁ kāryam ca*" — *Ā.*

'द्विविधव्यवहारस्य सद्भावेऽपि' विवेकिनः ।

सत्यायां मृदि तात्पर्यं नानृतोऽस्ति घटादिके ॥ २० ॥

In spite of the existence of a two-fold way of regarding the pot, men of discrimination lay emphasis upon the clay which is real and not in the pot and the like which are non-real. (20)

In verse 18 it has been said that pot is only a non-real entity being a blend of clay which is real and specific configuration of pot which is non-real. Thus there is two-fold way of viewing a pot as real and non-real from the stand-point of substratal cause and from that of its specific configuration.

इक्षौ रसोऽस्त्यृजीषं च रसं गृह्णाति बुद्धिमान् ।

नर्जीषमेवं कुम्भेऽपि मृद्भागे युक्त आदरः ॥ २१ ॥

There is juice in sugarcane, there is also the waste material in it [after the extraction of juice from it]. An intelligent man takes only the juice and not the waste material. In the same way, it is but proper that there should be consideration for the element of clay alone in the pot. (21)

ये घटादिषु मृद्भागा ज्ञातव्या आदरेण ते ।

सर्वेऽपि राशिविज्ञानादेव ज्ञाता भवन्ति हि ॥ २२ ॥

1. विविधव्य° - ब३

2. विवेकतः - ब३

With due consideration the elements of clay, etc., in pot, etc., should be known. Indeed, pot, etc., are known [in their true nature] by the knowledge of the lump form [of clay, etc.]. (22)

मृद ऐक्येऽपि सर्वत्वमाकारैस्तदुपाधिभिः ।

निरुपाधिकविज्ञानात् सर्वोपहितधीर्भवेत् ॥ २३ ॥

Although the element of clay is one only, yet, it is manifold on account of the adventitious features, namely, the several dispositions of part. By the true knowledge of one, free from any limiting adjunct, there would be its knowledge associated with the adventitious factors. (23)

The second half of the verse gives the meaning of the Upaniṣadic text — *yathā saumya ekena*, etc. [CU, 6.1.4].

कटकादौ सत्यभागा बुद्धा हेमधिया तथा<sup>१</sup> ।

कुठारादौ सत्यभागा बुद्धयन्ते लोहबुद्धितः ॥ २४ ॥

In the same way, the real aspects in [golden] bangles are known by the knowledge of [the piece of] gold. And, the aspects of reality in axe, etc., are known by the knowledge of iron. (24)

This verse gives the meaning of the Upaniṣadic text beginning with *yathā saumya ekena lohamaninā* etc., (CU, 6.1.5) and ending with *sarvam kārṣṇāyasam*, etc. (CU, 6.1.6).

यद्यत् कार्यं तस्य तस्य धीः<sup>२</sup> स्वोपादानबुद्धितः ।

इति व्याप्तिं विवक्षित्वा दृष्टान्ता बहवः श्रुताः ॥ २५ ॥

With an intention to set forth the invariable relation that whichever is an effect, its knowledge results from the

1. यथा - क३, वै१

2. धीश्चोपादा<sup>०</sup> - ब१



knowledge of its material cause, a number of examples have been set forth in the *Śruti*. (25)

सर्वं जगदुपादाने श्रुते सति भवेच्छ्रुतम् ।

'मते ज्ञाते मतं ज्ञातमित्यलौकिकता कुतः ॥ २६ ॥

When the material cause of the world is learnt [through the study of scriptures], is examined [on the basis of reasoning], and is intuitively realised, everything becomes learnt, examined and realised [respectively]. Wherefore is the extra-ordinary nature in regard to this position? (26)

This verse answers the question raised in verse 4 in this chapter.

श्रवणं गुरुशास्त्राभ्यां मननं तु 'स्वयुक्तिभिः ।

विज्ञानं स्वानुभूत्येति श्रवणादेरसंकरः ॥ २७ ॥

*Śravāṇa* is enquiry into the import of Upaniṣadic texts with the help of a preceptor and the scriptures. *Manana* is arguing within one's own self on the basis of reasoning. Direct knowledge is one's own experience. Thus the three exist in their right relations too. (27).

The instrumental suffix added to the word *svānubhūti* conveys the sense of identity. Hence the expression "*svānubhūtyātmakam vijñānam, svānubhūtyeti abhede tṛtīyā*"- MP.

श्वेतकेतुः सर्वबोधमेकबोधेन 'विश्वसन् ।

प्रत्यङ्मुखो भवेत् तस्मै सर्वोपादानमीरितम् ॥ २८ ॥

1. मते मतं ज्ञाते ज्ञातं - ब.

2. स्वयुक्तितः - क<sub>1</sub>, त<sub>1</sub>, पु<sub>1</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, रा, ल<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै.

3. ०धे विनिश्चसन् - ब.

Śvetaketu became one with his mind directed toward believing that there would result the knowledge of everything by the knowledge of a single principle. To him the one material cause of everything has been explained [by his father.] (28)

### 3.2 *Brahman — The Material Cause of the World*

इदं जगन्नामरूपयुक्तमद्य सदीक्ष्यते ।

सृष्टेः पुरा सदेवासीन्नामरूपविवर्जितम् ॥ २९ ॥

This world which is pure Being is now perceived to be associated with names and forms. Prior to creation, it existed as pure Being without being differentiated into names and forms. (29)

The meaning of the Upaniṣadic text “*sadeva saumyedamagre*,” etc. (CU, 6.2.1) is explained in this and the following five verses.

मृद्धेमलोहवस्तूनि विकारोत्पत्तितः पुरा ।

निर्विकाराण्युपादानमात्राण्यासन् यथा तथा ॥ ३० ॥

Just as the objects — clay, gold and iron remained without any change as material causes prior to the origination of effects from them, in the same way, [prior to creation] the pure Being remained free from differentiations into names and forms. (30)

Prior to the origination the effects such as pot, bangles, nail, scissors remained in the form of clay, gold and iron respectively. After their creation clay, gold and iron themselves exist as differentiated into names and forms.

स्वसजातिविजात्युत्थभेदत्रयविवर्जनात् ।

एकमेवाद्वितीयं तत् सद्वास्तव्यवगम्यताम् ॥ ३१ ॥



Let it be discerned that that Being is only without a second as it is free from the kinds of distinctions arising from itself, from objects of same kind, and object of dissimilar kind. (31)

See *ekameva advitīyam*, CU, 6.2.1.

वृक्षस्य स्वगतो भेदः शाखाद्यवयवैस्तथा ।

वृक्षान्तरात् सजातीयो विजातीयः शिलादितः ॥ ३२ ॥

In the case of a tree, there are intrinsic differences caused by its parts such as branches and the like. In the same way, there is difference in it from another tree of same category. There is difference in it from stone, etc., of a different category. (32)

In the case of Brahman, there is no intrinsic differences. The word *eka* emphasises this. The words *eva* and *advitīyam* stress that in the pure Being, there is no difference from a like object or an unlike object. It is because Brahman is like nothing and unlike everything and so difference from neither can be predicated of in respect of it.

न सत्यवयवाः सन्ति तेनैकं स्यादखण्डकम् ।

जात्यभावात् सजातीयं विजातीयं च दुर्भणम् ॥ ३३ ॥

In the pure Being, there are no parts. Hence it is one free from any parts. Since it does not have a genus it cannot be said that there are objects having either the same genus or a different genus. (33)

In order to predicate internal differences in the case of an object, it is necessary that object must possess parts. Pure Being does not have parts. And, so it cannot have internal differences. Further, in an object [say, pot] difference from other pots is predicated of. This means that pot is different from another pot having the same genus — potness. Pots are many and so a genus known as potness is admitted. And one pot is different from

another pot, that is, it is different from an object possessing its genus. Pure Being is one, and not many. Hence it cannot have a genus. As a result, we cannot say that pure Being is different from another object having its genus. Again since pure Being does not have a genus, we cannot say that there are objects having a genus different from the one possessed by pure Being. Hence it cannot be said that pure Being is different from other object having a genus different from the one possessed by the pure Being. Thus pure Being does not admit of internal differences or difference from objects having its genus or a different genus.

एकादिभिः पदैर्भेदत्रयमत्र निवार्यते ।

सर्वभेदविहीनं यदखण्डं तत् 'सक्ष्यतादीम् ॥ ३४ ॥

By the three words *ekam*, etc., the three-fold difference is negated in the pure Being. Let it be understood that the partless entity free from every difference is the pure Being (34)

अस्तीति शब्दबुद्धी द्वे दृश्येते नामरूपयोः ।

तदभावात् पुरा सृष्टेः शून्यमाहुर्वैदिकाः ॥ ३५ ॥

The cognition and the corresponding verbal usage in the form 'it exists' are noticed in the case of names and forms individually. Those who do not believe in the authority of the *Vedas* argue that since the two are absent prior to creation there was non-being alone. (35)

The meaning of the text *tadveka āhuḥ asadevāgra āsīt*, (CU, 6.2.1) is explained in this verse.

नामरूपात्मकं शून्यात् किलैतदुपपद्यते ।

तदयुक्तं न बन्ध्यायाः पुत्रात् पुत्रान्तरोद्भवः ॥ ३६ ॥

1. समीक्ष्यताम् - तः

2. 'दुपजायते - मै, बः



It is argued that the world characterized by names and forms, indeed arises from non-being and it is but proper. [This, however] is not logically sound. Never indeed is there an origination of a son from the son of a barren woman. (36)

शून्यजत्वे नाम शून्यं रूपं शून्यमितीदृशः<sup>१</sup> ।

शून्यनुवेधो भासेत सद्धेयस्त्ववभासते ॥ ३७ ॥

If the world characterized by names and forms arises from non-being, then there will be the pervasion of cognition of non-being in the form "name is non-being, form is non-being." On the other hand, there is the manifestation of the pervasion of cognition in the form the 'name exists'. (37)

ततः सत्कारणं सत्तु सर्वसृष्ट्यर्थमैक्षत ।

बहु स्यामहमेवातः प्रजायेयेति मायया ॥ ३८ ॥

Therefore, the cause is pure Being. And, that pure Being, in order to create everything willed "I myself will become many." [For that purpose] I shall multiply [myself] through *māyā*. (38)

See "*sattveva saumya idam agra āsīt ekamevādvitīyam, tadaikṣata bahusyām prajāyeyeti*" (CU, 6.2.2).

वस्तुतो बहुभावश्चेदद्वैतं सद् विनश्यति ।

मा भून्नाश इति श्रुत्या प्रकर्षेण जनिः श्रुता ॥ ३९ ॥

If there is real multiplication, then the non-dual nature of the Being will be impaired. With a view that there should not be any contradiction to the non-dual nature of being, it is instructed by the *śruti* that there is origination [of the world] in the form of projection. (39)

1. <sup>१</sup>मनीदृशः - व<sub>३</sub>

प्रकर्षो नाम पूर्वस्मादाधिक्यमधिका तु या ।

सा माया न सती नापि शून्या स्याद् दूषितत्वतः ॥ ४० ॥

The word *prakarṣa* means only projection of an earlier thing. That which is projected is only [an effect of] *māyā*. *Māyā* is not real, nor is it an absolute nothing as both the alternatives are contradicted. (40)

The effect which is illusory by being caused by *māyā* is also spoken of, by courtesy, as *māyā* by taking into consideration the identity of cause and effect.

See "*tatra yaḥ nāmarūpātmakāṁśa sa māyānimittakattvāt māyā ityāha.*" *Ā*.

*Mayā* and its effects are rejected in the pure Being. Since that which is sublated cannot be real, *māyā* and its effects are not real. Further, since an absolute nothing cannot be sublated and since *māyā* and its effects are sublated according to the above *śruti*, they do not fall under the category of an absolute nothing. Hence, it comes to this that they are indeterminable.

मायया बहुरूपत्वे' सदद्वैतं न नश्यति ।

मायिकानां हि रूपाणां द्वितीयत्वमसंभवि' ॥ ४१ ॥

By the [existence of] multifarious forms caused by *māyā* the non-dual nature of reality will not be impaired. Never indeed is it possible for the [group of] illusory objects to serve as a second entity. (41)

Brahman is non-dual in the sense that there does not exist any entity apart from it. It is argued that since the world of object exists apart from Brahman, the non-dual character of the latter is contradicted. It is answered that the non-dual character of Brahman would be contradicted provided the world of objects is real. But it is not so. It is only illusory. And the existence of



an illusory world does not impair the non-dual character of Brahman.

अचिन्त्यशक्तिर्मायातो' दुर्घटं घटयत्यसौ ।

उपादाननिमित्तत्वे कल्प्येते सति मायया ॥ ४२ ॥

*Māyā* has inscrutable powers, hence it relates to a union of incompatible things. And in Brahman, the characteristics of being a material cause and an efficient cause are fancied by *māyā*. (42)

बहु स्यामित्युपादानभावः प्रोक्तो मृदादिवत् ।

ऐक्षतेति निमित्तत्वमिति' प्रोक्तं कुलालवत् ॥ ४३ ॥

By the expression 'I shall become many' the characteristic of being a material cause, as in the case of clay and the like, has been set forth. By the expression 'it willed' the characteristic of being an efficient cause as in the case of a potter has been set forth. (43)

See *tadaikṣata bahu syām prajāyeyeti*, CU, 6.2.3.

मायावृत्तिविशेषे' या चिच्छायासौ सदीक्षणम् ।

ईक्षित्वा ससृजे तेजस्तादृक् संकल्पलीलया ॥ ४४ ॥

This 'wlll' on the part of Brahman is only its reflection in the specific modes of *avidyā*. Having [thus] willed, Brahman created the element of fire by putting its intention into effect in an effortless manner. (44)

See *cichhāyā - sadadvayapratibimbah* — *Ā*.

*Māyā* undergoes transformation on the basis of the merits and demerits of the individual souls — the merits and demerits which are ripe enough to give forth their fruit.

1. मयिति - वै, वै,

2. घटयिष्यति - ब०

3. ०त्वमपि - पु०, ब०, ब०, रा, ल, वै०

4. विशेषो वा - रा

See “*paripakvo prāṇikarmanimittah yo māyāyāḥ parināmaviśeṣah tasmin*” — *Ā.*

आकाशवायू प्राक्सृष्टाविति प्रोवाच तित्तिरिः ।

दिङ्मात्रमारुणिः सृष्टेर्वक्तुं तेज उदैरयत् ॥ ४५ ॥

Sage Tittiri has said that the ether and air are created first. Sage Āruṇi [the father of Śvetaketu] has said that fire is created first with a view to set forth only a part of creation. (45)

See *tasmād vā etasmāt ... (TU, 2.1)*. In this text it is said that ether and air precede the creation of *tejas*.

Thus there is no contradiction between the statement of Tittiri and Āruṇi.

*diṅmātram ekādeśah* — *Ā.*

ब्रह्मोपलक्षणायैव सृष्टिः सर्वत्र कथ्यते ।

जगतः कियताप्येतच्छक्यं लक्षयितुं खलु ॥ ४६ ॥

Everywhere [in the *Upaniṣads*] creation [of the world] is set forth chiefly with a view to indicate Brahman. It is indeed possible to indicate Brahman by any constituent of the world. (46)

The contradiction in the statements of Tittiri and Āruṇi as regards the order of creation is reconciled in this verse in a manner different from the one set forth in the earlier verse. It is stated here that the very purpose of the creation-texts is chiefly to indicate the non-dual character of Brahman. It does not matter whether the elements of ether and air indicate the non-dual character of Brahman or the element of fire.

तेजसोऽचेतनत्वेऽपि तेजः कञ्चुकसंयुतम् ।

तद्ब्रह्म पूर्ववद् वीक्ष्य संकल्पात् ससृजे ह्यपः ॥ ४७ ॥



Although the fire is insentient, yet Brahman the reality associated with the veil of fire deliberated as earlier, resolved and created water. (47)

This verse explains the meaning of the *śruti* text “*tatteja aikṣata*” (CU, 6.2.3). The expression *prajāyeya* conveys deliberation on the part of Brahman and the expression *saṅkalpa*, the resolve on the part of Brahman.

अपक्ञ्चकं ब्रह्म पृथ्वीमन्नहेतुमकल्पयत् ।  
तेजोऽबन्नेभ्य एतेभ्यो देहबीजानि जज्ञिरे ॥ ४८ ॥

Brahman, which has water as its sheath, created earth which is the cause of food. From these, namely, fire, water and earth came into existence the sources of body. (48)

जरायुजाण्डजोद्भिज्जानीति बीजत्रयं खलु ।  
जीवरूपप्रवेशार्थमैक्षत ब्रह्म देवता ॥ ४९ ॥

The threefold source indeed consists of that which is born from the womb, that which is born from an egg and that which is born out of roots. (49)

This verse gives the meaning of the text *teṣām khalu eṣām bhūtānām trīṇyeva bījāni bhavanti* (CU, 6.3.1). It must be noted here that in the *śruti* it is stated that origin of birds is not egg, but bird only which is born from the egg. It is because in the absence of a bird and not that of an egg, there is the absence of the species of bird. Exactly similar consideration applies to the other two cases referred to in this verse. See SB on CU, 6.3.1.

दृष्ट्वा भूय इहोत्पन्नास्तेजोबन्नाख्यदेवताः ।  
एकैकां त्रिवृतं तासु कुर्वे देहादिसृष्टये ॥ ५० ॥

When Brahman [associated with *avidyā*] deliberated further, there arose three deities, namely, fire, water and earth. He [then] made a resolve in the form “I shall make

each one triplicated in order to create bodies and the like.”  
(50)

See CU, 6.3.3.

The expression “*trivṛtam kurve*” means ‘I shall make each one triplicated’. The theory of triplication is explained in the following verse.

तेजस्यबन्धयोरंशावल्पो प्रक्षिप्य मिश्रणात् ।  
तेजस्त्रिवृत्कृतं तद्वदन्ययोरपि योज्यताम् ॥ ५१ ॥

By adding lesser parts of water and earth in [the element of fire] and by making a blend [of the three] there results the triplication of fire. Let this explanation be applied to the other two cases. (51)

According to this view a particle of gross fire is equal to half of fire content, one fourth of water and one fourth of earth. Exactly similar consideration applies to water and earth too. The CU mentions only three elements instead of five; and, according to Deussen it marks historically an earliest age. See Deussen, *The Philosophy of Upaniṣads*, pp. 189 ff.

तेजोऽबन्धैस्त्रिवृद्भूतैरण्डजादि वृण्व्ययम् ।  
निर्माय जीवरूपेण प्राविशत् तेषु सर्वतः ॥ ५२ ॥

Having created the bodies of those that come out of egg, etc., which [in turn] arise from the triplicated elements of fire, water, and earth, Brahman [associated with the triplicated elements] got itself reflected in those bodies upto the nails. (52)

*sarvataḥ - ānakhāgram, MP.*

अहंकारस्तु चैतन्यसंयुक्तः प्राणधारणात् ।  
जीवः स्यात् सर्वदेहेषु व्याप्नोत्यापादमस्तकम् ॥ ५३ ॥



The intellect inspired by the reflection of consciousness in it is *jīva* as it sustains the vital-air. It pervades every body from head to foot. (53)

सद्वस्तुन्येवमारोप्य संसारो मायया कृतः ।

अविचारकृतारोपनिवृत्त्यर्थं विचार्यताम् ॥ ५४ ॥

The world is illusorily projected by *māyā* in the pure Being by falsely identifying it with the latter. Let enquiry be pursued in order that the false identification caused by non-discrimination may be removed. (54)

*MP* adopts the reading *āropyaḥ* instead of *āropya* and considers that the reading *āropyaḥ* is better.

See "*atrāropyaḥ iti lyabantaḥ pāṭho dṛśyate, eṣa tu duryojaḥ yadantastu suyojaḥ.*"

But the reading *āropya* is correct as it can be well construed. The translation is made by adopting the reading *āropya*.

### 3.3 Non-difference of the World from Brahman

त्रिवृत्करणमग्न्यादौ स्पष्टं तावद् विचारिणः ।

प्रसिद्धे तैजसोऽप्यग्नावबन्नांशाववस्थितौ ॥ ५५ ॥

For him who enquires [into the nature of the elements], the theory of triplication is easily understood in fire, etc. In the well-known fire too, which is light, the ingredients of water and earth are present. (55)

In this verse is commenced a discussion of the import of the passages beginning with *yathā nu khalu imāḥ tisro devatāḥ* (*CU*, 6.3.3) and ending with *yadagne rohitam rūpam* (*CU*, 6.4.1).

ज्वालायां रोहितं रूपं बहुलं तत्तु तेजसः ।

किञ्चित् शुक्लमपामेतत् किञ्चित् कृष्णं तु भूमिगम् ॥ ५६ ॥

The abundant red colour in the flame is that of [non-triplicated] fire. The trace of white colour [in flame] is that of [non-triplicated] water and the trace of black colour is that of [non-triplicated] earth. (56)

रूपत्रये भूतगते विविक्ते भौतिकोऽनलः ।

कारणव्यतिरेकेण वाचैवारभ्यते वृथा ॥ ५७ ॥

When the three colours present in the elements are distinguished [by enquiry], the elemental fire is referred to by words in vain apart from its cause. (57)

Prior to the discrimination of the three colours, there was fire and as soon as the three colours are properly recognised, the notion of fire vanishes and also the word, fire.

जगतश्चाक्षुषस्येत्यं मिथ्यात्वं वक्तुमादितः ।

तेजोऽबन्नत्रयस्यात्र चाक्षुषस्योदिता जनिः ॥ ५८ ॥

Herein (the *Chāndogyopaniṣad*) the origination of the three viz., fire, water and earth which come within the range of visual perception has been set forth first with a view to state that the world which is visually perceived is illusory in this manner. (58)

This verse answers the question as to why in the *CU* reference to the creation of ether and air has been left out. The ether and air do not come within the range of visual perception.

आदित्यचन्द्रविद्युत्सु मिथ्यात्वं बह्विवक्षयेत् ।

गृहीत्वैतावता व्याप्तिं कार्यमिथ्यात्वमूह्यताम् ॥ ५९ ॥

Just as illusoriness is spoken of in respect of fire, even so, one should view illusoriness in respect of [the luminaries such as] the sun, the moon and the lightning. By this [namely, on the basis of these four illustrative examples] having ascertained the invariable relation, let one infer the illusoriness of every effect. (59)



The invariable relation is of this form: "That whichever is an effect is illusory when viewed as different from its cause."

तेजोऽब्रह्माख्यकार्याणां मिथ्यात्वे स्याद् सद्व्ययम् ।

कारणं सत्यमेषां तु पूर्वेषां ज्ञानिनां मतिः ॥ ६० ॥

When the effects, namely, fire, water and earth are [proved to be] non-real, then reality would be non-dual. The cause of all these is real. This is the conclusive view of the ancient seers. (60)

The import of the text *etaddha sma vai tadvidvāṁsa āhuh pūrve mahāśālā mahāśrotriyaḥ* (CU, 6.4.5) is explained in this verse.

दृश्ये बाह्ये भौतिकत्वमस्तु देहे तु नो तथा ।

इति मूढमतेर्नृत्यै देहे भौतिकतोच्यते ॥ ६१ ॥

In order to dispel the notion of the ignorant one, namely, "let the external world which is given in perception be elemental; but there is no elemental nature in the physical body", it is said (in the *Upaniṣads*) that the physical body [too] is elemental. (61)

यदन्नं पार्थिवं भुक्तं तद्धीमांसपुरीषकैः ।

सूक्ष्ममध्यस्थूलभागैर्देहेऽस्मिन् परिणम्यते ॥ ६२ ॥

Food, which belongs to earth, when eaten, gets itself transformed into this body through its subtle, middle and gross parts into the forms of mind, flesh and faeces. (62)

प्राणलोहितमूत्रांशैरपां परिणतिस्त्रिधा ।

वाङ्मज्जास्थिविभेदः<sup>1</sup> स्याद् घृततैलादितेजसः ॥ ६३ ॥

1. <sup>1</sup>जास्थ्यंशभेदः - ब३

The transformation of water is also three-fold: [its subtle part becomes] *prāṇa*, its middle part, blood and its gross part, urine. Ghee, oil, etc., which belong to fire, become three-fold [through the subtle, middle, and gross parts] as sense of speech, marrow, and bone. (63)

The import of the text beginning with *yathā nu khalu* (CU, 6.4.7) and ending with *yo'ṇiṣṭhaḥ sā vāk* (CU, 6.5.3) is set forth in this verse.

स्थूले च मध्यमे भागे कारणानुगतिः स्फुटा ।  
धीप्राणवाक्षु सन्देहं दधिदृष्टान्ततोऽनुदत् ॥ ६४ ॥

The pervasion of the causal element in the [effects of] gross and the middle part is clear. The doubt that the causal element does not pervade the mind, vital-air and the sense of speech [which are the effect of the subtle parts of food, water and fire], the *Upaniṣad* dispels on the basis of the illustrative example of curd. (64)

This and the following two verses explain the meaning of the texts beginning with *dadhnaḥ saumya* and ending with *sā vāg bhavati*, CU, 6.6.4.

धृते 'विलीनो दध्यंशोऽनुगतो भाति न स्फुटः ।  
तथापि दधिकार्यत्वं विद्यते सर्वसम्मतम् ॥ ६५ ॥

The element of curd is hidden in the ghee and it pervades it. But it is not manifested clearly. Yet there remains the state of being an effect of curd [in ghee] and it is universally accepted. (65)

तथा मनःप्राणवाचां भवत्वज्ञादिकार्यता ।  
अतीन्द्रियत्वात् प्रत्यक्षा कारणानुगतिर्न हि ॥ ६६ ॥

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1. विलीने - अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, ब<sub>2</sub>, रा<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>1</sub>, वै<sub>2</sub>



In the same way, let mind, vital-airs, and the sense of speech be the effects of food, etc. The pervasion of the causal element is not perceptible because the effects do not come within the range of sense-organs. (66)

नित्यद्रव्यं मनो नान्नकार्यमित्याह तार्किकः ।  
स एषोऽङ्गारदृष्टान्तद्वारेण प्रतिबोध्यते ॥ ६७ ॥

The Naiyāyika says that mind is an eternal substance and it is not an effect of food. Such a one is being instructed through the illustrative examples of a small piece of burning charcoal. (67)

यथा खद्योतमात्रः स्यादङ्गारः काष्ठसंक्षये ।  
काष्ठवृद्धौ ज्वलत्यग्निस्तथा विद्यान्मनोन्नयोः ॥ ६८ ॥

When the fuel is extinguished, the burning charcoal will be of the size of a fire-fly and when the fuel is added the fire would glow. Let this analogy be applied in the case of mind and food. (68)

त्यक्तेऽन्ने पञ्चदशसु दिनेषु क्षीयते मनः ।  
तेन स्मर्तुं न शक्तोऽभूच्छेतकेतुर्न किञ्चन ॥ ६९ ॥

Mind does not operate when food is given up for fifteen days. Hence, Śvetaketu was not able to remember anything. (69)

See CU, 6.7.1-2.

अन्नेन पुष्टे मनसि वेदान् सस्मार तत्क्षणात्<sup>१</sup> ।  
अन्वयव्यतिरेकाभ्यां मनोऽन्नमयमिष्यताम् ॥ ७० ॥

1. वृत्तौ - इति मुद्रितकोशस्थपाठः

2. स क्षणात् - क१, ब०

When the mind is nourished by [taking] food, Śvetaketu remembered the *Vedas* instantaneously. Hence, let it be accepted that mind is a product of food by this method of agreement and difference. (70)

भौतिकत्वेऽखिलस्यैवं स्थिते भूतातिरेकतः ।

तन्नास्ति तद्वद्भूतानि नैव सद्ब्रह्मतिरेकतः ॥ ७१ ॥

Thus when everything is [noticed to be] the product of the elements, nothing [really] exists apart from the elements. In the same way, [since] the elements [originate from the pure being] they do not exist independent of the pure Being. (71)

जगतः कारणं यत् सदद्वैतं तद्विजज्ञिवान् ।

श्वेतकेतुस्तावतास्य जीवत्वं न निवर्तते ॥ ७२ ॥

Śvetaketu has understood well the pure Being which is non-dual and which is the cause of the world. By this however, this state of being an individual soul is not removed. (72)

### 3.4 The Identity of Jiva and Brahman

स्वस्य ब्रह्मत्वबोधेन जीवत्वमपगच्छति ।

इत्यभिप्रेत्य तं शिष्यं पुनः प्रोत्साहयत्यसौ ॥ ७३ ॥

The state of being an individual soul will be removed only by the knowledge that the self itself is Brahman. With this in view the teacher [Uddālaka] enlivens the disciple [Śvetaketu] once again. (73)

स्वप्नावसानं जानीहि मम व्याकुर्वतो मुखात् ।

स्वस्य स्वरूपं सत्तत्त्वमिति सुप्तौ स्फुटं खलु ॥ ७४ ॥



Learn from me, as I explain, the final stage of dream [that is, deep sleep]. It is in the state of deep sleep one's true nature is indeed clear as pure Being. (74)

यदा सुषुप्तिमाप्नोति पुमानेतं तदा जनाः ।

स्वपितीत्याहुरेतस्य तात्पर्यं प्रविचिन्त्यताम् ॥ ७५ ॥

When a person attains to the state of deep sleep, then people say that he sleeps. Let the import of this statement be analysed. (75)

तिङन्तं पदमज्ञानां सुबन्तं तु विवेकिनाम् ।

स्यान्निद्राणस्य नामैतद् वस्तुतत्त्वावभासकम् ॥ ७६ ॥

For the ignorant, the word *svapiti* is the one with verbal suffix at its end. To the wise ones the word *svapiti* is the one formed with the addition of a case affix. It is the name of the person who sleeps and it conveys the sense of one's true nature. (76)

This verse explains the meaning of the word *svapiti* that occurs in the passage, *CU*, 6.8.1. The import of this verse is explained in the succeeding verses.

स्वप्नजागरयोर्जीवः सतत्त्वाद् भिन्नवद्भवेत् ।

सुषुप्तौ सम्यगेकत्वं याति सद्रस्तुना सह ॥ ७७ ॥

In the state of dream and waking, the individual soul appears to be different from the pure Being. In the state of deep sleep, the individual soul attains full identity with the pure Being. (77)

The meaning of the passage *tadā sampanno bhavati* (*CU*, 6.8.1) is set forth in this verse.

जीवत्वमात्मनः प्राणधारणान्न स्वभावतः ।

सद्रूपत्वं स्वतस्तत्तु स्फुटं स्वपिति नामतः ॥ ७८ ॥

The state of being an individual soul in the case of the pure Being is due to the fact of sustaining the vital-airs. It is not intrinsic. Its intrinsic nature is pure Being. That indeed is clearly known by the expression *svapiti*. (78)

स्वमपीतीति नाम्नोऽस्य निरुक्तिरवगम्यताम् ।

स्वरूपं वास्तवं सुप्तौ 'प्राप्यमित्युदितम्भवेत् ॥ ७९ ॥

Let the etymological derivation of this word [*svapiti*] be understood as *svam apīti* [he who has gone to his own self]. By this word what is conveyed is that in the state of deep sleep what is attained is one's true nature. (79)

उपाधेर्मनसो जाग्रत् सुप्त्यवस्थे हि नात्मनः ।

इत्यभिप्रेत्य शकुनिदृष्टान्तः प्रोच्यते धियः ॥ ८० ॥

The states of waking and sleep indeed pertain to the mind which is the limiting adjunct [of the individual soul]. They are not related to the self. Having this in view, the illustrative example of a bird is set forth [in the *Upaniṣads*] to explain the nature of mind. (80)

In the previous verse, it has been said that the individual soul becomes one with the pure Being which is its essential nature. Now the question is raised as to how one and the same principle could become identical with itself. This question is answered in this verse by stating that it is only the mind which is the limiting adjunct of *jīva* that provisionally merges in *avidyā*. The individual soul then, in the absence of its limiting adjunct, remains as pure Being. Thus it is only figuratively the individual soul is spoken of as becoming identical with the pure Being. The word waking must be taken through non-exclusive secondary signification [*ajahallakṣaṇā*] to convey both waking and dream state. It is because mind is fully active in these two states. In this and succeeding two verses the import of the text (*CU*, 6.8.2) is explained.



शकुनिः सूत्रबद्धो यः स गच्छन् विविधा दिशः ।

अलब्ध्वाधारमाकाशे बन्धनस्थानमाव्रजेत् ॥ ८१ ॥

A bird which is tied by a string moving about in various directions and finding no resting place on the sky would settle down at the place to which it is fastened. (81)

The illustrative example of a bird is explained in this verse.

सत्तत्त्वे मायया बद्धं मनो जागरणं व्रजेत् ।

अलब्ध्वा तत्र विश्रान्तिं सत्तत्त्वे लीयते पुनः ॥ ८२ ॥

[In the same way] mind which is superimposed upon the pure Being through *māyā* would experience the waking [and the dream] state. Finding no repose therein it lapses back into the pure Being. (82)

*māyayā baddham - adhyastam — Ā.*

आत्मच्छायापि मनसा 'सदागच्छति गच्छति ।

गत्यागती तु संसारः स च स्वात्मनि कल्पितः ॥ ८३ ॥

The reflection of the pure Being in mind too appears and disappears [along with the appearance of mind in the states of waking and dream and the disappearance of mind in the state of deep sleep]. This appearance and disappearance of the reflection of consciousness in mind constitute the transmigratory existence. The latter, however, is fancied in the pure Being. (83)

मनो लयेऽनुपाधिः सन्नात्मा संसारवर्जितः ।<sup>१</sup>

स्वेन वास्तवरूपेण सुषुप्ताववतिष्ठते ॥ ८४ ॥

When the mind lapses back [into *avidyā*] in the state of deep sleep, the pure Being free from any limiting adjunct

1. सदाग<sup>१</sup> - अ<sub>१</sub>, क<sub>२</sub>, पु<sub>३</sub>, पु<sub>४</sub>, ब<sub>५</sub>, ब<sub>६</sub>, ब<sub>७</sub>, मि, र, ल<sub>८</sub>, वै<sub>९</sub>, वै<sub>१०</sub>, वै<sub>११</sub>

and thereby from transmigratory process remains in its true nature. (84)

चिच्छाया च वपुः स्थूलमिन्द्रियाण्यात्मबोधने ।

द्वाराणीत्याह मन्त्रोऽयं रूपं रूपमिति स्फुटम् ॥ ८५ ॥

The hymn "in each and every limiting adjunct," clearly states that the reflection of consciousness in the gross body and in the sense-organs — all these are the means of knowing the self. (85)

The text *rūpam rūpam pratirūpo babhūva* (BU, 2.5.19) is referred to in this verse. The meaning of this verse is explained in the first half of the following verse.

देहे देहे प्रतिच्छायारूपोऽभूत् स्वात्मबुद्ध्यै ।

मायाभिरिन्द्रो बहुधा देहोऽभूत् स्वात्मबुद्ध्यै ॥ ८६ ॥

In each and every limiting adjunct, namely, the mind, the pure Being attains reflection in order that there may arise the knowledge about it. The supreme Self has attained manifold bodies through the several powers of *māyā* in order that its true nature may be understood. (86)

The text — *indro māyābhiḥ pururūpa īyate* (BU, 2.5.9) is explained in the second half of the verse. If the self is not reflected in the mind and its states, then there cannot be its manifestation at all as it is concealed by *avidyā*.

इन्द्रियाश्वास्तेन युक्तास्तच्च स्वात्मावबुद्ध्यै ।

छायामाश्रित्य तत्रात्मा बोधितः सुप्तिवर्णनात् ॥ ८७ ॥

The horses in the form of sense-organs have been yoked to the body, and the body too is the means of knowing Brahman. Among these three [namely, the reflection, gross body and the sense-organs] by depending upon the reflection, the nature of the self is instructed through the description of the deep sleep state. (87)



अशनायापिपासोकत्या देहमाश्रित्य बोध्यते ।

अशनायापिपासाख्याद्वयं स्वपिति<sup>१</sup>नामवत् ॥ ८८ ॥

The nature of pure Being is instructed in relation to the body by referring to *aśanāyā* and *pipāsā*. The two names — *aśanāyā* and *pipāsā* are similar to the name — *svapiti*. (88)

The import of this verse is: just as the word *svapiti* (CU, 6.8.1) means the person who sleeps, so also here the word *aśanāyā* means water and the word *pipāsā*, fire. The import of the *śruti* beginning with *aśanāyāpipāse* (CU, 6.8.3) and ending with *sadāyatanāḥ satprati-ṣṭhāḥ* (CU, 6.8.4) is set forth in this and in the subsequent 9 verses.

अशनाया जनैः प्रोक्ता क्षुधावस्तु विवेकिभिः ।

नयन्त्यशितमित्येवमप्सु निर्वचनं भवेत् ॥ ८९ ॥

By ordinary people it is only hunger that is referred to by the term *aśanāyā*. By men of discriminating intellect the word is used in the sense of water. There is the etymological derivation [made in the *śruti*] in the form that which carries what is eaten. (89)

Just as a cowherd who leads the cow is known as *gonāvah*, in the same way, which carries away the food, is known as *aśanāya* deleting the *visarga* from the end.

See ŚB on CU, 6.8.3.

पीता अपोऽशनं भुक्तं द्रवीकृत्य<sup>२</sup> नयन्त्यतः ।

अशनायेति शब्दोक्ता विष्मांसोत्पत्तिरन्नतः<sup>३</sup> ॥ ९० ॥

Water drunk liquefies the eaten food and carries it. Hence, water is referred to by the term *aśanāyā*. Faeces and flesh originate from food. (90)

1. <sup>१</sup>नामकम् - व.

2. <sup>२</sup>कृत्वा - व.

3. <sup>३</sup>रन्नजा - वै, वै.

विष्मांसहेतुरन्नं यदेतस्योत्पादकं जलम् ।

'जलस्योत्पादकं' तेजस्तस्य चोत्पादकं च सत् ॥ ९१ ॥

Water is the cause of the origination of food which is the cause of faeces and flesh. The cause of the origination of water is fire and the pure Being is the cause of the latter. (91)

'अनुमायात्र कार्येण' ज्ञेयं तत्कारणं परम् ।

सन्मूलकारणं ज्ञेयं स्याद् विश्वासोऽनुमानतः ॥ ९२ ॥

On the basis of the reason, namely, the state of being an effect, the supreme cause must be inferred. (92)

पुरीषाद्यन्नकार्यं स्यात् सत्येवान्नस्य सत्त्वतः ।

सत्यामेव यथा कुम्भो मृदि दृष्टो न चान्यथा ॥ ९३ ॥

Faeces, etc., are the effects of food. It is because they exist only when food exists. Pot is known only when the clay exists. If the clay does not exist, pot also is not noticed. (93)

व्रीह्याद्यन्नं सतीष्वेव दृष्टमप्सु न चान्यथा ।

आपश्च स्वेदरूपा स्युः सत्येव्रोष्णे हि तेजसि ॥ ९४ ॥

Food such as grain, etc., is found only when water exists and not otherwise. Water too remains in the form

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1. जलस्य जनकं तेजः तेजसो जनकं हि सत् - व<sub>3</sub>
  2. तेजस्तेजसोत्पादकं च सत् - अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, व<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वा<sub>6</sub>, वै<sub>1</sub>, वै<sub>2</sub>
  3. अनुमानेन - वै<sub>1</sub>, वै<sub>2</sub>
  4. कार्यस्य ज्ञेयं सत्कारणं परम् - वै<sub>3</sub>  
कार्येण तत्कारणपरंपरम् - क<sub>1</sub>, क<sub>2</sub>, त<sub>1</sub>, पु<sub>5</sub>, मै<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वै<sub>1</sub>, वै<sub>2</sub>



of sweat only when there exists fire, namely, heat in the body. (94)

तेजश्च भावरूपत्वात् संभवेन्न सता विना ।

सतस्तूत्पत्तिराहित्यात् नान्वेष्यं कारणान्तरम् ॥ ९५ ॥

Fire too being a positive entity would not exist without the pure Being. For the pure Being, however, no cause need be sought after in view of the fact that it is free from origination. (95)

सन्मूलाः सकला देहा इदानीं च सति स्थिताः ।

अन्ते सत्येव लीयन्ते विद्यात् सत्तत्त्वमद्वयम् ॥ ९६ ॥

All bodies have the pure Being as their source now [that is, at the time of their existence]. They exist only in the pure Being. At the time of dissolution, they lapse back into the pure Being only. [In this way], one should know the pure Being as non-dual. (96)

यथा भूतातिरेकेण भौतिकं नैव विद्यते ।

भूतानि च सतोऽन्यानि तथा नेत्युपपादितम् ॥ ९७ ॥

Just as the elementals do not exist independent of the elements, in the same way, it has been explained that the elements do not exist independent of the pure Being — the cause. (97)

अशनायामुखेनेत्थं सत्तात्वे धीः प्रवेशिता ।

पिपासामुखतोऽप्यस्मिन् सति धीरवतार्यते ॥ ९८ ॥

One's mind has been directed thus towards the pure Being through the description of hunger. [Now], mind is being directed towards this pure Being through the description of thirst. (98)

उदन्येति पिपासाया पर्यायस्तं विवेकिनः ।

उदकं नयतीत्येवं तेजस्येवं प्रयुञ्जते ॥ ९९ ॥

The word *udanya* is a synonym of *pipāsā*. Men of discriminating intellect, however, use the word only in the sense of fire on the basis of the etymological derivation [of the word], namely, that which carries water. (99)

See CU, 6.8.5.

पीतं जलं शरीरस्थं तेजसा जीर्यते ततः ।

मूत्रं रक्तं च निष्पन्नं द्रवत्वाज्जलजे उभे ॥ १०० ॥

Water drunk and present in the body is dried up by fire. From this, there arise urine and blood. Being of the nature of liquid the two have come out of water. (100)

ताभ्यामापोऽनुमीयन्ते ताभिस्तेजस्ततस्तु सत् ।

व्याप्तिं गृहीत्वा सर्वत्र योजनायोदितं पुनः ॥ १०१ ॥

Water is being inferred from urine and blood. From water, fire is inferred, and from fire, the pure Being. This is repeated with a view to emphasise that the invariable relation between an effect and a cause must be comprehended and must be applied in other cases. (101)

The other cases are referred to in the following verse.

देहे येऽवयवाः सन्ति पदार्थाः सन्ति ते बहिः ।

तेषु सर्वेषु सन्मात्ररूपत्वमवधार्यताम् ॥ १०२ ॥

The factors which constitute the parts of the body [such as fire, water, and food] exist in the external objects. Let it be discerned that they are all of the nature of the pure Being. (102)



भौतिकत्वं पुरा प्रोक्तं सद्रक्तुं देहबाह्ययोः ।

इन्द्रियद्वारतो बोद्धुं प्रोच्यते मरणक्रमः ॥ १०३ ॥

In order to instruct the nature of pure Being, it has earlier been said that the physical body and external objects are only elementals. The process of death is explained with a view to know the nature of the pure Being through the sense-organs. (103)

स्त्रियमाणस्य वागादि वृत्तिर्मनसि लीयते ।

मनोवृत्तेर्लयः प्राणे प्राणवृत्तेस्तु तेजसि ॥ १०४ ॥

In the case of a dying man, the function of the organ of speech merges in mind. The function of mind lapses into vital-air and the function of vital-air into fire [in the body]. (104)

See *asya somya puruṣasya prayato ... parasyām devatāyām*, CU, 6.8.6.

'श्वासस्योपरतावुष्णं स्पृष्ट्वा जीवननिश्चयम् ।

कुर्वन्त्युष्णं तु तत्तेजः सद्रस्तुनि विलीयते ॥ १०५ ॥

When the vital-air ceases to function, people around the dying person ascertain that he is [still] alive on the basis of the tactual perception of heat in the body. Heat is fire and it is dissolved into the pure Being. (105)

छायादेहेन्द्रियद्वारैः पदार्थो योऽत्र बोधितः ।

स एव सर्वजगतोऽणिमा वस्त्वन्तरं न तु ॥ १०६ ॥

The entity which has been instructed here through the reflection of consciousness in mind, physical body and sense-organs is the subtle pervading the entire world. There is no entity apart from that. (106)

See *sa ya eṣa aṇimā aitadātmyam idam sarvam*, CU, 6.8.7.

See *tat tvamasi śvetaketo*, CU, 6.8.7.

स्थूलत्वाणुत्वरूपाभ्यां वस्त्वेकम्भासते द्विधा ।

स्थूलमिन्द्रियगम्यत्वान्नामरूपात्मकं जगत् ॥ १०७ ॥

सदद्वैतम्भवेत् सूक्ष्ममिन्द्रियाविषयत्वतः ।

एतदात्मकतैवास्य स्थूलस्येतीह युज्यते ॥ १०८ ॥

The one pure Being is manifested in a two-fold manner as gross and subtle. The world consisting of names and forms is the gross aspect as it comes within the range of sense-organs. The pure Being which is non-dual is subtle as it does not fall within the range of sense-organs. The gross form is of the nature of the pure Being which is non-dual and it is but proper. (107 - 108)

अणुत्वं वस्तुनः प्रोक्तं यत् तत्सत्यमबाधनात् ।

स्थूलत्वं मायया 'क्लृप्तं' ज्ञानेनैतस्य बाधनात् ॥ १०९ ॥

The subtle form of the pure Being which has been set forth is real because, it is not sublated. The gross form is produced by *māyā* and it is annihilated by the knowledge of Brahman. (109)

अबाध्यो यः स एवात्मा सर्वस्य न तु कल्पितः ।

श्वेतकेतो यदद्वैतं तदसि त्वं न मानवः ॥ ११० ॥

The unsublatable element is the self of all beings. It is not fancied. It is non-dual. "Oh Śvetaketu, you are that and you are not the person in the ordinary sense of the term." (110)

See *bhūya eva mā bhagavān vijñāpayatu*, CU, 6.8.7.



चिच्छायावानहंकारोऽधीते वेदचतुष्टयम् ।

त्वं तु साक्ष्येव तस्यातः सदसि त्वं न चेतः ॥ १११ ॥

The ego-sense which is only the reflection of consciousness in intellect learns by rote the four-fold *Veda*. You are only the witness of it. On this ground, you are the pure Being. You are not different from that. (111)

भिन्नोऽभूद्दृढग्रन्थिः श्वेतकेतोर्विवेकतः ।

धीदोषं संशयं मार्ष्टुं भूयो ब्रूहीत्यवोचत ॥ ११२ ॥

On the basis of discriminating knowledge, the knot in the form of the blend of consciousness and mind has been disintegrated. He said "explain to me further in order to dispel the doubts constituting the defect of mind." (112)

सता संपद्यते जीवः सुषुप्तावित्युदारितम् ।

तथा चेत् सति संपन्नोऽहमित्यस्य कुतो न धीः ॥ ११३ ॥

[Śvetaketu asks:] It has been said that in the state of deep sleep, the individual soul becomes one with the pure Being. If this were so, why does there not arise the cognition for the individual soul in the form "I become one with the pure Being." (113)

नानावृक्षरसैक्येन संपन्नो मधुनि स्थितः ।

न बुध्यते रसोऽस्येति तथा सर्वलयाच्च धीः ॥ ११४ ॥

[Āruṇi replies:] Just as the juice present in the honey collected from the juices of manifold trees is not identified to be the juice of a particular tree, in the same way, since there is the [provisional] dissolution of all the factors there is no such cognition. (114)

There is no such cognition in the form 'I merge in the pure Being.'

See CU, 6.9. 1-2.

जीवोपाधिलयेऽप्यत्र तद्वीजस्यावशेषतः ।

तदुपाधिक एवास्मिन् देहेऽन्येधुः प्रबुध्यते ॥ ११५ ॥

Although in the state of deep sleep, the limiting adjunct of the individual soul, namely, the mind, merges [in *avidyā*], yet, since it remains in a latent form, the individual soul comes back to the waking state next day in this body by having the mind as its limiting adjunct. (115)

See *ta ita vyāghro vā ... tadā bhavanti*, CU, 6.9.3.

चित्तैकाग्र्याय 'तच्छङ्का परिहार्या' तु वस्तुषु ।

पूर्वोक्तमेव 'तद्वोद्भूतदेवाह पुनर्गुरुः ॥ ११६ ॥

Doubt relating to the nature of objects must indeed be removed in order that mind may be concentrated. Hence, in order to ascertain what has already been said, the preceptor again instructs about that. (116)

प्राज्ञमन्यतया तत्त्वमविश्वस्य स्वशङ्कया ।

पुनः पुनरपृच्छत् तं प्रत्याहासौ पुनः पुनः ॥ ११७ ॥

By considering himself to be wise and [thus] having uncertainty about the truth taught, the disciple again and again asked his preceptor on the basis of his doubts and the preceptor again and again replied. (117)

सुषुप्तौ बुद्ध्यभावेऽपि पुनर्जागरणेऽस्ति धीः ।

आगच्छं सत इत्येवं तदा कस्मान्न वेत्त्यसौ ॥ ११८ ॥

1. मच्छङ्का परिहार्यात्र वस्तुतः - रा

2. 'र्यात्र वस्तुनः - वै., वै.

3. सद्वोद्भूत इति मितप्रकाशव्याख्यात्रा सूचितः पाठः



[Śvetaketu asks:] Although mind is not active in the state of deep sleep, yet, it is active in the state of waking. Why does not this individual soul realise in the waking state that he has come from the pure Being? (118)

सुप्तौ 'तद्रूपमज्ञात्वा सदैक्यं प्राप्तवांस्ततः ।

सतो नागमनं स्मार्यमपामस्मरणं' यथा ॥ ११९ ॥

[Āruṇi replies:] The individual soul has attained oneness with the pure Being in the state of deep sleep without being conscious of the nature of the pure Being. Hence, the fact of one having come from the pure Being could not be recollected. This is similiar to non-recollection by water. (119).

See *imāḥ somya nadyaḥ ... ahamasmīti*, CU, 6.10.1.

गङ्गाजलं प्रविश्याब्धौ मेघेनाकृष्य सिच्यते ।

नाज्ञातत्वात् स्मृतिस्तत्र तद्वदत्र स्मृतिर्न हि ॥ १२० ॥

The waters of the Ganges have entered into the ocean after having been taken up by the clouds [from the sea] and then rained down. There is no recollection on the part of the waters of the Ganges in the form 'I am Gaṅgā' because it is not experienced so. In the same way, here also there is no recollection [on the part of the individual soul that it has come from the pure Being]. (120)

व्याघ्रादिः सुप्त एवात्र बुध्यते वासनावशात् ।

न नष्टा वासनेत्येवं विवक्षित्वोच्यते पुनः ॥ १२१ ॥

Tiger and other beings having gone to sleep have the cognition 'I' in their bodies owing to the latent impression [born out of the experience] 'I am a tiger'. With a desire

to state that latent impression is never lost, it is stated again. (121)

जीवस्य नश्वरस्यैक्यं न नित्येन सतेति चेत् ।  
जीवो न नश्यति क्वापीत्येवं वृक्षवदीक्ष्यताम् ॥ १२२ ॥

If it were said that there can be no identity of the individual soul which is perishable with the pure Being which is eternal, then it is said that nowhere does the individual soul perish. As regards this, let the analogy of a tree be noticed. (122)

शाखां वृक्षे जीवपूर्णे जीवस्त्यजति यामसौ ।  
शुष्येन्नान्या तथा जीवेऽपगते म्रियते वपुः ॥ १२३ ॥

This individual soul leaves out a branch of a tree pervaded by it; then that branch withers away and not the other branches. In the same way, the body withers away when the individual soul departs. (123)

नामरूपयुतं स्थूलं तद्धीनात् सदणोः कथम् ।  
उत्पन्नमिति चेत् बीजाद् वटवृक्षवदीक्ष्यताम् ॥ १२४ ॥

How could the gross world associated with names and forms originate from the pure Being which is subtle, that is, which is not gross. If it were asked so, then it is said, let this be understood on the analogy of the [great] banyan tree from [a tiny] seed. (124)

See *CU*, 6.12. 1-3.

न्यायागमाभ्यां सिद्धं च श्रद्धाहीनः पराङ्मुखः ।  
न बुध्यते श्वेतकेतो श्रद्धत्स्वान्तर्मुखो भव ॥ १२५ ॥

"O! Śvetaketu, he who is devoid of faith and who is engrossed in external objects does not understand the pure



being known through reasoning and scriptures. Have faith [in the teachings of the *Upaniṣads*] and direct the mind inward." (125)

'सत्सर्वत्र स्थितं कस्मात् न सर्वे विदुरीदृशम् ।  
मुमुक्षुस्तु कथं वेत्तीत्यत्र दृष्टान्त उच्यते ॥ १२६ ॥

To the question as to why all beings do not know the pure Being that exists everywhere and as to how one who is desirous of release knows that, the answer is given by way of an illustrative example. (126)

लवणस्य घनं नीरे 'विलीनं वेत्ति न त्वचा ।  
जिह्वया वेत्ति तद्वत् सदुपायेनैव 'बुध्यते ॥ १२७ ॥

No one knows the lump of salt dissolved in water through the sense of touch; but one knows through the sense of taste. In the same way, the pure Being is known through an appropriate means only. (127)

See *CU*, 6.13. 1-2.

सति सर्वेन्द्रियागम्ये क उपायः स उच्यते ।  
उपाय उपदेशोऽत्र भवेद् गन्धारमार्गवत् ॥ १२८ ॥

What is the appropriate means in the case of the [knowledge] of the pure Being that does not fall within the sphere of any sense-organ? That means is set forth. In regard to it [namely, the knowledge of the pure Being] instruction is the means like the instruction of the path leading to the Gandhāra. (128)

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1. सत्सर्व<sup>०</sup> - रा<sub>१</sub>, वा<sub>१</sub>, वा<sub>२</sub>; अन्यासु मातृकासु मुद्रितपुस्तकेषु तत्सर्वं वेत्ति पाठः
  2. नीरे लीनं वेत्ति न तत्त्वतः - वै<sub>१</sub>
  3. बुध्यताम् - ब<sub>३</sub>, मै<sub>१</sub>

गन्धाराद् यो वने नीतस्तस्करैर्बद्धनेत्रकः ।

तस्य बन्धं विमुच्यात्र कृपालुर्मार्गमादिशत् ॥ १२९ ॥

He who has been taken away from Gandhāra by thieves with his eyes covered, a compassionate person unfolded with cover and instructed him the path [leading to Gandhāra]. A compassionate person unfolding the cover of one who has been taken away from Gandhāra to forest by thieves with his eyes covered, instructed him the path leading to Gandhāra. (129)

तेनादिष्टमविस्मृत्य धीमान् गन्धारमाप्तवान् ।

अविद्ययावृतं तत्त्वं वेत्येवमुपदेशतः ॥ १३० ॥

Being an intelligent man he, by paying sufficient attention to what has been instructed reached the Gāndhāra. In this manner the individual soul realises from the instruction [of the preceptor] the truth concealed by *avidyā*. (130)

See CU, 6.14. 1-3.

‘अश्लेषनाशौ विदुषः संचितागामिकर्मणोः ।

प्रारब्धे भोगसंक्षीणे मुच्यते न तु जायते ॥ १३१ ॥

In the case of one who has realised the truth, there is the destruction of the accumulated merits and demerits and there is no association with merit and demerit that may occur in future. When the fructified merits and demerits

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1. बद्धदृष्टिकः - क<sub>१</sub>, क<sub>२</sub>, त<sub>१</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, पु<sub>४</sub>, व<sub>१</sub>, व<sub>२</sub>, रा<sub>१</sub>, ल  
वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>, वा<sub>४</sub>, वै<sub>२</sub>
  2. प्रमुच्यात्र - क<sub>१</sub>, क<sub>२</sub>, व<sub>२</sub>, रा<sub>१</sub>, ल, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>; विमुच्याथ -  
अ, व<sub>२</sub>, वै<sub>१</sub>, वै<sub>२</sub>
  3. ०माप्नुयात् - व<sub>३</sub>
  4. अश्लेषनाशो - व<sub>३</sub>



are exhausted by [their] experiencing [their fruits] he is released and he is never born [again]. [131]

For details see Introduction, 0.6.

कीदृशी मतिरस्येति चेद् वागादिलयाद्यथा ।

मूढस्य तद्वदेवास्य वैलक्षण्यं न किञ्चन ॥ १३२ ॥

If the question is raised as to the manner of his death it is said that it is by the dissolution of the function of speech in mind, etc. The mode of death is similar in the case of both the ignorant and the knower of truth. There is no difference [as far as death is concerned] in the case of the knower of truth. (132)

समानायां मृतावेको मुक्तो नान्यः कुतो वद ।

सत्यानृताभिसंधत्वं वैषम्यं ज्ञानिमूढयोः ॥ १३३ ॥

Please tell me as to why one is released and other is not, when the mode of death is the same in both the cases. [It is answered] that adherence to truth and attachment to falsehood constitute the difference between the knower of the truth and the ignorant one. (133)

तस्करातस्करो चौर्यशङ्कया 'तलरक्षकैः ।

गृहीतौ न कृतं चौर्यमित्याहतुरुभावपि ॥ १३४ ॥

One who is [really] a thief and another who is not, both were taken into custody by policemen under the suspicion that the two had committed the crime of stealing. Both said that they had not committed theft. (134)

गृहीतः परशुं तप्तं तौ तयोस्तस्करोऽनृतम् ।

अभिसन्धाय 'दग्धः सन् हन्यते 'तलरक्षकैः ॥ १३५ ॥

1. तत्र र० - व३

2. दाह्यः स - व३

3. तत्र र० - व३

The two caught hold of the heated axe. Of the two, the thief having uttered falsehood and burnt thereby, was killed by the policemen. (135)

अतस्करः सत्यसन्धो 'न दग्धो मुच्यते च तैः ।

अज्ञान्यनृतसन्धोऽत्र सत्यसन्धस्तु तत्त्ववित् ॥ १३६ ॥

One who was not a thief and who adhered to truth was not burnt and hence, he was released by them. In the present case, the ignorant is the one who is attached to falsehood and the knower of truth is one who adheres to truth. (136)

मर्त्योऽहमिति सन्धाय 'म्रियते जायते च सः ।

'ब्रह्माहमिति सन्धाय 'मुच्यते न च' जायते ॥ १३७ ॥

By having the [false] notion 'I am perishable,' the ignorant dies and is born again. By having the [correct] notion 'I am Brahman,' the knower of the truth is released and is never born again. (137)

See CU, 6.16. 1-3.

बुद्धिदोषं समाधातुं दृष्टान्तास्तैस्तवात्र किम् ।

त्वं सदेवेत्यभिप्रेत्य नवकृत्व उपादिशत् ॥ १३८ ॥

"In order to resolve the doubts that constitute the defect in the mind, illustrative examples have been given. Of what use are they to you? You are always the pure Being." With this in view the preceptor had instructed him for over nine times. (138)

See CU, 6. 8-16.

1. न दाह्यो - ब३

2. जायते न तु मुच्यते - ब३, मै१

4. मुच्यते जायते न सः - पु३

3. सदेवास्मीति - ब३, मै१

5. तु - क१, त१, ब१, ब३, मै१, वै२



भिन्नग्रन्थिः श्वेतकेतुर्मननाच्छिन्नसंशयः ।

सदद्वैतं स्वमात्मानं विशेषेणावबुद्धवान् ॥ १३९ ॥

Śvetaketu, whose knot in the form of the body-mind complex has been disintegrated [by listening to the teachings of his father] and whose doubts have been resolved by reflection [upon the truth learnt] has intuitively realised his own self to be the pure Being which is non-dual. (139)

श्वेतकेतुर्ब्रह्मविद्या व्याख्याता स्फुटमेतया ।

तुष्टोऽस्माननुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १४० ॥

'इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे श्वेतकेतुविद्या-  
प्रकाशो नाम तृतीयोऽध्यायः ।

The text dealing with the knowledge of Brahman acquired by Śvetaketu has been clearly explained. By this explanation, let Vidyātīrtha Mahesvara, being gratified, bless us all. (140)

Here ends the Chapter III entitled "*Śvetaketuvidyā-prakāśa*" of the *Chāndogyopaniṣad* in the treatise *Anubhūti-prakāśa* composed by the Sage Vidyāranya.

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1. इत्यनुभूतिप्रकाशे छान्दोग्यविद्याप्रकाशे श्वेतकेतुविद्याख्यो  
तृतीयोऽध्यायः । क<sub>१</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>४</sub>, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>४</sub>, वा<sub>६</sub>, वै<sub>२</sub>;  
इति विद्याप्रकाशे श्वेतकेतुविद्याख्यो तृतीयोऽध्यायः - मै<sub>१</sub>, व<sub>३</sub>  
इत्यनुभूतिप्रकाशिकायां छान्दोग्यविद्याप्रकाशे श्वेतकेतुविद्या-  
ख्यस्तृतीयोऽध्यायः - रा<sub>१</sub>;

इति श्रीमाधवकृते छान्दोग्ये श्वेतविद्याधिवरणे तृतीयोऽध्यायः - अ<sub>१</sub>

## CHAPTER IV

### 4. SANATKUMĀRAVIDYĀPRAKĀŚA [CHĀNDOGYOPANIṢAD]

#### 4.1 *Meditation upon Name, etc., as Brahman*

सनत्कुमारश्छान्दोग्ये नारदायोपदिष्टवान् ।

त्रिद्यामेतां प्रवक्ष्येऽत्र सर्वशोकनिवृत्तये ॥ १ ॥

The teaching which Sanatkumāra imparted to Nārada (and which is incorporated) in the *Chāndogyopaniṣad*, I shall elucidate in this section in order that there may be the removal of all miseries. (1)

This section elaborately sets forth the teachings of the seventh *adhyaṃya* of the *Chāndogyopaniṣad*.

पुराणपञ्चमान् वेदान् शास्त्राणि विविधानि च ।

ज्ञात्वाप्यनात्मवित्त्वेन नारदः शोकमाप्तवान् ॥ २ ॥

Even after having mastered the [four] *Vedas* together with *Purāṇas* as the fifth and also manifold sciences, Nārada was afflicted with grief because of his having the knowledge of only the not-self (and not the self). (2)

See *CU*, 7.1.1-3.

वेदाभ्यासात्पुरा तापत्रयमात्रेण शोकिता ।

पश्चात्त्वभ्यासविस्मारभङ्गवैश्च शोकिता ॥ ३ ॥

Prior to the learning of the *Vedas* there was grief owing to the three-fold affliction only. Later on grief has resulted



from the laborious effort to master the *Vedas*, (subsequent) forgetfulness, defeat (in an assembly) or conceit. (3)

This verse explains the cause of Nārada's grief. Afflictions are three-fold: *ādhyātmika*, *ādhidaivika*, and *ādhibhautika*. The first one relates to those caused by mind, the second by super-natural elements and the third by animals.

शोकं तरत्यात्मवेदीत्यभिज्ञेभ्यः श्रुतं वचः ।

शोकपारं नयेत्युक्त्वा नारदो गुरुमासवान् ॥ ४ ॥

By me the statement "he who knows one's self transcends grief" has been heard from the wise ones. Lead me beyond grief; thus submitting Nārada resorted to the preceptor. (4)

बहुग्रन्थाभ्यासतस्ते महती शब्दवासना ।

नामब्रह्मेत्युपास्वात' इति प्रोवाच तं गुरुः ॥ ५ ॥

The preceptor told the disciple: "Because of your repeated study of too many texts, your mind is abundantly disposed towards names. Hence, meditate upon name as Brahman." (5)

See CU, 7.1.4.

'स्वशब्दवासनां त्यक्त्वा प्राप्स्यसि ब्रह्मवासनाम् ।

पश्चाद् ब्रह्मण आत्मत्वं वक्ष्यामीति गुरोर्मतिः ॥ ६ ॥

(While instructing the disciple thus) the preceptor has this in view: "Leaving out his disposition towards names, he will be disposed towards Brahman. Later on I shall instruct him that Brahman is the self." (6)

ब्रह्मदृष्ट्या नाममात्रध्यानान्नपैति शोकिता ।

इत्यभिप्रेत्य नाम्नोऽस्मादधिकम्पृष्टवानसौ ॥ ७ ॥

By meditating upon name as Brahman, grief will not be removed. With this in view, Nārada asked his preceptor about that which is greater than name. (7)

The result of meditation upon name, as Brahman is only mastery over names only. It will not remove one's grief. Therefore, Nārada asked the preceptor "Is there anything greater than the name which is capable of being meditated upon as Brahman?"

See *GU*, 7.1.5.

वाङ्मनाः कारणत्वेनाधिकेति ब्रह्मदर्शनम् ।

वाचि प्राह गुरुः शिष्यः पूर्ववत् पृष्ठवान् पुनः ॥ ८ ॥

The organ of speech being the cause (of the manifestation) of names is greater (than the latter). With this in view, the teacher prescribed the meditation upon the sense of speech as Brahman. As in the earlier case the disciple again asked (is there anything greater than speech) which is capable of being mediated upon as Brahman. (8)

See *GU*, 7.2. 1-2.

आप्राणमित आरभ्य पूर्वस्मादुत्तराधिके ।

प्रवर्तते शिष्यगुर्वोः प्रश्नोत्तरपरम्परा ॥ ९ ॥

Beginning with this and end in *Prāṇa*, each subsequent one is greater than the antecedent one. In this way, the series of questions and answers between the disciple and preceptor proceed. (9)

इच्छात्मकं मनोवाचोऽधिकं तत्कारणत्वतः ।

सत्यमेव विवक्षायां वक्तुमारभते पुमान् ॥ १० ॥

Mind, whose function is desire is greater than the organ of speech, in view of the fact that desire is the cause



of speech (or of any other activity). A person starts speaking only when there is a desire to speak. (10)

See CU, 7.8. 1-2.

सङ्कल्प्येदं सम्यगिति तदिच्छति पुमांस्ततः ।

सङ्कल्पो हेतुरिच्छायाश्चित्तं सङ्कल्पकारणम् ॥ ११ ॥

After having willed in the form 'this is alright' a person has desire for that object. Therefore, will is the cause of desire. And *citta* is the cause of will. (11)

It is only when one wills, then one desires and utters word. Name is manifested then. By meditation upon will as Brahman, grief will not be removed and so Nārada asks 'Is there anything greater than will which is fit to be meditated upon as Brahman?' The preceptor replies that *citta* which is only mind associated with its modification in the form of knowledge is greater than will. It is because it is only when one has the knowledge of an object, one makes one's choice as to whether one should take it or abandon it.

विक्षिप्तचित्तादैकाग्र्यं ध्यानमभ्यधिकं ततः ।

'ध्येयविज्ञानमधिकं ज्ञानादभ्यधिकं बलम् ॥ १२ ॥

Contemplation which is only concentration of mind is much greater than the *citta*, which is unsteady. Knowledge of object meditated upon is greater than meditation; strength is greater than knowledge. (12)

CU, 7.6. 1-2; CU, 7.7. 1-2.

ज्ञानहेतुर्देहबलं 'बलं स्यादन्नकारणम् ।

आपोऽन्नहेनवोऽपां तु तेजः कारणमीरितम् ॥ १३ ॥

1. ध्येयं - वि, क<sub>1</sub>, व<sub>1</sub>, रा

2. अन्नं स्याद् बलकारणम् - अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, व<sub>1</sub>, रा, ल<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>

The cause of knowledge is physical strength. Physical strength has food as its cause. Water constitutes the cause of food. It has been said in the *Upaniṣad* that fire is the cause of water (and hence it is greater than water). (13)

हेतुः सवायुराकाशस्तेजसो वियतः पुनः ।

स्रष्टव्यस्मृतिरीशस्य सृष्ट्याशा स्मृतिकारणम् ॥ १४ ॥

The cause of fire is the space along with air. For space the cause is a recollection of God in respect of the objects to be created. The cause of recollection is the desire to create the world. (14)

See *CU*, 7.12. 1-2; 7.13.1.

Śaṅkara interprets the word *smṛti* to mean memory and he adds that it is greater than space, etc., because it is only when the individual soul has recollection, space, etc., are of any use to him. In other words, things are experienced only by one who remembers them. In the absence of the latter, things that exist are as good as non-existing. It is in this sense memory is considered to be greater than space, etc.

Vidyāraṇya, however, takes it in the sense of recollection of God in regard to the creation of world.

The word *āśā* is taken by Śaṅkara in the sense of hope. He states that hope is the desire for things not yet attained and it is by means of hope only which resides in the internal organ one remembers what is to be remembered. Further it is only when kindled by hope one remembers the other worlds and wishes to attain them by performance of actions. Therefore, hope is greater than memory. See *ŚB* on *CU*, 7.14.1-2. Vidyāraṇya, however, takes the word *āśā* in the senses of desire of God to create the world.

नामाद्याशान्ततत्त्वेषु ब्रह्मदृष्टिं करोति यः ।

स पुमान् लभते सर्वं तत्र 'तत्रोचितं' फलम् ॥ १५ ॥

1. तत्रोदितम् - मि



He, who meditates upon the factors beginning with name and ending with desire to create the world as Brahman, attains the fruits appropriate to each and every meditation. (15)

*MP* favours the reading *tatra tatroditam phalam*. According to this reading the translation would be — “one attains the fruits mentioned therein.”

#### 4.2 Meditation upon Vital-air as Brahman

प्रतीकोपासनैरेतैर्ब्रह्मायासैः प्रशोचति ।

न शोकं तरतीत्युक्त्वा ह्यपृच्छत् सोऽधिकं पुनः ॥ १६ ॥

“By these meditative exercises of one factor as something else which are associated with much exertion one attains grief (only) and does not transcend grief.” Having stated thus, he asked for something greater. (16)

पराक् पदार्थध्यानेषु फलेषु च विरक्तितः ।

दृढां प्रत्यग् विविदिषां दृष्ट्वा प्राणमुपादिशत् ॥ १७ ॥

Sanatkumāra, noticing the intense desire (of Nārada) to realise the inward self as he is detached toward meditative worship upon external objects and the fruits ensuing from them, instructed *prāṇa* (as greater than all earlier objects). (17)

See *CU*, 7.15.1.

न मुख्यं प्रत्यगात्मत्वं यद्यपि प्राणवस्तुनः ।

तथाप्यात्मप्रतिनिधिः सम्भवेदात्मलक्षकः ॥ १८ ॥

The state of being an inward self does not primarily pertain to the factor — vital air; yet it would be representative of the inward self and would indicate the inward self. (18)

कस्मिन्नुत्क्रान्त उत्क्रान्तो भविष्यामि स्थिते स्थितः ।  
इति वीक्ष्यासृजत् प्राणं परमात्मेति हि श्रुतिः ॥ १९ ॥

The supreme self created the vital-air by reflecting thus: "in whose departure shall I depart and in whose presence I shall be present." So says the *Upaniṣad*. (19)

1. See *PU*, 6.3. This Upaniṣadic passage speaks of *prāṇa* as representing the self.

The fruit of meditation upon:

1. name as Brahman is independence, *CU*, 7.1.5;
2. speech is independence so far as the speech reaches, *CU*, 7.2.2;
3. will and intelligence — one becomes permanent, renounced and painless, *CU*, 7.4.3;
4. contemplation — one becomes independent so far as contemplation reaches;
5. knowledge — one's attainment of those worlds inhabited by people who possess the knowledge of the meaning of the scriptures and wisdom, that is skill in doing other things;
6. power — independence so far as power reaches;
7. food — attainment of the worlds where there are food and drinks in plenty;
8. water — attainment of fulfillment of all wishes;
9. fire — one becomes resplendent and attains resplendent worlds;
10. *ākāśa* — attainment of extensive worlds free from overcrowding;
11. *smṛti* — independence so far as memory goes; and
12. *āśā* — one's prayers will never go unfulfilled.

चक्रस्यारा यथा नाभावाश्रिताश्चक्षुरादिकम् ।  
आश्रितं निखिलं प्राणे ततस्तस्यात्मता भवेत् ॥ २० ॥



Just as the spokes of a cart-wheel are fastened to the nave of the cart, in the same way, sense of sight etc., are dependent upon vital-air. Thus the vital-air can be viewed as the self. (20)

See CU, 7.15.1.

अश्वेन याति पुरुषो दत्ते विप्राय गां पुमान् ।  
प्राण एवाश्वदिशब्दैरुक्तो न तु शवः क्वचित् ॥ २१ ॥

By words like 'horse', etc., in sentences like 'the person goes by horse', 'the person gives the cow as a gift to one of spiritual birth', it is only vital-air that is referred to; and, nowhere the body devoid of vital-air is referred to. (21)

See *prāṇaḥ prāṇena yāti*, ... CU, 7.15.1.

पितृमात्रादिशब्दैश्च प्राणः प्रोक्तो शवो न तु ।  
तस्मात् सर्वात्मकः प्राणः परमात्मेति निश्चयः ॥ २२ ॥

By words like father, mother, etc., it is only the vital-air (that is present inside the body) that is referred to and not the body devoid of vital-air. Therefore, the vital-air which is of the nature of every being is the supreme Self. This is the conclusive view. (22)

यो बुभुत्सुरसौ प्राणमेवं पश्यन् गुरुकृतितः ।  
युक्त्या धिया च वै चिन्वन्नतिवादोति कथ्यते ॥ २३ ॥

By ascertaining, on the basis of the teaching of the preceptor, the vital-air to be of this nature and enquiring on the basis of reasoning and by the exercise of intellect, he who is desirous of realising the self is spoken of as one who speaks of subjects transcending everything (beginning with name and ending with God's desire to create the world). (23)

नामाद्याशान्ततत्त्वानि यः प्राणोऽतीत्य वर्तते ।  
तमात्मानं वक्ति यस्मादतिवादी भवेत् ततः<sup>१</sup> ॥ २४ ॥

He is referred to as one who speaks of that which transcends everything because he refers to the vital-air which transcends the factors beginning with name and ending with God's desire to create the world as pure being. (24)

The meaning of the word *ativādi* is explained in this verse.

तर्काद् विप्लावकेभ्योऽयं निर्भीः सन् स्वातिवादिताम् ।  
अङ्गीकुर्यादेव यस्मात् सन्देहो नात्र विद्यते ॥ २५ ॥

Not being afraid of those who confound the basis of dry logic one should proclaim oneself as speaking of transcendental factors. It is because there is no doubt whatsoever as to the transcendental nature of vital-air. (25)

See CU, 7.15.4.

नामादीनामनात्मत्वं स्पष्टमित्यत्र नारदः ।  
असन्तुष्टोऽधिकं तत्त्वं पप्रच्छैव पुनः पुनः ॥ २६ ॥

It is clear that name and other factors do not constitute the self (either individually or collectively). Hence Nārada not satisfied (with the view that name etc., constitute the self) again asked his preceptor about the factor greater than the previous one. (26)

प्राणात्मत्वं तु संभाव्यं सम्यक् तस्योपपादनात् ।  
शोकश्च सुप्तौ प्राणस्य न दृष्टोऽतस्ततोष सः ॥ २७ ॥

The state of being the self has been perfectly explained in the case of the vital-air and it is plausible. And grief

1. तथा • पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>



is not experienced for vital-air in the state of deep sleep. Hence Nārada was satisfied. (27)

In the state of deep sleep, vital-air functions but grief is not experienced. Hence, Nārada thought that the vital-air constitutes the self free from grief.

#### 4.3 Brahman — The Reality

श्रद्धालुं योग्यशिष्यं तमुद्धरामीत्यसौ गुरुः ।  
अपृष्टोऽप्यधिकं तत्त्वं स्वयमेवोपदिष्टवान् ॥ २८ ॥

“I shall free this competent disciple who has immense faith [in the teachings of the preceptor].” With this in view this preceptor himself instructed him the principle that is greater [than the vital-air], although he was not requested. (28)

आत्मोपलक्षकः प्राणो न वात्मैषोऽनृतत्वतः ।  
नामरूपात्मकः प्राणो माययोत्पादितो ह्यसौ ॥ २९ ॥

The vital-air is only an indicating factor of the self. It itself is not the self because it is not real. The vital-air consists of name and form and it is indeed projected by *māyā*. (29)

अनृतोऽप्येष सत्यस्य लक्षकः प्रतिबिम्बवत् ।  
मुख्यस्य प्रतिबिम्बेन मुखं स्वस्योपलक्ष्यते ॥ ३० ॥

Although the vital-air is non-real, yet it would indicate the real. It is similar to a reflected image. One's face is indicated on the basis of the reflected image. (30)

आत्मेदंबुद्धिगम्यैस्तैराशान्तैर्नोपलक्ष्यते ।  
प्राणोऽहंबुद्धिगम्येषु स्थितत्वादात्मलक्षकः ॥ ३१ ॥

The self is not indicated by the factors beginning with name and ending with the desire of God to create the

world that come within the range of the cognition 'this'. The vital-air, as it comes within the range of the cognition 'I' serves as an indicating factor of the self. (31)

अत एवातिवादित्वमस्ति प्राणात्मवेदनात् ।

अमुख्यं तच्च मुख्यं तु भवेत् सत्यात्मवेदनात् ॥ ३२ ॥

Hence he who knows the vital-air to be Brahman is figuratively referred to as one speaking of a transcendent factor. But by the realization of the self, the reality, one is primarily referred to as one speaking of the transcendent factor. (32)

कारुण्यातिशयं दृष्ट्वा सन्तुष्टो नारदोऽब्रवीत् ।

सत्येनैवातिवादी स्यामनृतस्यात्मतां त्यजन् ॥ ३३ ॥

Noticing the exceeding degree of compassion (in his preceptor) Nārada was gratified and told (his preceptor) that he would like to be one who talks about Brahman — the transcendent entity and not about that which is non-real by leaving out the cognition of non-real as real. (33)

CU, 7.16.1.

विचारणीयं तत्सत्यं विज्ञानमननादिभिः ।

'ध्यानवान्नाङ्गितमात्रेण बुध्येतेत्यब्रवीद् गुरुः ॥ ३४ ॥

"That reality must be inquired into aided by reflection and meditation. He who meditates upon the truth by mere instruction (by the preceptor) unaided by inquiry will not realize the truth." So said the preceptor. (34)

संशयं च विपर्यासं निराकृत्य विशेषतः ।

यदा जानाति विज्ञानात् सत्यवादी भवेत् तदा ॥ ३५ ॥

1. ध्यानवन् - अ<sub>1</sub>, क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, रा, ल<sub>1</sub>, वै



By dispelling specifically doubt and contrary notion, if one realizes the self by meditation, then he would become one who talks about transcendent entity. (35)

विज्ञानहेतुर्मननमन्वयव्यतिरेकभाक् ।

श्रद्धामननहेतुः स्यादागमाचार्यवाक्ययोः ॥ ३६ ॥

Arguing within oneself is the cause of meditation because of the evidence of co-presence and co-absence. Faith in the teachings of the scripture and of the preceptor is the cause of arguing within oneself. (36)

श्रद्धायाः कारणं निष्ठा सदा शुश्रूषणं हि सा ।

चित्तैकाग्रचकृतिर्यासौ निष्ठायाः कारणं भवेत् ॥ ३७ ॥

The cause of faith is *niṣṭhā* which is desire to inquire (into the import of the *Upaniṣads* under the guidance of a preceptor). The cause of that is the pursuit of the means to concentration of mind. (37)

सुखमस्तीति धीर्मुक्तौ कृतेस्तस्याः प्रयोजिका ।

तद्विहीनोऽयमाद्यैर्नो चित्तैकाग्र्यं करोति हि ॥ ३८ ॥

The cognition that in liberation there is bliss causes activity in the form of pursuit of the means to the concentration of mind. He who does not have that cognition does not aim at achieving concentration of mind. (38)

#### 4.4 Bliss — The Infinite

सुखं किमिति चेद् भूमा सुखमल्पे तु तन्न हि ।

क्लिश्यत्यल्पधनोऽन्यस्मिन् धनबाहुल्यदर्शनात् ॥ ३९ ॥

1. प्रयोजिकाः - च; प्रयोजकः - क.

आनन्दज्ञानयोः सुप्तौ चैतन्येनावभासनात् ।

उत्थितः सुखमखाप्सं न जानेऽन्यदिति स्मरेत् ॥ ४८ ॥

Since in the state of deep sleep, bliss and nescience are manifested by the consciousness, he who comes back to the waking state could recollect that he slept happily and did not know anything else. (48)

अरणिस्थो यथा वह्निर्न दहेदरणिं तथा ।

पश्चान्मथनजातोऽसौ साकल्येनारणिं दहेत् ॥ ४९ ॥

तथा वेदान्तवाक्योत्थधीवृत्तौ प्रतिबिम्बितम् ।

स्वप्रकाशात्मचैतन्यं कृत्स्नाज्ञानस्य बाधकम् ॥ ५० ॥

Just as the fire present in the wooden stick that produces fire does not burn the wooden stick, and just as the fire emanating from that stick when it is churned burns the very stick in its entirety, even so the self — which is self-luminous consciousness reflected in the mental state arising from the Upaniṣadic texts — is the annihilating factor of nescience in its entirety. (49-50)

तस्माद् विज्ञानसहितः समाधावनुभूय हि ।

भूमानन्दं यथाशास्त्रं स्मृत्वा व्युत्थाय वक्ति च ॥ ५१ ॥

Having thus experienced in the state of trance the infinite bliss along with the mental state (that reveals it) as described in the scriptures and having come back to the empirical life, one recollects and then gives expression (to his experience). (51)

ज्ञातृज्ञानज्ञेयरूपा त्रिपुटी स्वप्नजाग्रतोः ।

भूमानन्दं तिरोधत्ते विद्वांस्त्वभिभवत्यमुम् ॥ ५२ ॥

The group of three factors — knower, knowledge and the object known — conceals the infinite bliss in the states



of waking and dream. The knower of the truth, however, overcomes it. (52)

चिच्छायावानहंकारो ज्ञाता स्याच्चक्षुरादिजा ।

बुद्धिवृत्तिर्भवेज्ज्ञानं ज्ञेया रूपरसादयः ॥ ५३ ॥

The knower is the mind inspired by the reflection of consciousness in it; knowledge is the mental state arising from sense of sight, etc.; colour, taste, etc. are the objects known. (53)

त्रिपुटी मायिकी मिथ्येत्येवं विज्ञाय तत्त्ववित् ।

तामुपेक्ष्य करोत्येव भूमानन्दे भरं सदा ॥ ५४ ॥

The knower of the truth is concerned about the infinite bliss by being indifferent to the group of three factors knowing that the latter is non-real as it is caused by *māyā*. (54)

अखण्डैकरसं भूमानन्दं श्रुत्वा स नारदः ।

भूमन्यसम्भावनां मत्वा पप्रच्छाधारमस्य हि ॥ ५५ ॥

After hearing the infinite bliss to be the partless ultimate, Nārada thinking that the very concept of infinite bliss is not worthy of belief asked about its substratum. (55)

CU, 7.24.1.

सत्याधारे परिच्छेदो निराधारो न बुध्यते ।

यद्यद् घटादिकं लोके तत्सर्वं कचिदाश्रितम् ॥ ५६ ॥

If there is a substratum (for Brahman) then it becomes conditioned. And a substratum-less entity cannot be conceived of. In ordinary experience, whatever objects are there like pot, etc., are located in a substratum. (56)

व्यवहारदशायां किमाधारः पृच्छयतेऽथवा ।

वस्तुतो व्यवहारे तु महिम्न्येवायमाश्रितः ॥ ५७ ॥

Do you ask about the substratum of Brahman from the empirical standpoint or from the transcendental standpoint? From the empirical standpoint it is located in its own greatness. (57)

परास्य शक्तिर्विविधेत्येवं श्रुत्यन्तरेरिता ।

भूम्नः शक्तिर्भवेन्माया 'तदर्थो महिमाखिलः ॥ ५८ ॥

It has been set forth in another Upaniṣadic text that the power of this (infinite entity) has manifold functions. The power of the infinite entity is *māyā* and the group of its effects is luxuriant. (58)

महिमाख्ये जगत्यस्मिन् य आनन्दोऽवभासते ।

स भूमास्य परिच्छेदो व्यवहारे न दुष्यति ॥ ५९ ॥

Bliss which is manifested in the world which is termed the luxuriant effect is (really) the infinite. Its limitation in the empirical level does not constitute a defect. (59)

The delimitation is only illussory and not real. Hence the infinite nature is not at all impaired.

वस्तुतत्त्वविचारे तु न महिम्नि प्रतिष्ठितः ।

महिमा स्याद् गवाश्वादिर्भूम्नो नाधार एव हि ॥ ६० ॥

When the true nature of reality is inquired, the infinite is not located in the sublime objects. Cow, horse, etc., constitute the sublime objects. Never indeed can they serve as the substratum of the infinite. (60)



अन्यस्मिन् हि महिम्न्यन्यो राजादिः प्रतितिष्ठति ।

भूम्नो नान्यद्वस्तु तस्मात् कुत्रासौ प्रतितिष्ठति' ॥ ६१ ॥

A person like a king is different from the kingdom and he is rooted in it. [But] there is no entity apart from the infinite. So where will it rest? (61)

यथा लोके निराधार आकाशोऽस्ति तथा कुतः ।

भूमा न स्यादतो युक्त्या निराधारोऽपि बुध्यताम् ॥ ६२ ॥

Just as in ordinary experience space remains without a substratum, in the same way why cannot the infinite be so? Hence on the basis of this reasoning let the substratum-less infinite be conceived. (62)

The objection raised in verse 56 is answered here.

व्यावहारिक आनन्दे व्युत्पत्तेः' शून्यता न हि ।

'व्युत्पन्नो यौक्तिकश्चैष 'एकाग्र-चे भासते स्वयम् ॥ ६३ ॥

Never indeed is there the absence of the significative relation of the word *bhūman* to bliss that is experienced during empirical existence. Hence the word *bhūman* (secondarily) signifies the infinite bliss. On the basis of reasoning too it is ascertained. When the mind is concentrated (at the time of meditation) the infinite bliss manifests of its own accord. (63)

The word *bhūman* primarily signifies the mental state inspired by the reflection of self which is bliss. And it secondarily signifies the bliss-element which is non-dual.

Bliss is that with reference to which every object is ancillary and which is not an ancillary to any object. This description of bliss is applicable to self. Hence the self is of the nature of bliss.

1. तिष्ठतु - क<sub>२</sub>, ल<sub>१</sub>

2. व्युत्पत्तैः - वै<sub>१</sub>

3. व्युत्पत्तौ - अ<sub>१</sub>, क<sub>२</sub>, पु<sub>३</sub>, पु<sub>४</sub>, व

4. एकाग्र - पु<sub>३</sub>, पु<sub>४</sub>, व<sub>१</sub>, रा

See "ātmā sukhābhinnāḥ sukhalakṣaṇatvāt, vaiṣayikasukhavat," Madhusūdana Sarasvatī's commentary on ŚS, I, 24.

The experience of the blissful nature of the self by the *yogins* is referred to here.

#### 4.5 *The Method of Understanding the Infinite*

बोधक्रमो बुभूत्सूनां विस्पष्टमभिधीयते ।

चतुर्दिक्ष्वध ऊर्ध्वं च भूमा बोद्धव्य आदितः ॥ ६४ ॥

(Now) the method of understanding the infinite is clearly set forth for the benefit of those who are desirous of knowing that. To begin with, the infinite must be known to be present in all the four quarters and also in the regions below and above. (64)

सत्ताभावप्रीतयोऽत्र वीक्ष्यन्ते सर्ववस्तुषु ।

सच्चिदानन्दरूपोऽतो भूमा सर्वत्र तिष्ठति ॥ ६५ ॥

In each and every object, existence, manifestation and lovability are noticed. Hence the infinite which is of the nature of existence, manifestation and bliss pervades every object. (65)

भूम्नो वियोगे वस्तूनि नैव सन्ति न भान्ति च ।

प्रियत्वं दूरतस्तेषां भूमा सर्वात्मकस्ततः ॥ ६६ ॥

Objects cannot have (independent) existence and manifestation without the infinite. And lovability (too) is far removed in their case. Hence the infinite is all-pervasive. (66)

जगद्भ्रान्तिं निवार्यास्य 'ताटस्थ्यविनिवृत्तये ।

अहंकारेण भूमानुसन्धेयः सर्वदिक्ष्वसौ ॥ ६७ ॥

1. तटस्थ<sup>०</sup> - क<sub>१</sub>, ब<sub>२</sub>, वा<sub>३</sub>, वा<sub>४</sub>



Having rejected the false notion that the infinite is of the form of the world, and to remove the notion that it is therefore detached from everything else, the infinite must be meditated upon as identical with one's self in all the quarters. (67)

सन्त्येव सच्चिदानन्दा देहादिष्वपि बाह्यवत् ।

भूमाहंकारयोग्योऽतोऽहं सर्वमिति वाश्रयेत् ॥ ६८ ॥

As in the external objects, in the case of body, etc., too, existence, manifestation and lovability are there. Hence the infinite (which is of the nature of existence, manifestation and bliss) is fit to come within the range of the cognition 'I'. One could as well meditate 'I am everything'. (68)

गृहैकदेशेऽवस्थाय सार्वभौमोऽहमित्यसौ ।

राजाभिमन्यते तद्वत् भूमाहमिति नो कुतः ॥ ६९ ॥

Dwelling in a part of a house, a king has the notion 'I am the sovereign ruler (of the universe).' In the same way why cannot there be the notion 'I am the infinite?' (69)

आभिमानिकमेवेदं भूमात्मत्वमिति भ्रमम् ।

निराकर्तुं सर्वदिक्षु भूम्नो ज्ञेयं चिदात्मता ॥ ७० ॥

In order to remove the false notion that the idea that the infinite is the self is only false, one should know the consciousness-nature of the infinite in all the quarters. (70)

CU, 7.25.2.

अहंशब्दश्चिदात्मानं साहंकारं ब्रवीति हि ।

अहंकारे बोधलीने चिदात्मैवावशिष्यते ॥ ७१ ॥

The word, 'I' indeed signifies the consciousness associated with mind. When the mind is dissolved by the

knowledge of Brahman, it is only the pure consciousness that remains. (71)

क्रमेणानेन यस्तत्त्वं पश्यन् शास्त्रविचारतः ।

युक्त्या मत्वा धिया वेत्ति जीवन्मुक्तो भवेदसौ ॥ ७२ ॥

He who, knowing the [true] nature of the reality, in this manner through the study of the scriptures, and then reflecting upon the truth (learnt through study) on the basis of reasoning, realises Brahman by meditation, becomes liberated while alive. (72)

#### 4.6 The Conduct of a Jīvanmukta

जीवन्मुक्तो रतिक्रीडामिथूनानन्दलक्षणान् ।

व्यवहारान् क्रमेणैति प्रारब्धस्यानुसारतः ॥ ७३ ॥

The happiness that would be attained through the body by revelling with others, through union with some one else, and through the objects of the world [in the case of the ignorant] is attained, in due order by the one who is liberated and yet is embodied from his own self in accordance with his fructified merits and demerits. (73)

सुखदुःखप्रदारब्धकर्मवेगश्चतुर्विधः ।

तीव्रो मध्यो मन्दसुप्तौ चेति तस्य विधा मताः ॥ ७४ ॥

The force of the fructified merits and demerits is four-fold as intense, moderate, mild and inactive. These are accepted to be its modes. (74)

तीव्रवेगे स पश्वादितुल्यो नात्मानमीक्षते ।

आत्मनि प्रीतिरस्तीति भवेदात्मरतिस्तदा ॥ ७५ ॥



When the fructified merits and demerits are intense, the liberated soul, like the ignorant one, does not experience the bliss of the self fully. But [since he is rooted in the reality] he has attachment toward the self only then, and so he is characterized as one who is attached to the self. (75)

मध्यवेगे तु भोगानां प्राधान्यं स यदा तदा<sup>१</sup> ।  
कृत्वावकाशमात्मानं वदन् क्रीडति बालवत् ॥ ७६ ॥

When the fructified merits and demerits are moderate, the experience of objects becomes prominent; and, the liberated soul not giving expression to his being the self, prattles and frolics like a child. (76)

मन्दवेगे तिरस्कृत्य भोगान् प्रायेण चिन्तयन् ।  
धियात्मानं द्वन्द्वसुखं प्राप्नोति मिथुने यथा ॥ ७७ ॥

When the fructified merits and demerits are mild, the liberated soul avoiding the experience of pleasure and pain (caused by them), and naturally meditating upon the self attains the bliss on account of union with the self as from union with another object. (77)

सुप्तवेगेऽतिनिर्विघ्नो निर्विकल्पसमाधिभाक् ।  
आत्मानन्दावशेषः सन् आस्ते मुक्तवदद्वयः ॥ ७८ ॥

When the fructified merits and demerits are inactive, the liberated soul absolutely free from all impediments attains the state of supra-cognitive trance (when there is no duality of one who meditates and the objects meditated upon). He remains as bliss — the self, and as one [finally] liberated and non-dual. (78)

1. सदा - पु., पु., ब., ब., रा, ल., वा., वा., वै., वै.

The physical body of the liberated one is perceived only by the ignorant. The liberated soul, however, has now the cognition of the presence of the body like the one who is dissociated from psycho-physical organism.

#### 4.7 Final Liberation

स्वराट् स्यात् पतिते देहे नान्याधीनो विमूढवत् ।  
तस्य सर्वेषु लोकेषु कामचारो भवेत् खलु ॥ ७९ ॥

When the body falls off, he is independent unlike the ignorant one who is dependent upon several factors. Indeed there would be free movement for him according to his wish throughout the worlds. (79)

See CU, 7.25.2. The expression 'free movement according to his wish' is explained in verse 81.

मायया कल्पिता लोकास्ते सर्वे भूमरूपताम् ।  
मुक्तस्य प्राप्नुवन्त्येवं सर्वलोकात्मकस्ततः ॥ ८० ॥

All the worlds are fancied by *māyā*. In the case of a liberated soul, they are reduced to the infinite bliss. He is therefore, of the nature of the entire world [which is valid from the empirical standpoint]. (80)

Since the worlds are superimposed upon the infinite bliss, they are reduced to the latter which is their substratum, when there takes place the removal of *avidyā* through the knowledge of Brahman. The released soul, however, is spoken of as of the nature of the entire world from the empirical standpoint on the ground that the latter is superimposed upon the infinite bliss which the liberated soul has realized.

कामचारोऽतिविस्त्रम्भः प्रतिबन्धविवर्जितः ।  
सर्वस्य स्वस्वरूपेऽस्ति प्रतिबन्धो न कोऽपि हि ॥ ८१ ॥



Free movement consists in being free from any impediment and having the cognition of one's self in every being. Never indeed does one have any impediment in cognising one's self (as 'I'). (81)

भूमात्मानं न जानाति मूढः किं त्वन्यथेक्षते ।  
जीवोऽहमीश्वराधीनो धर्माधर्मयुतस्त्विति ॥ ८२ ॥

The ignorant one does not know one's self to be the infinite self. On the other hand he considers himself in a different manner in the form 'I am an individual soul, dependent upon God, and associated with merits and demerits.' (82)

तस्येश्वरो भवेद्राजा लोकः कर्माजितः क्षयी ।  
कामचारस्तु लोकेषु सर्वथास्य न संभवेत् ॥ ८३ ॥

For him, the king is God; the world is the one attained through action and [hence] destructible. Never indeed is it possible for him to have free movement in all the worlds according to his wish. (83)

जीवन्मुक्तस्तत्त्वविद्यः शास्त्रयुक्त्यनुभूतिभिः ।  
तस्य प्राणादिनामान्तं<sup>१</sup> जगत्स्वात्मन उद्गतम् ॥ ८४ ॥

The liberated and yet alive is the one who has realized the self on the basis of scripture, reasoning, and experience. For him, the world beginning with vital air and ending with name springs from the self. (84)

तस्मात् प्राणादिवस्तूनां ध्यानेनास्य फलेन वा ।  
जीवन्मुक्तस्य नार्थोऽस्ति कृतकृत्यः सुखी ह्यसौ ॥ ८५ ॥

1. <sup>१</sup>कर्मन्ति - मि

Hence by meditation upon the entities such as vital-air, etc., or by the fruits ensuing from such meditations, the liberated and yet alive does not get anything whatsoever. He has performed what all should be performed and he experiences the bliss of the self. (85)

Performance of ritual-actions has for its end the knowledge of Brahman which the liberated and yet alive has attained. It is in this sense it is said that he has performed what all should be performed.

न मृत्युं पश्यति ज्ञानी न रोगं नापि दुःखिताम् ।  
सर्वं स्वात्मतया बुद्ध्वा सर्वमाप्नोति सर्वथा ॥ ८६ ॥

The knower of truth does not experience death; he experiences neither disease nor pain. Having realized everything to be of the nature of his own self he attains everything in every way. (86)

CU, 7.26.2.

विदेहमुक्तो ब्रह्मत्वात् सर्वं सृजति मायया ।  
येन यद् वोक्ष्यते तस्मै तद्रूपं स्वं प्रदर्शयेत् ॥ ८७ ॥

The one who is dissociated from the psycho-physical organism is Brahman; and hence he creates everything through *māyā*. Whosoever sees his particular form, he appears in that particular form. (87)

See *sa ekadhā bhavati, sa tridhā bhavati ...*, CU, 7.26.2.

विषयाहरणं शुद्धं<sup>१</sup> रागद्वेषादिवर्जनात् ।  
ततः शुद्धधियात्मानं भूमानं सर्वदा स्मरेत् ॥ ८८ ॥

By being free from desire and aversion, his experience of objects is pure. Hence with pure heart one should meditate upon the self as Infinite. (88)

1. शुद्धे - पु३, पु५, ब१, ब२, रा, ल, वा१, वा४, वै३, वै४



शोकादिसर्वग्रन्थीनां भूम्नः स्मृत्या विमोक्षणात् ।  
शुद्धधीनारदस्तस्मै तमः पारमदर्शयत् ॥ ८९ ॥

Nārada was of pure heart through the removal of all the knots in the form of misery, etc., by meditation upon the self as the Infinite. To him, (Sanatkumāra) instructed the substratum of *māyā*, namely, Brahman. (89)

सनत्कुमारविद्यायास्तात्पर्यं स्पष्टमीरितम् ।  
तेन कुर्यान्मयि कृपां विद्यातीर्थमहेश्वरः ॥ ९० ॥

The import of the teaching of Sanatkumāra has been clearly set forth [in this section]. Hence let the Lord in the form of Vidyātīrtha bestow grace upon me. (90)

'इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे छान्दोग्ये सनत्कुमार-  
विद्याप्रकाशो नाम चतुर्थोऽध्यायः ।

Here ends the Chapter IV entitled "*Sanatkumāra-vidyāprakāśa*" of the *Chāndogyopaniṣad* in the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

1. इति श्रीमद्विद्यारण्यकृतौ अनुभूतिप्रकाशिकायां छान्दोग्ये सन-  
त्कुमारविद्या नाम चतुर्थोऽध्यायः — रा

इति श्रीमाधवकृतेऽनुभूतिप्रकाशे छान्दोग्ये सनत्कुमारविद्याविवरणे  
चतुर्थोऽध्यायः — अ

इति विद्याप्रकाशे सनत्कुमारविद्याख्यः चतुर्थोऽध्यायः — त  
इत्यनुभूतिप्रकाशे छान्दोग्ये सनत्कुमारविद्या नाम चतुर्थोऽध्यायः  
— वै., वै., वै.

इति श्रीविद्यारण्यमुनिविरचिते छान्दोग्यानुभूतिप्रकाशे सनत्कुमार-  
विद्याख्यः चतुर्थोऽध्यायः — वा.

## CHAPTER V

### 5. PRAJĀPATIVIDYĀPRAKĀŚA [CHĀNDOGYOPANIṢAD]

#### 5.1 *The Pronouncement of Prajāpati*

प्रजापतिः स्वात्मविद्यां छान्दोग्ये बहुधाब्रवीत् ।  
विरोचनाय चेन्द्राय तां वक्ष्ये सुखबुद्धये ॥ १ ॥

In the *Chāndogyopaniṣad*, Prajāpati imparted his knowledge of self to Virocana and Indra through different modes. I shall elucidate that for the purpose of easy understanding. (1)

'असंसार्यमात्मासावन्वेष्टव्यो मुमुक्षुणा ।  
प्रजापतिरिति प्राह प्रसङ्गेन स्वसंसदि ॥ २ ॥

In his assembly, Prajāpati in the course of his talk said that by one who is desirous of release, this self which is a non-transmigratory being should be sought after. (2)

See *CU*, 8.7.1.

यो निष्पापोऽजरो मृत्युशोकक्षुत्तृड्विवर्जितः ।  
सत्योऽस्य कामः संकल्पश्चासंसारी स ईश्वरः ॥ ३ ॥

He who is free from evil, who is undecaying, who is free from death, pain, hunger, and thirst, whose desires come true, whose purposes come true, and who is a non-transmigratory being, He is the Lord. (3)

---

1. असंसारी य आत्मा - त

2. मुमुक्षुभिः - म



पापं कर्तुरकर्तात्मा चिन्मात्रः पापवान् कथम् ।

जरामृत्यू देहधर्मौ विद्येते न चितस्ततः ॥ ४ ॥

Since sin pertains to one who is an agent, how could pure consciousness who is a non-agent be associated with sin? Decay and death are the attributes of the body and hence they are not present in consciousness. (4)

शोकः स्यान् मनसो धर्मः क्षुत्तृष्णे प्राणगे उभे ।

चिद्रूपस्यात्मनो नैव सन्ति शोकादयस्त्रयः ॥ ५ ॥

Grief is an attribute of mind; hunger and thirst — these two are the attributes of vital airs. The three factors of grief, etc., are never present in the self which is pure consciousness. (5)

चिन्मात्रस्याप्यस्ति माया कामसङ्कल्पकारिणी ।

स्रक्ष्यामि जगदित्यादिकामो मायाविनोऽस्ति हि ॥ ६ ॥

*Māyā* is there in pure consciousness. It carries out the desire and the resolve [of the pure consciousness associated with it]. Indeed the desire in the form 'I shall create the world' exists in one who has *māyā*. (6)

आकाशादिपदार्थास्तु यथापूर्वं 'भवन्त्वह ।

सङ्कल्पोऽस्ति 'ततो ज्ञेया व्यावहारिकसत्यता ॥ ७ ॥

The resolve in the form 'Let the factors such as space, etc., come into existence as in the previous cosmic age' is present [in the pure consciousness associated with *avidyā*]. Hence it must be known that they are empirically real. (7)

When it is resolved "Let space, etc., come into existence as in the previous cosmic age," it is implied that space, etc., remain

1. भवन्त्विति - अ, क<sub>1</sub>, पु<sub>5</sub>, ल, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>2</sub>

2. तयोः - अ, क<sub>2</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>2</sub>

in a latent form and they are transformed into a gross form. That which is absolutely real cannot come into existence in the above manner. Hence space, etc., are not absolutely real. They are empirically real.

अन्वेष्ट्यः 'परमात्मायं मायातत्कार्यलक्षितः ।

गुरुशास्त्रकृतो बोधस्तस्यान्वेषणमुच्यते' ॥ ८ ॥

This supreme Self indicated by *māyā* and its effects [as their substratum] must be sought after. To seek after that means that one should attain the knowledge of it through the preceptor and the *Upaniṣads*. (8)

ततोऽनुभूत्या विज्ञातुमेष्टव्यो धीनिरोधतः ।

ध्यायन् युक्त्या च मन्वानः स्वात्मानुभवमाप्नुयात् ॥ ९ ॥

There one must seek to realize it as within oneself. By arguing within oneself on the basis of reasoning and by meditating upon it through control of mind, one would attain the direct experience of one's self. (9)

See *sa vijijñāsitavyaḥ*, *CU*, 8.7.1.

य एवं वेत्त्यसौ सर्वान् लोकान् कामांश्च विन्दते ।

लोकाधिष्ठानरूपत्वात् सर्वलोकात्मता भवेत् ॥ १० ॥

He who knows thus, attains all the worlds and has all his desires fulfilled. Since he is of the nature of the substratum of the entire world, he is the self of all the worlds. (10)

See *sa sarvāṁśca lokānāpnoti*, *CU*, 8.7.1.

कामास्तु विषयानन्दाः स्वात्मानन्दस्य तेऽखिलाः ।

लेशास्ततः सर्वकामप्राप्तिरात्मविदोऽस्ति हि ॥ ११ ॥

1. परमात्मानम् - क<sub>2</sub>

2. णमिष्यते - अ, क<sup>२</sup>, पु<sub>१</sub>, पु<sub>२</sub>, ब<sub>१</sub>, रा, ल, वा<sub>१</sub>, वा<sub>३</sub>, वा<sub>४</sub>, वै<sub>२</sub>



The forms of happiness derived from [sense-contact with] objects are sought after. They are only the elements of bliss that is the self. Hence for him who knows the self there is the attainment of all forms of happiness. (11)

एतत् प्रजापतेर्वाक्यं श्रुत्वा देवासुरास्तदा ।

'उभयेऽपि बुभुत्सन्तः परमात्मानमादरात् ॥ १२ ॥

Having heard this saying of Prajāpati, the divine beings as well as demons desired with earnestness to know the supreme Self. (12)

*taddhā ubhaye devāsuraḥ anububudhire, CU, 8.7.2.*

देवराजोऽसुरेशश्च तौ द्वाविन्द्रविरोचनौ ।

सत्यलोकं प्राप्य तस्मिन्नसेवेतां प्रजापतिम् ॥ १३ ॥

The king of the divine beings and the king of the demons, nameiy, Indra and Virocana (respectively), having reached the world of Brahmā served him. (13)

द्वात्रिंशद्वर्षसेवातः प्रसन्नोऽसौ प्रजापतिः ।

अक्षिलक्षितमात्मानं ताभ्यां द्वाभ्यामवोचतः ॥ १४ ॥

Prajāpati gratified by their service for thirtytwo years imparted them the knowledge of the self that is indicated by the eye. (14)

See CU, 8.7.4.

पूर्णत्वात् पुरुषो योऽस्ति परमात्मायमक्षिणि ।

जाग्रत्साक्षितया स्थित्वा विद्वद्भिः सुविभाव्यते' ॥ १५ ॥

1. उभयेऽथ - पु., रा. ल, व., वः

2. अनुभाव्यते - म

That supreme Self which is (called) the *Puruṣa* because of his all-pervasiveness is well-discerned by the wise as one that remains as the witness of everything in the eye at the time of the waking state. (15)

चिच्छायावानहंकारो मूढैरात्मेति भाव्यते ।

कर्ता भोक्ता स जीवः स्यात् परब्रह्मैव साक्ष्यसौ ॥ १६ ॥

The mind inspired by the reflection of consciousness in it is considered to be the self by the ignorant. He, however, is the individual soul who is an agent, and an experient. This witness is the supreme self itself. (16)

ब्रह्मणो मरणाभावादमृत्वं तदीर्यते ।

अद्वितीयतया भीतिहेत्वाभावाच्च निर्भयम् ॥ १७ ॥

Brahman is designated as immortal because it is free from death. It is characterized as a non-transmigratory being because there is no cause for transmigration as it is free from duality. (17)

### 5.2 The Reflection of the Self

प्रजापत्युक्तितत्पर्यं 'नानुबुद्धौ चेतामुभावपि ।

राज्यवासनया चित्तं तदीयं राजसं खलु ॥ १८ ॥

Both of them did not understand the import of the statement of Prajāpati. It is because the mind of each one of them being associated with the traces of the regal power is predominated by the *rajo-guṇa*. (18)

अन्यदेहस्य या छाया सा चक्षुष्युपलभ्यते ।

तामेवात्मतया प्राहेत्येषा बुद्धिरभूत् तयोः ॥ १९ ॥

- 
1. नानुबुद्धौ उभावपि - वै, वै; उभावपीत्यस्य स्थाने उभौ प्रतीति पाठो युक्तः - मि
  2. <sup>१</sup>पलक्ष्यते - म



To both of them there arose this idea, that the shadow of the body of the other person is perceived in the eye and Prajāpati has told that this shadow is the self. (19)

छायात्मानं दृढीकर्तुं पुनः पप्रच्छतुर्गुरुम् ।  
अप्स्वादशे च यो दृष्टश्छायात्मा सोऽयमेव किम् ॥ २० ॥

In order to confirm their idea that the shadow is the self, they again asked their preceptor (thus): is it the reflection of the body in water and mirror that is instructed (by you) as the self present in the eye? (20)

तदीयमन्यथाज्ञानं बुद्ध्वापि न निराकरोत् ।  
सभामध्ये मानभङ्गे बुद्धिभ्रंशो भवेदिति ॥ २१ ॥

Prajāpati although cognizant of their false cognition did not dispel that by thinking that they would become disheartened if their honour was lowered in the midst of the assembly. (21)

If their ignorance is pointed out, then they will become despondent and lose all interest in knowing the true nature of the self.

'स्वेनाक्षिण्युपदिष्टो यः स सर्वत्रापि तिष्ठति ।  
इत्युक्तोपायतस्तौ द्वौ बोधयामीत्यमन्यत ॥ २२ ॥

Having said that the one who has been instructed by himself as present in the eye is present everywhere, Prajāpati thought 'I will instruct the two by citing illustrative examples.' (22)

शरावे जलयुक्ते वा केवलौ वीक्ष्य तौ पुनः ।  
सालंकाराववेक्ष्याथ छायां नात्मेति बुध्यताम् ॥ २३ ॥

Without decorating themselves, the two having seen their reflections in the pitcher full of water, and again decorating themselves, seeing their reflections therein, understood that reflection cannot be the self. (23)

Since the reflection undergoes varied changes and since the self is changeless, the reflection cannot be the self.

छायाया अन्यथात्वं स्यात् साक्षी चैकविधः स्थितः ।

आत्मत्वं निर्विकारस्य शक्यते बोद्धुमञ्जसा ॥ २४ ॥

The reflection may vary but the witness remains uniform. [In this way] it is possible to know plainly that that which is changeless is the Self. (24)

तथापि पापबाहुल्यप्रतिबद्धधियावुभौ ।

छायात्मतां शरावोक्त्या दृढां कृत्वात्यतुष्यताम् ॥ २५ ॥

Even then, the two whose intellects were impeded by abundant demerits, confirmed their idea that the reflection is the self on the basis of the illustrative example of pitcher; they became extremely joyous. (25)

कालेन प्रतिबन्धस्य क्षये सत्यथ तं पुनः<sup>१</sup> ।

उपदेशं शरावारूपोपायं चालोच्य मोक्षयते<sup>२</sup> ॥ २६ ॥

When the impediments are removed in course of time, each one pondering over the instruction regarding the self and the implication of the illustrative example of pot once again, will be relieved of one's misconception. (26)

इत्युपेक्ष्य गुरुस्तस्थौ तौ राज्यत्यागतश्चिरम् ।

प्रयासं प्राप्य सहसा जग्मतुः स्वस्वलोकयोः ॥ २७ ॥

1. तौ पुनः - अ

2. मोक्षयतः - अ



With this in view the preceptor, Prajāpati remained silent. The two, having become anxious about their kingdoms from which they were away for a long time, proceeded toward their respective worlds immediately. (27)

एतौ प्रजापतेः शिष्याविति भ्रान्त्या विपर्ययम् ।  
तदीयं प्राप्य नश्येयुरिति सोऽघोषयद् गुरुः ॥ २८ ॥

The preceptor proclaimed thus: "The subjects of these two giving credence to the false cognition of these under the false notion that the latter are the disciples of Prajāpati will not get liberated." (28)

विरोचनस्तामसत्वाच्छीघ्रं तानसुरान् प्रति ।  
गत्वा देहात्मतां तेभ्य उपादिक्षन्निजेच्छया ॥ २९ ॥

Reaching his world quickly, Virocana, due to the predominance of the *tamo-guṇa*, instructed the demons of his own accord that the body is the self. (29)

See *CU*, 8.8.4.

अक्षिच्छाया देहजन्या तया देहोपलक्षणात् ।  
देह आत्मा स्वस्वदेहं सदा पूजयतासुराः ॥ ३० ॥

Since it is by reflection, the body is indicated, the reflection [of the body] in the eye is caused by the body. The body is the self. Oh! demons! worship always one's own body. (30)

Prajāpati instructed both Indra and Virocana that the person seen in the eye is the self. Then based upon the illustrative example of the reflection of one's body in a cup of water, Indra understood the self to be the reflection of the body while Virocana understood that since the reflection is produced by the body the body itself is the self.

See *SB* on *CU*, 8.9.2.

देहे दृढेऽत्र भोगोऽस्ति मुक्तिः स्याच्छवपूजया ।

इत्यासुरः सम्प्रदायः 'प्रायेणाद्यापि दृश्यते ॥ ३१ ॥

When body becomes strong [by nourishment], there is experience of happiness in this world. And, by worshipping the dead body there is liberation [in a hereafter] This tradition of demons is generally noticed even now. (31)

इन्द्रस्तु सात्त्विकत्वेन मननं कुरुतेऽध्वनि ।

आन्ध्यादयोऽपि छायायामलंकारादयो यथा ॥ ३२ ॥

एवं सत्यभयं ब्रह्म देहच्छाया कथं भवेत् ।

'एवं मत्वा समागत्य गुरोऽग्रे तथावदत् ॥ ३३ ॥

Indra, on the other hand, owing to the predominance of *sattva-guṇa* in him, argued within himself [thus] on his way [to his kingdom]: "Just as there is the rise of embellishment, etc., in the reflection, in the same way, when the eye is blind the reflection is not seen at all. When such is the case, how could Brahman which is a non-transmigratory being be the reflection of the body?" (32-33)

Thus, pondering over [the instruction of Prajāpati] Indra came back to the world of Prajāpati without reaching his kingdom and told so in front of his preceptor.

See CU, 8.9.1.

### 5.3 The Self in the State of Dream

पापक्षयाय द्वात्रिंशद्वर्षाणि 'तपसे वस ।

पूर्वोपदिष्टं भूयोऽपि ब्रवीमीत्याह तं गुरुः ॥ ३४ ॥

1. प्रायेणाद्यापि - व.

2. इति - म

3. तमसेवत - अ, क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, रा, ल, वा<sub>1</sub>, व<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>1</sub>, वै<sub>2</sub>



The Guru said to him' "Stay here for (another) thirty-two years in order to perform penance for the sake of annihilation of sin. I shall again explain what I have instructed you earlier." (34)

जाग्रति स्थूलदेहेन सांकर्यं शङ्क्यते ततः ।

स्वप्ने यश्चरतीवासौ साक्ष्यात्मेत्यवगम्यताम् ॥ ३५ ॥

In the state of waking [since the physical body exists] there is the blend of the [reflection of the] physical body and the self [in the eye]. Hence, it is doubted [by Indra that the reflection of the body may be the self]. [To dispel the doubt Prajāpati said] — "Understand the witness who appears to be moving about in the state of dream to be the self." (35)

See CU, 8.10.1.

आन्ध्यरोगादयो दोषाश्छायायां देहबिम्बगाः ।

भान्ति स्वप्ने तु नैवेति तुष्टो ब्रज पूर्ववत् ॥ ३६ ॥

The defects like blindness, disease, etc., which are present in the original body are manifested in the reflected images. Never indeed do they appear in dream. [Hence that which is the witness of the dream state is the self.] With this in view, Indra satisfied in his heart proceeded [toward his kingdom] as before. (36)

#### 5.4 *The Self in the State of Deep-sleep*

मन्वानः सन्नन्यदोषानपश्यत् स्वप्नमात्मनि ।

चोरव्याघ्रादयो घ्नन्तीत्यादीनागत्य चाब्रवीत् ॥ ३७ ॥

Thus thinking, he perceived the other defects in the self that experiences the dream state. In the latter, one is

- 
1. स्वप्नगात्मनि - पु<sup>१</sup>, ब<sup>१</sup>, म, वा<sup>१</sup>, वा<sup>२</sup>, वै<sup>१</sup>, वै<sup>२</sup>; प्रत्यगात्मनि - त,  
स्वप्नजात्मनि - पु<sup>२</sup>, पु<sup>३</sup>, रा

afflicted by the thief, tiger, etc. Having come back again he told his preceptor. (37)

See CU, 8.10.3.

स्वप्नेऽपि वासनादेहः शङ्क्येतेति सुषुप्तिगम् ।  
साक्षिणं प्रोक्तवांस्तस्मै द्वात्रिंशद्वर्षसेविने ॥ ३८ ॥

To Indra who served Prajāpati for (another) thirty-two years, Prajāpati said about the self in the deep sleep state thinking that there may arise the doubt that the body that appears due to latent impressions in the dream state is identical with the self. (38)

### 5.5 *The Self as the Witness*

तुष्टोऽगच्छत् सुषुप्तिस्थे 'जाड्यं दोषमवैक्षत ।  
विनष्टसदृशः सुप्तावात्मेत्यागत्य चाब्रवीत् ॥ ३९ ॥

Indra went satisfied. (Later) he apprehended the defect of insentience in the self in the deep sleep state. He came back and told his preceptor that the self in the state of deep sleep is more or less devoid of life. (39)

CU, 8.11.1.

अमूर्तं कारणं देहं बोद्धुम्पापक्षयादसौ ।  
शक्तोऽभूदिति सन्तुष्टः पुनः प्रोवाच तं गुरुः ॥ ४० ॥

The preceptor was highly pleased to note that Indra has become competent to know the causal body which is free from any form because of the extinction of his sins. Again he instructed him thus. (40)

See CU, 8.11.3.

पञ्चवर्षाणि सेवस्व पापशेषक्षयाय ते ।  
इत्युक्त्वा सेवते तस्मै गुरुः स्पष्टमुपादिशत् ॥ ४१ ॥

1. जाड्यदोषम् - अ, क.



“Serve here for [another] five years in order that there may be the removal of the remaining part of your sins”. Having said thus, the preceptor clearly instructed Indra who has served him. (41)

मधवन् यत् त्वया बुद्धं शरीरं तत् त्रिधा स्थितम् ।  
स्थूलं सूक्ष्मं कारणं तु तत्तु सर्वं विनश्वरम् ॥ ४२ ॥

Oh, Indra! the body which you have comprehended is three-fold as gross, subtle, and causal. All this, however, is non-eternal. (42)

See CU, 8.12.1.

अनश्वरात्मतत्त्वस्य प्रवेष्टुर्जीवरूपतः ।  
भोगाधिष्ठानमेवैतत् वपुर्नास्यात्मतास्ति हि ॥ ४३ ॥

This body is only the abode for experiencing pleasure and pain in the case of the eternal self which gets itself reflected therein in the form of the individual soul. Never indeed is there the state of being the self in the case of the body. (43)

जाग्रत्स्वप्नसुषुप्तेषु भासयेद् यो वपुस्त्रयम् ।  
स साक्ष्यात्मा ब्रह्मतास्य सुखदुःखादिवर्जनात् ॥ ४४ ॥

That which manifests the three-fold body in the states of waking, dream, and deep sleep is the witness self. It is Brahman as it is free from pleasure and pain. (44)

आत्मनः प्रतिबिम्बो यः सोऽयं देहे<sup>१</sup> प्रविष्टवान् ।  
प्रतिरूपो बभूवेति श्रुत्यन्तरसमीरणात् ॥ ४५ ॥

1. °त्मताभवेत् - म

2. सोऽहंकारे - म

That which has entered into the body is the reflection of the self. It is because in another Upaniṣadic text it is said that the self has undergone reflection. (45)

See BU, 2.5.19.

स भोक्ता त्रिषु देहेषु तादात्म्यमभिमन्यते ।

स शरीरः स्वकर्मोत्थे मुङ्क्तेऽवश्यं प्रियाप्रिये ॥ ४६ ॥

He is the experient; he has the false cognition of identity with the three bodies [referred to above]. Having identified with the body, he necessarily experiences pleasure and pain that arise from his merits and demerits. (46)

The word *karma* here stands for merits and demerits which respectively arise from the performance of prescribed duties and indulgence in interdicted actions.

See CU, 8.12.1.

अशरीरं साक्षिणं तु 'स्पृशते न प्रियाप्रिये ।

संसारतदभावौ द्वौ सुस्थितौ कर्तृसाक्षिणोः ॥ ४७ ॥

Pleasure and pain do not touch the witness-self which has no conceit over the body. Transmigratory existence and absence of it — these two are distinct in the cases of the agent [that is, the individual soul] and the witness respectively. (47)

See CU, 8.12.1.

एवं व्यवस्थितेऽप्यज्ञः कर्तृदेहेषु साक्षिणम् ।

अशरीरं 'प्रवेश्यास्य सुखं दुःखं च मन्यते ॥ ४८ ॥

Although there is this distinction, yet the ignorant one, falsely identifies the witness — which is free from any rela-

1. पृशतो न - क<sup>१</sup>, क<sup>२</sup>, पु<sup>३</sup>, पु<sup>४</sup>, पु<sup>५</sup>, ब<sup>१</sup>, ल, वा<sup>१</sup>, वा<sup>२</sup>, वै<sup>३</sup>

2. प्रवेश्यास्य - अ, क<sup>१</sup>, क<sup>२</sup>, पु<sup>३</sup>, रा, ल, वा<sup>१</sup>, वा<sup>२</sup>, वा<sup>३</sup>, वा<sup>४</sup>



tion to body — with bodies of the agents of actions and experiences pleasure and pain. (48)

See *CU*, 8.12.2.

विवेके सति साक्ष्येव शरीरेभ्यः समुत्थितः ।

स्वाभाविकेन ब्रह्मात्मरूपेण व्यवतिष्ठते ॥ ४९ ॥

When there arises the discriminating knowledge, the witness itself having abandoned the false cognition of identity with the three bodies remains in its natural form of Brahman identical with Ātman. (49)

अस्मिन्नर्थे साक्षितुल्या दृष्टान्ता देहवर्जिताः ।

वाय्वभ्रविद्युतां नास्ति हस्तपादादिमद्वपुः ॥ ५० ॥

There is no body consisting of feet, hands, etc., in the case of air, cloud and lightning. Since they are unembodied, they are similar to the witness-self (which too is unembodied). And thus they serve as examples for the witness-self. (50)

अदेहाः वृष्टिसिद्धयर्थम् आकारान् काञ्चिदाप्नुवन् ।

वृष्टिनिष्पादकस्तत्तादाकारो व्योम्नि दृश्यते ॥ ५१ ॥

Although unembodied they acquire some form in order to give rains. And their respective forms which are conducive to the production of rains are noticed in the sky. (51)

Air assumes the form of a fore-wind; the cloud, the forms similar to that of a mountain, an elephant, etc.; and lightning, the form of a creeper.

आकारा वृष्टिकालात् प्राग् व्योम्नि गूढा न तु स्फुटाः ।

ततो व्योम्नः समुत्थाय निदाघे ज्योतिराप्नुवन् ॥ ५२ ॥

Prior to the rainy season, these forms are hidden in the sky and are not manifested. At the time of the rainy

season, they appear from the sky and at the time of the summer season they become one with the light of the sun. (52)

See *CU*, 8.12.2.

सन्तापाख्यं परं ज्योतिः प्राप्य तेन दृढीकृताः ।  
वृष्टिकाले स्वस्वरूपं स्फोरयन्तीति दृश्यते ॥ ५३ ॥

Having attained the highest light of the sun and having been solidified by it, they, at the time of the rainy season, are noticed to be appearing in their forms [of wind, cloud and lightning]. (53)

तथायमशरीरः सन् साक्ष्यज्ञानतिरोहितः ।  
देहेऽन्तर्भूयवपुषो विवेकेन समुत्थितः ॥ ५४ ॥

In the same way, the witness-self which is really free from body and concealed by nescience, gets itself reflected in the body. By abandoning the false notion that the body is the self by the discriminating knowledge [that it is distinct from body, mind and senses] it becomes free. (54)

परं ज्योतिर्ब्रह्मरूपं प्राप्य वाक्योत्थबोधतः ।  
स्वेन वास्तवरूपेण निर्वृतेनावभासते ॥ ५५ ॥

By the direct knowledge, arising from the Upaniṣadic texts, it attains [as it were] the supreme consciousness which is the essential nature of Brahman, and manifests in its real nature free from any duality. (55)

*CU*, 8.12.3.

ततः साक्षी संप्रसादः कालुष्येण विवर्जनात् ।  
अविद्यया स्यात् कालुष्यं देहतादात्म्यविभ्रमात् ॥ ५६ ॥

The witness is serene of its own accord in view of the fact that it is free from defilement. It is only by the false



cognition of identity with body which is caused by *avidyā*, there results defilement [in the witness]. (56)

जागरे स्थूलसूक्ष्माभ्यां तादात्म्याद् व्याधयोऽखिलाः ।

आधयश्चास्य सन्तीदं 'महत्कालुष्यमिष्यते ॥ ५७ ॥

In the state of waking, there results mental anxieties and physical ailments, owing to the false identification of the self with the gross and the subtle body. This is admitted to be defilement of intense nature. (57)

ईषत् कलुषता स्वप्ने सूक्ष्ममात्राभिमानतः ।

सुप्तौ तेनापि हीनत्वादयमात्मा प्रसीदति ॥ ५८ ॥

In the state of dream, there is defilement of mild nature because there is false identification [of the self] with the subtle body alone. In the state of deep sleep, wherein there is the absence of the subtle body too, the self is serene [that is, it is free from all that disturbs]. (58)

कालुष्यबीजमज्ञानम् अस्त्यत्रार्थाविवेकिनः ।

बीजेनापि विहीनत्वात् 'सम्यगेव प्रसीदति ॥ ५९ ॥

Nescience, which is the root-cause of defilement exists in the state of deep sleep, in the case of one who has no discrimination. At the dawn of the knowledge of discrimination, the self, being devoid of the root-cause too, remains in perfect tranquillity. (59)

स्वतः साक्षी संप्रसादस्तत्स्वरूपानुभूतये ।

समुत्थानं भवेदस्य देहादिभ्यो 'विवेचने ॥ ६० ॥

- 
1. महाकालुष्यं - अ, रा, वा<sub>३</sub>      2. सम्यगात्मा - क<sub>२</sub>, वा<sub>१</sub>
  3. विवेचनम् - अ, क<sub>१</sub>, क<sub>२</sub>, त, पु<sub>१</sub>, पु<sub>२</sub>, ब<sub>१</sub>, ब<sub>२</sub>, रा, घा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>, वा<sub>४</sub>, वै<sub>१</sub>, वै<sub>२</sub>

When it is distinguished from the body, there would be the abandonment of its false identification with body which enables the self to experience its tranquil nature. (60)

#### 5.6 *The Witness Self is Brahman*

समुत्थितस्य जीवत्वनिवृत्त्यै ब्रह्मरूपताम् ।  
महावाक्यानि सर्वाणि बोधयन्त्यतियत्नतः ॥ ६१ ॥

All the great-sayings of the *Upaniṣads* convey as their chief import the nature of Brahman in the case of one who is free from *jīva*-hood on account of the abandonment of the false cognition of the body as the self. (61)

परं ज्योतिर्ब्रह्मरूपं प्राप्य वाक्यार्थबोधतः ।  
उत्तमः पुरुषः स स्याद्यः पुराक्षिणि वर्णितः ॥ ६२ ॥

By the knowledge of the sense of [the great sayings of] the *Upaniṣads*, one having attained Brahman of the nature transcendent consciousness, which was described earlier as present in the eye, remains as the supreme Being. (62)

See CU, 8.7.4.

देहादज्ञानतः कार्यात् कारणाच्चायमुत्तमः ।  
जीवत्वहानाद् ब्रह्मत्वभावाच्चोत्तमतोचिता ॥ ६३ ॥

When compared with the effects, namely, the body and the cause, namely, nescience, this self which has attained the knowledge is supreme. Further, its supreme nature is appropriate because of its remaining as Brahman consequent upon the loss of the *jīva*-hood. (63)

“ द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ ६४ ॥



उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । ”

इत्याह भगवान् कार्यकारणाभ्यां तमुत्तमम् ॥ ६५ ॥

“In the realm of phenomenal existence, there are two limiting adjuncts of the self — one perishable and the other imperishable. Of these the perishable is the group of all objects of the world, and the imperishable one is stated to be *māyā*. The supreme Being is different [from the two] and is referred to as the supreme self.” Thus has stated the Lord [in the *Bhagavadgītā*] that the pure Being transcends both the cause and the effect. (64-65)

*Māyā* is stated to be imperishable in the sense that it continues to exist till there arises the knowledge of Brahman. The objects of the world are not so. Hence, these are characterised as perishable.

See BG, 15,18-19.

उत्तमोऽयं पुमान् मूढप्राणिनामपि विद्यते ।

तत्र तत्त्वविदः कोऽतिशयः स्यादिति चेच्छृणु ॥ ६६ ॥

If it is asked: “This transcendent self is immanent in the [hearts of] the ignorant too [as in the case of the knower of the truth]. When such is the case, what is the uniqueness that pertains to the knower of truth,” then listen. (66)

स तूत्तम ब्रह्मरूपं तत्त्ववित् स्वात्मवस्तुनि ।

पर्येति स्वात्मबुद्धयैतं सर्वदेहस्थमीक्षते ॥ ६७ ॥

The knower of truth perceives the transcendent Brahman as the essential nature of his own self; he perceives this as his own self present in every body. [The ignorant does not perceive so.] (67)

This verse explains the meaning of the word *paryeti* in the text — *sa tatra paryeti ... CU, 8.12.3.*

### 5.7 *The Characteristics of the Knower of Truth*

इन्द्रराजादिदेहेषु नानाखाद्यानि भक्षयन् ।

बालैः साकं हसन् स्त्रीभिः कदाचिद् रमते सह ॥ ६८ ॥

यानैः कापि ज्ञातिभिश्च सहितो मोदते खलु ।

न कदाचित् स्मरत्येतत् वपुर्जनसमीपगम् ॥ ६९ ॥

Consuming a variety of food by being one with the self in the bodies of Indra, kings, and others, and gently laughing along with children, he amuses himself with women at times. Sometimes he rejoices with conveyances and relatives. Never indeed does he have any cognition of his body, which comes within the range of perception of people. (68-69)

एतद्देहेन तादात्म्यभ्रान्त्या दुःखमभूत् 'पुरा ।

विवेकेन भ्रमेऽपेते तद्दुःखं नाद्य वीक्ष्यते ॥ ७० ॥

Earlier because of the false cognition of identity of the self with this body, there was experience of pain. When the false cognition is removed by the discriminating knowledge, that pain is not experienced now [that is, at the time of having the knowledge of Brahman]. (70)

इन्द्रराजादिदेहेषु न तादात्म्यं पुरापि च ।

अतो न तद्देहदुःखशङ्काप्यस्य' तु' विद्यते ॥ ७१ ॥

1. तदा - वै,

2. शङ्का यस्य - बः, वै; शब्दोऽप्यस्य वा,

3. 'न' इति मुद्रितकोशपाठः - Vide मि - चतुर्थपादे 'न' इत्यपपाठः, असम्बद्धत्वात्, तेन तत्स्थाने अद्यशब्दो निवेशितः, चकारो वा निवेशनीयः ।



Even prior to the rise of the knowledge of Brahman there did not exist the cognition of identity of his self with the bodies of Indra, king and others. Hence there is no scope for even the doubt of the experience of pain in the bodies of Indra and others in the case of the knower of the truth. (71)

सुखानि तद्देहगानि साक्षी सर्वाण्यवेक्ष्यते ।

साक्ष्यात्मत्वाभिमानो सन् ज्ञानी तान्यभिमन्यते ॥ ७२ ॥

It is the witness that manifests the forms of happiness relating to the bodies of Indra and others. The knower of the truth having the cognition of his identity with the witness regards them with favour. (72)

दुःखान्यपीक्षते साक्षी तथाप्येतेषु तत्त्ववित् ।

नाभिमानमुपादत्ते दुःखानां मायिकत्वतः ॥ ७३ ॥

The witness manifests the sufferings too, even then, the knower of the truth does not regard them with favour. It is because sufferings are the products of *māyā*. (73)

ब्रह्मानन्दस्य लेशाः स्युरानन्दो विषयोत्थिताः ।

अतस्तत्त्वविदः पक्षपातो ह्येतेषु विद्यते ॥ ७४ ॥

The forms of happiness derived from (the contact of sense with) the objects are the reflections of the Bliss that is Brahman. Hence there is a leaning towards these on the part of the knower of the truth. (74)

*leśāḥ* — *pratibimbarūpāḥ*, *Ā*.

It is said in the previous two verses that the knower of the truth views with favour the forms of happiness in the body of Indra and others but not the sorrow therein. The reason for this predilection is that happiness is only the bliss that is Brahman conditioned by the mental state that arises because of the contact of senses with their respective objects.

पुण्यमेवामुमाप्नोति न देवान् पापमाप्नुयात् ।  
इति श्रुत्यन्तरं ब्रूते सुखं सर्वात्मदर्शिनः ॥ ७५ ॥

It is only happiness (the result of merits) that would pertain to the knower of truth. (Sorrow which is the result of) demerit would not pertain to self-luminous entities. Another śruti text states happiness in the case of one who perceives everything to be his self. (75)

प्रजाः शोचन्ति यत् किञ्चित् तासामेव भवेदिदम् ।  
न सर्वात्मदृशोऽस्तीति प्राहैतदपि सा श्रुतिः ॥ ७६ ॥

This śruti text further states "Ordinary men are afflicted by sorrow. And the latter would pertain only to them and not to one who sees the self everywhere." (76)

Grief results on account of dissociation from pleasant objects. This implies the difference between the one who is dissociated from the other. But for one who sees his own self every where, there cannot be dissociation from anything and as such there is no possibility of grief in his case.

See BU, 1.5.20. and ŚB thereon.

'सर्वात्मत्वेऽपि देहादिदोषलेपो न मेऽस्ति हि ।  
अदुष्टा सूर्यभा यद्वच्चण्डालादिस्पृगप्यसौ ॥ ७७ ॥

"Although I am the self of everything, yet, I am not tainted by the defects pertaining to body, etc., just as the effulgence of the sun although it envelops the untouchable entities, remains free from any blemish." (77)

ब्रह्माद्या स्थावरान्ता ये प्राणिनो मे वपुः स्मृताः ।  
कामक्रोधादयो दोषा जायेरन् मे कुतोऽन्यतः ॥ ७८ ॥



"The beings beginning with Hiraṇyagarbha and ending with stationary objects are considered to be my body. The defects like desire, anger, etc., if at all they should arise, should arise not from any other source." (78)

The import is that anger, etc., could arise toward the being, that are different from oneself. Since every being is the body of the knower of truth, there is no possibility of the rise of desire, anger, etc.

इत्याचार्या ब्रह्मबोधकुशला 'अभवन् पुरा ।

सुखमात्रग्राहिणोऽत्र दृष्टान्ताः सन्त्यनेकशः ॥ ७९ ॥

Thus there existed preceptors in ancient times who were adepts in imparting the knowledge of Brahman and who experienced happiness only. There are innumerable examples to illustrate this. (79)

वृक्षे मधुकरः पुष्परसं गृह्णाति नेतरत् ।

यतिर्भिक्षामुपादत्ते नाशौचं कस्यचिद् गृहे ॥ ८० ॥

The honey-bee collects the essence of the flowers in a tree and nothing else. [In the same way] a mendicant receives alms from a house and not any impurity therefrom. (80)

मूर्खस्यापि सुखे पक्षपातोऽस्तीत्युच्यते यदि ।

तर्हि तस्य प्रसिद्धयर्थं तत्त्वं सोऽप्यवगच्छतु ॥ ८१ ॥

If it were said that for the ignorant there is predilection toward pleasure [and so the knower of the truth is not in any way different from him], then it is said, let him also realise the truth in order that he may have a clear experience of happiness. (81)

1. अभवन् - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, ब<sub>1</sub>, वै, मि 2. णोऽस्य - अ  
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sense-organs. And it manifests the three factors by being associated with the respective sense-organs. (88)

CU, 8.12.4.

भासमाने साक्षितत्वे तद्भासा भास्यमिन्द्रियम् ।

चक्षुर्वियत्यभिव्याप्य रूपं सर्वं 'प्रकाशयेत्' ॥ ८९ ॥

When the witness is manifested, the sense-organ — eye [for example] which is manifested by the consciousness that is the nature of the witness-self, pervades the space and manifests all the forms. (89)

द्रष्टाहं कृत्यवच्छिन्नो दर्शनं चक्षुषः क्रिया ।

दृश्यं रूपमियं सर्वा त्रिपुटी भाति 'साक्षिणा' ॥ ९० ॥

“I am the perceiver conditioned by the volition [to perceive]; the function of the eye is the act of perceiving, and this one is the form that is perceived” — all these constituting the group of three factors are manifested by the witness-self. (90)

साक्षिणो भासकत्वेऽपि रूपगन्धादिभित्तिषु ।

चक्षुर्घ्राणाद्यक्षजातं सर्वसाधारणं मनः ॥ ९१ ॥

Although the witness-self is the manifesting factor, yet, in order to distinguish colour, smell, etc., the group of respective sense-organs such as the sense of sight, smell, and the like is present. And mind is the cause of the knowledge of everything in general. (91)

जिघ्राणीममहं गन्धमित्यादि त्रिपुटीमिमाम् ।

सदा भासयते साक्षी स एवात्मोत्तमः पुमान् ॥ ९२ ॥

1. विभासयेत् - रा

2. साक्षिणि - क१, क२, त, पु१, पु२, पु३, पु४, वः



The witness always manifests the three factors in the form 'I smell this fragrance'. And, it is the witness alone that is the supreme Being. (92)

The individual soul, who is the knower, the act of smelling, and fragrance (the object) are the three factors manifested by the witness-self which is of the form 'I smell the fragrance'.

मनोऽस्य दैवं चक्षुः स्यात् कालत्रयविभासनात् ।  
तेन भुङ्क्ते ब्रह्मलोकस्थितान् कामान्निजात्मनि ॥ ९३ ॥

For the liberated soul, mind serves as an extra-ordinary sense because it extends over three periods of time. By means of this, the liberated soul experiences the pleasures in the world of Hiraṇyagarbha in his own self. (93)

See CU, 8.12.6.

देवाः सर्वे तमात्मनमुपास्य प्राप्नुवन्त्यमून ।  
कामान् लोकांश्चात्मतत्त्वं बुद्ध्वा सर्वात्मतां जगुः<sup>१</sup> ॥ ९४ ॥

All the Gods by meditating upon the self, have attained all desires and the worlds. Having realised the self, they have attained the state of being the self of every being. (94)

#### 5.8 *Worship of the Preceptor*

अन्योऽपि यस्तमात्मानमन्विष्य<sup>२</sup> गुरुशास्त्रतः ।  
स्वानुभूत्या विजानाति स तानामोति देववत् ॥ ९५ ॥

He who inquires into the nature of the self through a preceptor and the *Upaniṣads* and realises it within himself, would attain all the desires and the worlds, like divine beings. (95)

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1. <sup>१</sup>तामगुः - अ, क<sub>१</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, पु<sub>४</sub>, पु<sub>५</sub>, ब<sub>१</sub>, ब<sup>२</sup>, ल, वा<sub>१</sub>, वा<sub>२</sub>, वै<sub>१</sub>, वै<sub>२</sub>, वै<sub>३</sub>.
  2. <sup>२</sup>मन्विष्यन् - रा

प्रजापतिरुवाचेत्थमिन्द्रायेदं पुनः पुनः ।

एकाधिकं वर्षशतं सेवित्वासौ च लब्धवान् ॥ ९६ ॥

Thus, Prajāpati instructed Indra again and again. The latter worshipping Prajāpati for over a period of hundred and one years, realised the self within himself. (96)

See CU, 8.12.6.

गुरुशुश्रूषया पापं विद्यायाः प्रतिबन्धकम् ।

अपैति विद्या लब्धा स्यादित्यत्रेन्द्रो निदर्शनम् ॥ ९७ ॥

When the sin that is the impediment to the (rise of the) knowledge of Brahman is removed by the worship of the preceptor, then knowledge is attained, and in regard to this Indra is the example. (97)

सर्वज्ञेनोपदिष्टापि प्रतिबन्धक्षयं विना ।

न लभ्यतेऽत्र दृष्टान्तो विरोचन उदीरितः ॥ ९८ ॥

This knowledge, although imparted by an omniscient being, would not be attained unless there is the removal of the impediment. In this respect, Virocana is cited as an example. (98)

गुरुः कारुणिको भूत्वा सोढ्वायासं पुनः पुनः ।

प्रजापतिरिव प्राप्ताननुगृह्णीत सर्वथा ॥ ९९ ॥

Let the preceptor, like Prajāpati, remaining compassionate, and with enduring exertion, oftentimes bless those who resort to him [for knowledge] in every possible manner. (99)

1. °न्द्रायेत्थं - मि

2. उदाहृतः - पु.



प्रजापतेरियं विद्या कथितानुग्रहाद् गुरोः ।

सच्छिष्याननुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १०० ॥

This knowledge, imparted by Prajāpati has been elucidated through the grace of the preceptor. Let Vidyā-tīrtha — the supreme Lord bestow grace upon the aspirants having the prerequisites [for acquiring the knowledge of Brahman]. (100)

‘इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे प्रजापतिविद्या-  
प्रकाशो नाम पञ्चमोऽध्यायः ।

Here ends the Chapter V entitled “*Prajāpati-vidyāprakāśa*” of the *Chāndogyopaniṣad* in the treatise *Anubhūtiprakāśa* composed by Sage Vidyāraṇya.

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1. इति श्रीमाधवकृतेऽनुभूतिप्रकाशे छान्दोग्ये प्रजापतिविद्याख्य-  
पञ्चमोऽध्यायः - अ;  
इति श्रीमद्विद्यारण्यकृतौ अनुभूतिप्रकाशिकायां छान्दोग्ये प्रजा-  
पतिविद्याख्ये पञ्चमोऽध्यायः - क, पु, रा, वा, वा, वा;  
इति विद्याप्रकाशे प्रजापतिविद्याख्यः पञ्चमोऽध्यायः - त, म
  2. पञ्चमं प्रकरणम् - ब.

## CHAPTER VI

### 6. MUṆḌAKOPANIṢADVIVARAṆAM

#### 6.1 Lower Knowledge

ब्रह्मविद्यां शौनकाय यामुवाचाङ्गिरामुनिः ।

'आथर्वणे मुण्डकोऽसौ विशदीकृत्य वक्ष्यते ॥ १ ॥

The knowledge of Brahman imparted by the sage Aṅgiras to Śaunaka in the *Muṇḍakopaniṣad* of the *Atharvaveda* is set forth here in a lucid manner. (1)

The *Muṇḍakopaniṣad* belongs to the Śaunaka recension of the *Atharvaveda*. It consists of three chapters called Muṇḍakas. It deals with the two types of knowledge i.e. *parā* and *aparā* and determines the supremacy of *parā-vidyā*. Vidyāranya discusses the essence of this *Upaniṣad* and emphasises that renunciation of action and knowledge of the supreme Being are the means to realisation.

चतुर्मुखादिके संप्रदाये यो मुनिरङ्गिराः ।

उपसद्य यथाशास्त्रमेतं पप्रच्छ शौनकः ॥ २ ॥

That sage Aṅgiras who came in the traditional line of the four-faced Brahmā and others, was approached by Śaunaka in accordance with the scriptural injunction, who asked him the following. (2)

See MU, 1.1.2-3.

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1. अथर्वणे - क<sub>1</sub>, क<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, वा<sub>1</sub>, वा<sub>2</sub>



एकस्मिन् विदिते सर्वं विज्ञातमिति वैदिकी ।  
प्रसिद्धिरस्ति तद्वस्तु किं स्यान्निश्चित्य मे वद ॥ ३ ॥

“It is well-known from the scripture that by knowing one, all (this) becomes known. What is that factor? (Please) instruct me after ascertaining that.” (3)

See MU, 1.1.3.

शृणु विद्ये उमे तावद् वेदितव्ये परापरे ।  
पृष्ठं वस्तु तयोर्मध्ये गम्यते परविद्यया ॥ ४ ॥

“Listen! there are two kinds of knowledge to be acquired — the higher and the lower. Between the two, it is by the knowledge of the higher one the entity you have asked for is made known.” (4)

षडङ्गसहिता वेदा विज्ञायन्ते यया धिया ।  
सा धीरविद्या स्यात् ब्रह्मधीस्तु परा मता ॥ ५ ॥

That knowledge which comprehends the *Vedas* along with their six auxiliary works is the one of lower order. The knowledge of Brahman is held to be the one of higher order. (5)

*śikṣā kalpo vyākaraṇaṁ niruktaṁ chandasāṁ citiḥ*

*jyotiṣāmayanaṁ caiva ṣaḍaṅgo veda ucyate — Śabdakalpadruma,*  
Vol. V. p. 188.

उपनीतेन विज्ञेया वेदाः सर्वे न तावता ।  
ब्रह्मधीः किंतु वैराग्ये स्यादाचार्योपदेशतः ॥ ६ ॥

All the *Vedas* are to be known by one who is invested with the sacred thread. But by merely learning them, there will not arise the knowledge of Brahman. On the other hand the latter would arise from the instruction of the

preceptor, when there is detachment (from objects of enjoyment here and in a hereafter). (6)

वैदिक्यप्यधिकारस्य भेदादुक्ता पृथक् 'परा ।

विप्राः परिव्राजकाश्च तिष्ठन्तीति यथा तथा ॥ ७ ॥

The higher knowledge although set forth in the Veda yet is separately classified in view of the different prerequisite required for its attainment. It is similar to the statement "Men of spiritual birth and mendicants are standing." (7)

Mendicants fall under the category of men of spiritual birth alone and yet they are mentioned separately as they possess certain qualifications which all persons of spiritual birth do not possess. In the same way, the attainment of lower kind of knowledge is possession of desire to achieve that end which is only transitory. But the preliminaries that are indispensable to the attainment of the knowledge of Brahman are detachment, control of mind, etc.

See BSB, 1.1.1.

यस्यामपरविद्यायां कर्माण्युक्तानि 'साधकाः ।

कुर्वन्ति कर्मभिः शुद्धिः परविद्यां करोति हि ॥ ८ ॥

The ritual-actions are set forth in that section (that is, the ritualistic section of the *Veda*) which treats of lower knowledge. The aspirants perform these ritual-actions. By the performance of these ritual-actions, there arises the cleansing of the heart which indeed leads to the rise of the higher knowledge. (8)

1. पुरा - रा

2. साधियः - अ, क<sub>१</sub>, क<sub>२</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, ब<sub>१</sub>, ब<sub>२</sub>, ब<sub>३</sub>, मै, रा ल, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>, वा<sub>४</sub>



## 6.2 Higher Knowledge

परया चाक्षरं ज्ञेयमेतस्मिन् विदिते सति ।

सर्वं जगद् भवेद् बुद्धं तस्य सर्वात्मकत्वतः ॥ ९ ॥

By the higher knowledge the immutable is known. And when it is known, the entire world becomes known because it is the self of every object of the world. (9)

See CU, 1.1.5.

न विनानुष्ठितं कर्म वेदनं पर्यवस्यति ।

ब्रह्म धीस्तावतैव स्यात् फलदेति परा मता ॥ १० ॥

The knowledge of the ritual-actions will not yield fruits unless the ritual-actions are performed. The knowledge of Brahman, however, yields its fruit by its mere rise. On this ground it is characterised as higher. (10)

तद्वेद्यमक्षरं कीदृगिति चेदभिधीयते ।

ज्ञानेन्द्रियैर्न विज्ञेयं ग्राह्यं कर्मेन्द्रियैर्न वा ॥ ११ ॥

If it is asked as to what is the nature of the immutable that should be known, it is said that it is that which can neither be comprehended by the senses of knowledge nor can be grasped by the senses of actions. (11)

The meanings of the words *adṛśyam* and *agrāhyam* in the MU, 1.1.6 are explained here.

न गोत्रं काश्यपाद्यस्ति वर्णः शुक्लादिकश्च न ।

न ज्ञानेन्द्रियमस्त्यस्य नापि कर्मेन्द्रियं तथा ॥ १२ ॥

It does not come in the line of Kāśyapa and others. It does not possess colour like whiteness, etc. Nor does it possess the senses of knowledge or senses of action. (12)

The words *agotram*, *avarṇam*, *acakṣuśrotram*, *apāṇipādam* in the *MU*, 1.1.6 are explained in this verse.

नित्योऽक्षरपदार्थोऽयं तद्विनाशानिरूपणात् ।

विभुर्विविधभावित्वात् तच्च सर्वात्मकत्वतः ॥ १३ ॥

This immutable entity is eternal as its destruction cannot be proved. It is all-pervasive because it is diversely manifested in the form of varied objects. The latter is due to its being the self of every object. (13)

The words *nityam* and *vibhum* that occur in the *MU*, 1.1.6 are explained in this verse.

आकाशवत् 'सर्वगोऽतः परिच्छेदो न देशतः ।

न कालतोऽपि नित्यत्वाद् विभुत्वान्नापि वस्तुतः ॥ १४ ॥

It is all-pervading like space and hence it is not conditioned by space. Nor is it conditioned by time because it is eternal. It is not conditioned by objects because it (alone) is diversely manifested. (14)

सर्वगस्यापि सूक्ष्मत्वादक्षागोचरतोदिता ।

परिणामाल्पता नात्र सौक्ष्म्यं दुर्लक्ष्यता तु तत् ॥ १५ ॥

Although Brahman is all-pervading, yet it is subtle and hence it is said that it does not come within the range of sense organs. And it is subtle not in the sense that it is of infinitesimal size but in the sense that it is incomprehensible (by ordinary minds). (15)

हस्तग्राह्यो पटः स्थूलो ध्वनिः सूक्ष्मस्तदग्रहात् ।

स्वरूपसौक्ष्म्यमेतत् स्यादक्षरेऽपि भवेदिदम् ॥ १६ ॥



Pot which is got hold of by hand is gross. Sound is not so, and hence it is subtle. This subtlety is the essential nature of the sound. (It is not due to infinitesimal size.) This kind of subtlety could be present in the immutable self. (16)

धनस्येव व्ययो नास्य विक्रियादेरसंभवात् ।

स्थिरजङ्गमभूतानां हेतुं तं मन्वते बुधाः ॥ १७ ॥

Unlike wealth, it does not undergo decay. It is because it is not subject to change. Wise men consider this to be the cause of beings both movable and immovable. (17)

The last quarter of the text of the *MU*, 1.1.6. is explained in this verse.

यदुक्तं लक्षणं तत्तु कौटस्थ्यादक्षरं भवेत् ।

तद्यथा वेद्यते सेयं परा विद्येति कीर्तिता ॥ १८ ॥

That entity which is defined thus is immutable because it is not subject to any change. That by which it is known is termed higher knowledge. (18)

### 6.3. *The Immutable is the Cause of the World*

न युक्तं भूतयोनित्वं साधनान्तरवर्जनात् ।

एकस्माच्चेतनाद् भूरि जडानामप्यसंभवात् ॥ १९ ॥

It is objected: Brahman cannot be the cause of the world on the grounds that it is devoid of any external means, that there cannot be the rise of varied objects from a single sentient being, and that there cannot be the origination of an insentient world from a sentient being. (19)

ऊर्णनाभिर्यथा तन्तून् सृजते संहर्त्यपि ।

अन्यानपेक्षस्तद्वत् स्यादक्षरस्यापि हेतुता ॥ २० ॥

Just as a spider creates (threads) and draws them into itself without depending upon any external factors (and is thus the cause of the threads), in the same way, the immutable would be the cause of the world (without depending upon any external cause). (20)

See *MU*, 1. 1.7.

This verse answers the objection that Brahman cannot be the cause of the world as it is devoid of any external factor.

बह्वौषधो यथैकस्या भूमेर्जाता यथा जडाः ।  
केशाश्चेतनतो जातास्तथा त्वक्षरतो जगत् ॥ २१ ॥

Just as the manifold medicinal plants spring from the earth which is one, and just as insentient objects like hairs grow from the living person, in the same way the world (which is manifold and which is insentient) would arise from the immutable (which is one and sentient). (21)

See *MU*, 1.1.7.

This verse answers the objection that the immutable which is one and sentient cannot be the cause of the world which is manifold and insentient.

ब्रह्मणो जगदुत्पत्तेः क्रमोऽयमवगम्यताम् ।  
वक्ष्यमाणेन तपसा ब्रह्मादावुपचीयते ॥ २२ ॥

Let this order of the creation of the world be understood. Brahman at the first stage comes to be endowed with *tapas* which is described later on and thereby it becomes efficacious in creating the world. (22)

अङ्कुरोत्पादकं बीजमुच्छूनं स्याद् यथा जलात् ।  
सृज्यस्य बुद्ध्या संयुक्तं स्याद् ब्रह्मोपचितं तथा ॥ २३ ॥

Just as a seed, which is productive of sprout, becomes swollen because of water, in the same way, Brahman asso-



ciated with the knowledge of the world to be created becomes effective (to bring forth the world). (23)

भोग्यवर्गाङ्कुराख्यं यदन्नं तज्जायते ततः ।

अव्याकृतं व्याचिकीर्षावस्थामन्नमिहोच्यते ॥ २४ ॥

Then there arises the sprout of the objects of enjoyment termed food. The latter is only the unmanifested *avidyā* that has (now) attained the state of being manifested in the form of the world. (24)

See *tato'nnam abhijāyate*, MU, 1.1.8.

तस्मादन्नात् क्रियाशक्तिः प्राणो ज्ञानस्य साधनम् ।

मनश्चाजायत स्थूलं सत्याख्यं भूतपञ्चकम् ॥ २५ ॥

From that food, vital-air which has the power of action, and mind which is the means of knowledge come into existence. Further the five elements which are gross and real arise (till there arises the knowledge of Brahman). (25)

See *annāt prāṇaḥ manasḥ satyam*, MU, 1.1.8.

ततो भूस्यादयो लोका ज्योतिष्ठोमादिकर्मसु ।

अमृताख्यं स्वर्गफलमित्थं सर्वमजायत ॥ २६ ॥

Then there arise the worlds such as earth and the like, heaven which is immortal and is the fruit of the ritual-actions, like *jyotiṣṭoma*, etc. (26)

ब्रह्मैव जगदाकारं स्याच्चेत् तद्विकृतं भवेत् ।

नो चेज्जगन्न जायेतेत्यत्र प्रतिविधीयते ॥ २७ ॥

If Brahman were to undergo transmigration in the form of the world, then it would be subject to change. If Brahman does not undergo transmigration, then the world would not come into existence. This objection is answered (thus). (27)

निरुपाधि ब्रह्मतत्त्वं जगदाकारमाङ् न हि ।  
मायोपाधिक एवायं 'सर्वज्ञः सृजते जगत् ॥ २८ ॥

Never indeed does Brahman which is free from limiting adjuncts assume the form of the world. It is only Brahman associated with *māyā* that becomes omniscient and creates the world. (28)

For details, see Introduction, 0.5.

सामान्यवृत्त्या सर्वज्ञो विशेषेण च सर्ववित् ।  
ज्ञानमेव तपोऽस्यास्माज्जगद्वेदाद्यजायत ॥ २९ ॥

Brahman is *sarvajña* in the sense that it knows all things as a class; it is *sarvavit* in the sense that it knows everything in particular. *Tapas* in its case is only omniscience (relating to the creation of the world) From Brahman which has become omniscient (on account of *māyā*) the world consisting of *Vedas*, etc., has come into existence. (29)

See *MU*, 1.1.9.

जगत्कारणमद्वैतं ज्ञातव्यं परविद्यया ।  
ज्ञातेऽस्मिन् सर्वजगतस्तत्त्वं यत् तद्विबुद्धयते ॥ ३० ॥

The cause of the world which is non-dual must be known through the knowledge of higher order. When it is known, the true nature of entire world alone becomes known. (30)

#### 6.4 The Fruit of Lower Knowledge

अपरा वेदविद्या तु कर्मानुष्ठानमार्गतः ।  
साधनं परविद्यायाः सत्यं तत्कर्मणः फलम् ॥ ३१ ॥



The other one, namely, the knowledge of *Vedas* becomes the means of higher knowledge through the means of performance of ritual-actions. And the fruits of the performance of actions is only Brahman. (31)

The first half of the text of the *MU*, 1.2.1 is explained here.

काम्यकर्मफलं स्वर्गो नित्यकर्मफलं धियः ।

शुद्धिस्तच्चोभयं कर्म कृत्वावश्यमवाप्नुयात् ॥ ३२ ॥

The fruit of the optional rites is heaven. The fruit of the obligatory rites is the cleansing of the heart. By performing the two kinds of actions one inevitably attains the (specified) fruits. (32)

हे सत्यकामाः कर्माणि मन्त्रब्राह्मणदर्शिनः ।

कुरुध्वमेष वः पन्था भोगमोक्षप्रसिद्धये ॥ ३३ ॥

Oh, men who wish for these fruits, and who know the *Mantra* and the *Brāhmaṇa* portion of the *Vedas*! perform the ritual-actions. It is this performance that is the path to the attainment of experience of pleasure (in a hereafter) and of liberation (here and now). (33)

The second half of the verse of the *MU*, 1.2.1 is explained in this verse.

For details see Introduction, 0.6.

अग्निहोत्रं जुहोत्यादौ कुर्याद् दर्शादिकानथ<sup>1</sup> ।

यदभावे जन्मसु स्यात् सप्तस्वेतस्य दुर्गतिः ॥ ३४ ॥

One should perform *agnihotra* sacrifice. Then one should perform the sacrificial rite on the day of new moon (and on the day of full moon). If one does not perform so,

1. °कान्यथ - वै; °कान्यथा - वै.

one will have continued misfortune in seven successive births. (34)

See MU, 1.2.3.

काल्यादिवह्निजिह्वासु होतारं तं यथाविधि ।

आहुत्याख्या देवतास्ता इन्द्रलोकं नयन्ति हि ॥ ३५ ॥

Him who performs *agnihotra* in the (bright) flames of fire viewed as tongues by name, *kālī*, etc., the deities named oblations indeed take to the world of Indra. (35)

प्रियं वदन्त्य एहीति वहन्त्यः सूर्यरश्मिभिः ।

पुण्यार्जितो लोक एष इत्युक्त्वा प्रापयन्ति तम् ॥ ३६ ॥

Uttering sweet words such as 'come along' they lead him through the rays of the sun to the world of Indra by saying "This world is attained by your merits." (36)

See MU, 1.2.6.

काम्यकर्मफलं 'प्रोक्तमीश्वरार्पितकर्मणः' ।

फलं संसारहेयत्वबुद्धिः साथ विविच्यते ॥ ३७ ॥

The fruits of the optional rites have been set forth. The fruit of the rites performed as an offering to God is the knowledge that the world is to be abandoned. It is this that is being explained now. (37)

'क्षुद्रायास्तरणं नद्याः प्रसिद्धचलदृढैः प्लवैः ।

न समुद्रस्य यज्ञश्च तद्वच्छिथिलसाधनम् ॥ ३८ ॥

The crossing of a small river can be attained by means of weak rafts, but not of a ocean. Sacrifice too like that is only an ineffective means (to liberation). (38)

1. स्वर्गमी<sup>०</sup> - मः सर्वमी<sup>०</sup> - ब<sub>३</sub>, मै 2. <sup>०</sup>कर्मणाम् - वै, वै<sub>३</sub>

3. क्षुद्रायास्तारणम् - ब<sub>३</sub>



See MU, 1.2.7.

तेनाप्नोति स्वर्गमात्रं न तु मोक्षं तथा सति ।  
कर्मनिष्ठा जरामृत्यू प्राप्नुवन्ति पुनः पुनः ॥ ३९ ॥

By the sacrifice one attains heaven only and not liberation. When such is the case, births and deaths based upon past merits and demerits oftentimes afflict him. (39)

ज्ञानवद् वैदिकत्वेन कर्मणो 'मुक्तिहेतुता ।  
अस्तीति चेन्न संसारमूलहेत्वनिराकृतेः ॥ ४० ॥

It might be said: like knowledge of Brahman, *karma* too is based upon the *Vedas* and so it is efficacious in bringing about liberation. But it is not so because the root cause of transmigratory existence (namely, *avidyā*) is not removed. (40)

अविद्या संसृतेर्मूलमेतस्यामेव कर्मिणः ।  
वर्तन्ते न तु जानन्ति ब्रह्मात्मानं सदद्वयम् ॥ ४१ ॥  
पण्डितं मन्यतां प्राप्ताः कर्मकाण्डार्थवेदनात् ।  
गुरुश्च तादृगेवातो ह्यन्धनीतान्धवत् स्थिताः ॥ ४२ ॥

*Avidyā* is the rootcause of transmigratory existence. Those who perform *karma* (with attachment toward its fruit) or under its realm, do not realise Brahman which is their own self and which is real and non-dual.

By possessing the knowledge of the ritualistic section of the *Vedas*, they consider themselves to be wise. The preceptor is also like that. Hence they are similar to the blind one being led by a blind man. (41-42)

- 
1. मोक्षहेतुता - क२, पु०, पु१, पु२, ल, वा१, वा२, वा३, वै३
  2. ब्रह्मानन्दम् - ब३

See MU, 1.2.8.

अहं यज्वा वाजपेयराजसूयादिभिर्मैत्रैः ।

कृतार्थ इति रागेण मत्वा भोगक्षये पतेत् ॥ ४३ ॥

Thinking with passion that 'I am the one who has performed sacrifices such as Vājapeya, Rājasūya and the like, I have attained everything that should be attained' one would (reach the world of heaven and) fall down when the merits that gave rise to that enjoyment (therein) are exhausted. (43)

See MU, 1.2.9.

वरिष्ठं कर्म मत्वास्माच्छ्रेयोऽन्यन्नैव वेत्त्यसौ ।

स्वर्गादागत्य विप्रत्वं प्राप्नोति श्वादिजन्म वा ॥ ४४ ॥

Thinking that *karma* is superior to everything, he does not consider any other thing as conducive to his permanent well being. Coming back to earth from heaven (when the merits that gave rise to his experience of pleasures in heaven are exhausted) he attains a spiritual birth or is born as a dog or the like. (44)

कर्मान्तरं चेद् रम्यं स्याद् विप्रत्वं श्वादितान्यथा ।

असारतामिमां वेत्ति शुद्धधीर्नित्यकर्मभिः ॥ ४५ ॥

If the merits that are accumulated are about to give forth their fruits, then he attains a spiritual birth. Otherwise (that is, if the demerits that are accumulated are about to give forth their fruits), then he attains the birth of a dog and the like. He whose mind has become pure by the performance of obligatory duties knows the essencelessness of transmigratory existence. (45)



उपासको ब्रह्मलोकं प्राप्नोत्यावृत्तिवर्जितम् ।

तथापि 'भूयानायासो' मुक्तिश्चास्य विलम्बते ॥ ४६ ॥

He who meditates (upon the conditioned Brahman as identical with one's self) reaches the world of Hiraṇyagarbha from which there is no return to cyclic existence. Even then, too much exertion is involved to attain that world. And liberation too is delayed. (46)

He who had reached the world of Hiraṇyagarbha will be liberated along with Hiraṇyagarbha at the end of the cosmic age.

See *Kūrmapurāṇa*, I. 12.269 and *MU*, I.11.2.

### 6.5 *The Importance of a Preceptor*

परीक्ष्य कर्मजान् लोकान् कर्मणा सुवत्यसंभवात् ।

विरक्तो 'ब्रह्मबोधार्थं' गुरुमेति यथाविधि ॥ ४७ ॥

Examining the nature of the world attained by actions and knowing that liberation cannot be attained by actions, one becomes detached from objects of enjoyment (here and hereafter) and resorts to a preceptor in accordance with scriptural injunction with a view to attain the knowledge of Brahman. (47)

For details see Introduction, 0.6.

वेदान्तानामनेकत्वात् संशयानां बहुत्वतः ।

वेद्यस्याप्यतिसूक्ष्मत्वात् न जानाति गुरुं विना ॥ ४८ ॥

Since the Upaniṣadic texts (appear to) convey varied meanings, since the doubts are too many, and since Brah-

1. जायमानायासौ - म

2. मुक्तिश्चात्र - अ, क<sub>1</sub>, त, व<sub>2</sub>, व<sub>3</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>1</sub>

3. ब्रह्मवेदार्थम् - म; ब्रह्मलोकार्थम् - क<sub>1</sub>, पु<sub>3</sub>, व<sub>1</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>2</sub>

man that is to be realised is incomprehensible, one could not know it without a preceptor. (48)

श्रवणान्मननाद्ध्यानादप्युपायाद् गुरुदितात् ।

अज्ञानसंशयौ जह्याद् विपरीतां च भावनाम् ॥ ४९ ॥

By Vedāntic study, reflection and meditation and by any other means prescribed by the preceptor, one must get oneself rid of ignorance (relating to the nature of Brahman), doubt (relating to the nature of Brahman) and contrary notions (in the form of 'I' and 'mine'). (49)

गुरुश्च योग्यशिष्याय विद्यामक्षरबोधिनीम् ।

ब्रूयात् स्वकीयविद्यायाः संप्रदायप्रवृत्ताये ॥ ५० ॥

The preceptor too, in order that the tradition of Advaita, may continue (in an unbroken line of succession), must impart the knowledge of the immutable to a qualified aspirant. (50)

See MU, 1.2.13.

#### 6.6 *The Creation of the World*

तदेतदक्षरं सत्यं मायाशक्तिसमन्वितम् ।

तस्मात् सर्वे समुत्पन्ना विस्फुलिङ्गा यथाम्भितः ॥ ५१ ॥

This is the immutable and real (Brahman) that is associated with the power of *māyā*. From this everything has come into existence just as sparks from fire. (51)

अक्षरात्मा स्वयंज्योतिर्मायारूपाक्षरात् परः ।

अचिन्त्यशक्तिरनृता मायास्मिन् कल्पयेज्जगत् ॥ ५२ ॥

The immutable self is self-luminous. It transcends *māyā* which is termed *akṣara*. *Māyā*, which is an unimaginable power and which is indeterminable, illusorily projects this world. (52)



मायाविनोऽस्मात् प्राणादि वियदादि च जायते ।

ततो विराड्भूत् तस्मिन्नवशिष्टमभूज्जगत् ॥ ५३ ॥

From Brahman which possesses *māyā*, vital-air, space, etc., came into existence. Thus there arises the conception of *virāṭ*. It is in the body of the *virāṭ* the remaining world exists. (53)

*Virāṭ* is the supreme Self associated with *avidyā* and the aggregate of the gross bodies of the individual souls.

पुरुषो मायया सर्वजगद्रूपेण भासते ।

सर्वं पुरुष एवातो वस्तुतत्त्वावलोकने ॥ ५४ ॥

The self appears through *māyā* in the form of the empirical world. The true nature of the world, when analysed is only the self. (54)

See MU, 2.1.10.

देहत्रयगुहायां यच्चैतन्यं साक्षि विद्यते ।

एतत् सर्वात्मकं ब्रह्मेत्येवं बुद्ध्वा तमो नुदेत् ॥ ५५ ॥

Knowing that consciousness which remains as the witness in the cavity in the form of the threefold body as Brahman — the self of all beings, one should get rid of *māyā*. (55)

अज्ञोऽहमिति तादात्म्यमज्ञानस्यात्मतास्ति यत् ।

अविद्याग्रन्थिरेष स्यात् स च बोधाद् विकीर्यते ॥ ५६ ॥

That which gives essence to *ajñāna* (*māyā*) is only the cognition of identity in the form 'I am ignorant'. This

1. भूतेऽस्मिन् - रा

2. ग्रन्थिरेषा - व, वै, वै.

identity is the knot of *avidyā*. That is, it is a blend of *avidyā* and the self. It is removed by the realisation of Brahman. (56)

आविर्भूतं स्वयं भानात् स्वत्वात् संनिहितं च यत् ।  
ब्रह्मास्मिन् कल्पितं सर्वमिति धीर्बोध इष्यते ॥ ५७ ॥

Brahman being self-luminous manifests of its own accord. Being of the nature of one's self, it is the most immediate. And the realisation that everything is superimposed upon Brahman is known as knowledge of Brahman. (57)

See MU, 2.2.1.

#### 6.7 Meditation upon the *Pranava*

सा धीश्चेन्न स्थिरा तर्हि प्रणवेन विचिन्तयेत् ।  
बाणेन विद्धयते क्षिप्रं विध्येत् ब्रह्मतया धिया ॥ ५८ ॥

If that cognition is not enduring then one must meditate upon *pranava*. Just as a target is aimed at by an arrow, in the same way one must direct one's mind toward Brahman. (58)

धीर्बाणो धनुरोद्गारो ब्रह्म तल्लक्ष्यमुच्यते ।  
अप्रमत्तेन बोद्धव्यं 'लम्बा ब्रह्मणि धीर्भवेत् ॥ ५९ ॥

It is mind that is the arrow, the *pranava* is the bow, and Brahman is the target. With diligence it must be meditated upon in such a way that mind will be fixed upon Brahman. (59)

See MU, 2.2.4.



दृढं लम् बाणशल्यमाकृष्टमपि नाव्रजेत् ।

मुक्तशल्यः समागच्छेत् बाण एव वृथा यथा ॥ ६० ॥

ब्रह्मसंलग्नधीरेवं स्वयं नायाति कुत्रचित् ।

किं त्वकिंचित्करं चक्षुराद्येवायाति बाह्यतः ॥ ६१ ॥

The dart of an arrow implanted deeply in the target will not come out even when it is pulled out. Leaving out its dart, the arrow may come out, but the latter is useless. Like this, the mind fixed upon Brahman will never come out on any account. But the sense of sight, etc., may function toward external objects without serving any purpose whatsoever. (60-61)

दर्शनादिक्रियाः कुर्वन् यथापूर्वं य इन्द्रियैः ।

सिद्ध्यसिद्धी न जानाति 'जीवन्मुक्तः स उच्यते ॥ ६२ ॥

He who has activities in the form of seeing, etc., with his sense-organs as before and who is not overwhelmed by success and failure, is designated as one who is liberated and yet alive. (62)

Although the one who is liberated and yet alive perceives the respective objects with senses, his mind is concentrated upon Brahman. This is the distinction between him and the ignorant in whose case mind also fully participates in the activity of seeing, etc.

पञ्चीकृतोक्तमार्गेण प्रणवध्यानमाचरेत् ।

ततो जगदधिष्ठानमेकमेव सदेक्ष्यते ॥ ६३ ॥

One must pursue meditation upon *pranava* in a manner set forth in the text *Pañcīkaraṇa* (of Śrī Śaṅkara). By

that the substratal principle of the world which is one only will always be seen. (63)

For details see Introduction, 0.6.

### 6.8 *The Fruit of Meditation*

लौकिकीर्वैदिकीश्चान्याः सर्वा वाचः परित्यजेत् ।

ध्यायेच्चेद् ब्रह्म तस्यात्र धीग्रन्थ्यादि विनश्यति ॥ ६४ ॥

One must abandon all speech whether sacred or secular and meditate upon Brahman. For him the blend of the mind and the self (and the characteristics of the mind presented upon the self thereby) will be removed. (64)

See MU, 2.2 5.

“ भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ” ॥ ६५ ॥

The group of tendencies and the desire embedded in the mind get destroyed; and doubts (relating to the nature of Brahman) are removed, and his accumulated merits and demerits (excepting the fructified ones) are destroyed when Brahman, compared to which the supreme Lord is lower, is realized. (65)

परमव्याकृतं यस्मादवरं स्याच्चिदात्मनः ।

दृष्टे तस्मिन्नहंकारचितोर्ग्रन्थिर्विभिद्यते ॥ ६६ ॥

The blend of consciousness and *māyā* which is termed *avyākṛta* (and which is God) and which is considered to be superior (to the sentient and insentient beings) is inferior to Brahman — the pure consciousness. When that pure consciousness is directly realised the bond between the mind and consciousness gets destroyed. (66)



अहंकारस्य कर्तृत्वं चित्यध्यस्य तथा चितः ।

स्फूर्तिं चाहंकृतौ ग्रन्थि कुर्यान्माया तयोर्दृढम् ॥ ६७ ॥

*Māyā* brings in a firm bond between the mind and the consciousness, thereby superimposing agency that belongs to mind upon the consciousness, and the manifestation of consciousness upon the mind. (67)

भिन्ने ग्रन्थौ विवेकेन संशया ब्रह्मतत्त्वगाः ।

छिद्यन्ते स्याद्भाविजन्महेतुकर्मक्षयस्तथा ॥ ६८ ॥

When the bond is disintegrated by the knowledge of Brahman no doubts relating to the nature of Brahman would exist any longer. In the same way, there will be removal of merits and demerits which have not yet fructified and which would cause future births. (68)

'आनन्दरूपं हृत्कोशे यद्भाति प्राणिनां सदा ।

तच्छुभ्रं ज्योतिषां ज्योतिर्द्रष्टव्यं तन्मुसुक्ष्मभिः ॥ ६९ ॥

That which is always manifest in the mind inside the heart of every being is free from agency, etc. (*subhram*). It is the manifesting factor of all the luminaries and it must be realised by those who are desirous of release. (69)

See *MU*, 2.2.10.

भासका अपि सूर्याद्यास्तद्भासयितुमक्षमाः ।

तस्मिन्नादौ भासमाने तद्भासा भासतेऽखिलम् ॥ ७० ॥

The sun and the other luminaries which manifest (the objects of the world) are not capable of manifesting it (namely, Brahman). When it manifests of its own accord, everything else manifests following its manifestation. (70)

See *MU*, 2.2.11.

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1. आनन्दरूपे - अ, क<sub>1</sub>, क<sub>2</sub>, त, पु<sub>4</sub>, ब<sub>3</sub>, रा, ल, वा<sub>3</sub>, वा<sub>4</sub>

सर्वासु दिक्षु तद्भाति तस्मिन्नन्तर्भवत्यदः ।

जगत् ततः पृथङ्नास्ति तरङ्गादिर्जलाद् यथा ॥ ७१ ॥

Brahman manifests in all the quarters. The world is contained therein. Hence it is not different from Brahman, just as waves, etc. are not different from water. (71)

See MU, 2.2.11.

जलतत्त्वं तरङ्गादौ ब्रह्मतत्त्वं 'तथाखिले ।

ततो ब्रह्मणि विज्ञाते विज्ञातं सकलं भवेत् ॥ ७२ ॥

Water pervades waves etc. In the same way, Brahman pervades the entire world. Hence if Brahman is realised (the true nature of) everything is realised. (72)

अखण्डैकरसं ब्रह्म 'समाधावेव भासते ।

व्युत्थाने भोक्तृभोक्तारौ भासते पक्षिवत् पृथक् ॥ ७३ ॥

Brahman which is the partless ultimate manifests (as such) only in the state of trance. On reversion to empirical life, the experient (namely, the individual soul) and the non-experient (namely the witness-self) manifest separately like birds. (73)

वृक्षे पक्षी फलं भुङ्क्ते क्षुधितोऽन्यस्तु वीक्षते ।

चिच्छायावानहंकारो भुङ्क्ते चिद्वीक्षते तथा ॥ ७४ ॥

In a tree, a hungry bird eats the fruit while the other one (simply) is looking at it. In the same way, mind inspired by the reflection of the consciousness in it experiences pleasure and pain, while the pure consciousness (which transcends the mind) remains as the witness. (74)

1. तदाखिलम् - क<sup>१</sup>, रा. वै<sup>२</sup>

2. समाधाववभासते - ब<sup>३</sup>



बोधात् पुरा तु चिद्भ्रान्त्या मग्ना भोक्तरि शोचति ।  
सा भ्रान्तिर्भोक्तृनिष्ठैव तद्विवेकोऽपि भोक्तृगः ॥ ७५ ॥

Prior to the rise of the knowledge of Brahman, the pure-consciousness, having formed a blend with the experient, erroneously experienced misery. The erroneous cognition rests in the experient. In the same way, the knowledge of discrimination between the two rests in him. (75)

See MU, 3.1.2.

भोगावान्तरभेदौ हि भ्रान्तितद्वाधकावुभौ ।  
इतरारोपवत् तौ च 'चित्यध्यस्तौ न वास्तवौ ॥ ७६ ॥

Erroneous cognition and the knowledge of discrimination that sublates it — these two are the divisions of experience. Like other superimpositions, even these two are superimposed upon the pure consciousness and are not real. (76)

विविनक्ति यदा भोक्ता पुण्यपापे 'तदास्य नो ।  
क्रीडत्यात्मन्यसौ ध्यानाद् द्यूतादौ मूढवत् सदा ॥ ७७ ॥

When the experient discerns the distinction between the self and mind, then he is not associated with either merit or demerit. By intense meditation upon the self, he revels in the self just as the ignorant takes delight in gambling, etc. (77)

See MU, 3.1.3.

आत्मन्येव रतिं कुर्यात् सर्वदा नित्यकर्मवत् ।  
वरिष्ठो 'ब्रह्मवित्स्वेष व्यर्थक्षणविवर्जनात् ॥ ७८ ॥

- 
1. चिदध्यस्तौ - वै, वै,
  2. तदाशनैः - वै, वै.
  3. ब्रह्मवित्स्वेष - वै, वै,

Like an obligatory rite, one must always be attached to the self. He is the best among the knowers of the truth as no moment is futile in his case. (78)

It is only *karma* that is performed with a sense of agency in the form 'I am the agent of this action' that gives rise to merit and demerit as the case may be. If one has the knowledge that mind is distinct from the self then one has no sense of agency. So any action which one performs then will not give rise to merit or demerit.

See *MU*, 3.1.4.

#### 6.9 *The Means of Knowledge*

सत्यं तपो ब्रह्मचर्यं विद्याधिकृतिकारणम् ।  
मुख्याधिकारी विद्यायां वरिष्ठो ब्रह्मविद्भवेत् ॥ ७९ ॥

Truth speaking, control of senses and mind, continence make one competent to attain the knowledge of Brahman. He who is the most competent one to attain the knowledge ( bypossessing the above prerequisites) would become the best among the knowers of the truth. (79)

न चक्षुषा नापि वाचा नान्यैरक्षैश्च गृह्यते ।  
न कर्मणा न तपसा विनान्तर्मुखतां क्वचित् ॥ ८० ॥

Excepting directing one's mind toward the inner self, the latter cannot be comprehended by mind, by speech and by other sense-organs. It cannot be comprehended either by performance of rituals or by penance. (80)

ध्यानेनान्तर्मुखो वाक्याद् ब्रह्मात्मानमवेक्षते ।  
विशुद्धबुद्धिरात्मज्ञो यथा वक्ति तथा भवेत् ॥ ८१ ॥

One would realise the identity of one's true nature with Brahman which is known through the *Upaniṣad* by maintaining the stream of cognition of the (above) identity



when one turns inwards. His mind is pure and he is the knower of the self. Whatever he says will be fully realised. (81)

See MU, 3.1.10.

भूतिकामो विभूत्यर्थमात्मज्ञं सर्वदार्चयेत् ।

निष्कामस्तमुपासीनो वेत्ति ब्रह्मत्वमात्मनः ॥ ८२ ॥

He who desires prosperity should render service to the knower of the truth with a view to attain it. He who serves him without any longing for any fruit would realise that his true nature is Brahman. (82)

कामश्रेष्ठश्चपरः कामैस्तत्र तत्र प्रजायते ।

जीवन्नेवात्मवित्सर्वकामानां 'लयमाप्नुयात्' ॥ ८३ ॥

He who is predominantly associated with desires will be born in those places (conducive to the realisation of his desires) with the tendencies that arose out of those desires; but the knower of the truth even while alive would attain the dissolution of all desires. (83)

न वेदपाठबाहुल्यान्न बहुश्रुतितस्तथा ।

आत्मा लभ्योऽथ देवो यं वृणुते तेन लभ्यते ॥ ८४ ॥

The self is not attained by an abundant study of the Veda, nor by much hearing. It is attained by one whom the God blesses. (84)

ईश्वरानुग्रहादेव भवेदद्वैतवासना ।

तस्माद् ब्रह्मार्पितं कर्म कुर्यादीश्वरतुष्टये ॥ ८५ ॥

An inclination to the study of Advaita would arise only by the blessings of God. Hence one must perform *karma* as an offering to God in order to gratify Him. (85)

ईशानुग्रहयुक्तस्य सच्चिदानन्दलक्षणाम् ।

तनुं विवृणुते स्वीयां परमात्मा ह्यशेषतः ॥ ८६ ॥

To one who is the recipient of the blessings of God, the latter reveals His true nature of reality, consciousness and bliss in its entirety. (86)

श्रवणं मननं ध्यानं यस्य न प्रबलं भवेत् ।

प्रमादो वास्ति विषयासक्त्यात्मा न स बुध्यते ॥ ८७ ॥

The self is not realised by one in whom Vedāntic study, reflection and meditation are not intense, or there is inattentiveness owing to attachment towards worldly objects. (87)

See MU, 3.2.4.

तपो नास्त्याश्रमोपेतं यस्य शुद्धा न तस्य धीः ।

संपत्त्या श्रवणादीनामसौ ज्ञानेन तृप्यति ॥ ८८ ॥

For him, who does not have the penance relating to the ascetic stage of life, the mind does not become pure and hence he does not derive any benefit from the knowledge that may arise from *śravaṇa*, etc. (88)

For details regarding the role of asceticism on the practical side of Advaita, see Introduction, 0.6.

वेदान्तधीनिश्चितार्थाः संन्यासाच्छुद्धबुद्ध्यः ।

ब्रह्मदृष्टौ स्थिराश्चान्ते मुच्यन्ते मूलकारणात् ॥ ८९ ॥

Those who have ascertained the true nature of Brahman by the cognition arising from the major texts of *Upaniṣad*, whose minds are pure because of (the observance of duties relating to) asceticism and who are thereby

1. लभ्यते - मै

2. तृप्यति - अ, क, पु, रा, ल, वै



devoted to the knowledge of Brahman are released from the primal cause of the world, that is, *māyā*. (89)

#### 6.10 *Dissociation of the Body*

संसारिणां देहपातोऽपरान्तः पुनरुद्भवात् ।

'परान्तो विदुषां देहपातः पुनरनुद्भवात् ॥ ९० ॥

The fall of the body in the case of a transmigratory being is not the final one. As such there is the recurrence of the body (in the next birth). But the fall of the body in the case of the knower of the truth is the final one as there will be no recurrence of the body. (90)

*śakunīnāmivākāśe jale vāricarasya ca ।*

*padam yathā na drśyeta tathā jñānavatām gatiḥ ॥*

*api ca avidyādisaṃsārabandhāpanayameva mokṣamicchanti brahma-  
vido na tu kāryabhūtaḥ ॥*

See *SB* on *MU*, 3.2 6.

परान्तकाले मुक्ता ये ब्रह्मत्वात्ते परामृताः ।

कलाः पञ्चदशैतेषां लीयन्ते स्वस्वकारणे ॥ ९१ ॥

Those who are liberated at the time of the final fall of the body, they being Brahman have the pre-eminent immortal being as their self. Their fifteen *kalās* merge in their respective causes. (91)

प्राणः श्रद्धा खादिभूतपञ्चकं चेन्द्रियं मनः ।

'अन्नवीर्यतपोमन्त्राः कर्म लोकाश्च ताः कलाः ॥ ९२ ॥

1. परान्तो ... .. उद्भवात् इति अयं भागो नास्ति - व<sub>३</sub>, म, मै, मातृकासु ।

2. अन्नं वीर्यं तपो<sup>०</sup> - क<sub>३</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, रा, वा<sub>३</sub>, वा<sub>४</sub>, वै<sub>२</sub>

The fifteen *kalās* are the vital-airs, faith, the five elements like space, etc., the (five) sense-organs, mind, food, vitality, austerity, the *Vedās*, deeds and the worlds. (92)

वागादीननुहणन्ति बह्व्यादेः शक्तयः 'पुरा ।  
ताश्च देवानेव यान्ति स्वानुग्राह्यविलोपनात् ॥ ९३ ॥

The powers of Gods such as fire and the like earlier activated the senses of speech, etc. Since the latter are dissolved in the case of the knower of truth, those powers rest in their respective Gods as there is nothing to be activated by them. (93)

अनारब्धानि कर्माणि विज्ञानमयनामकः ।  
कर्ता च विद्यया लीनः स्वस्मिन्काठिन्यवद्भूते ॥ ९४ ॥

The fructified deeds which have not started yielding forth their fruits, and the agent who is chiefly associated with intellect get merged in the knowledge of Brahman, like the solidified state of ghee in its liquefied state. (94)

अब्धावस्तं यान्ति नद्यो नामरूपे विहाय हि ।  
तथा विद्वान्नामरूपान्मुक्तो याति 'परं पदम् ॥ ९५ ॥

The rivers merge in the ocean by leaving out their names and forms. In the same way, the knower of the truth attains the supreme state by leaving out name and form. (95)

See MU, 3.2.8,

यः कोऽपि ब्रह्म वेत्त्येष ब्रह्मैव भवति स्वयम् ।  
अब्रह्मवित्तास्य कुले न स्यादेतद्विबोधतः ॥ ९६ ॥

- 
1. पुनः - व३, म
  2. परात्परम् - मै



Whosoever knows this Brahman himself becomes Brahman. In his race, no one who does not know Brahman will be born. This is due to the greatness of the knowledge of Brahman. (96)

शोकं तरति पाप्मानमपि धीग्रन्थितोऽखिलात् ।  
मुक्तो 'ब्रह्मात्मबोधेन भवत्येवामृतोऽखिलः ॥ ९७ ॥

He transcends grief and sins too. He is released from the knots of the mind. And by the knowledge of Brahman he is liberated, that is, he remains immortal. (97)

*kimca tarati śokaṁ aneṣṭavaikalya nimittaṁ mānaṣaṁ santāpaṁ  
jīvanneva atikrānto bhavati. tarati pāpmānaṁ dharmādharmākhyāṁ  
guhāgranthibhyo hṛdayāvidyāgranthibhyo vimuktaḥ saṁ amṛto bhavati.*

See *SB* on *MU*, 3.2.9.

क्रियावन्तः श्रोत्रिया ये सगुणब्रह्मचिन्तकाः ।  
तेषामेव ब्रह्मतत्त्वविद्यामेतां वदेद्बुधः ॥ ९८ ॥

The wise one would impart this knowledge of Brahman to those who perform *karma*, have learnt the *Vedas* and meditate upon Brahman endowed with attribute. (98)

See *MU*, 3.2.10.

अङ्गिराः शौनकायैतत्सत्यं ब्रह्मोपदिष्टवान् ।  
नमस्कृत्य ब्रह्मविदो ब्रह्मविद्यामवाप्नुयात् ॥ ९९ ॥

Aṅgiras instructed Śaunaka about Brahman which is real. One should seek to attain the knowledge of Brahman by prostrating before the realised souls. (99)

The fifteen *kalās* are the vital-airs, faith, the five elements like space, etc., the (five) sense-organs, mind, food, vitality, austerity, the *Vedās*, deeds and the worlds. (92)

वागादीननुहणन्ति बह्व्यादेः शक्तयः 'पुरा ।  
ताश्च देवानेव यान्ति खानुग्राह्यविलोपनात् ॥ ९३ ॥

The powers of Gods such as fire and the like earlier activated the senses of speech, etc. Since the latter are dissolved in the case of the knower of truth, those powers rest in their respective Gods as there is nothing to be activated by them. (93)

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कर्ता च विद्यया लीनः स्वस्मिन्काठिन्यवद्धृते ॥ ९४ ॥

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यः कोऽपि ब्रह्म वेत्त्येष ब्रह्मैव भवति स्वयम् ।  
अब्रह्मवित्तस्य कुले न स्यादेतद्विबोधतः ॥ ९६ ॥

- 
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  2. परात्परम् - मै



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मुक्तो 'ब्रह्मात्मबोधेन भवत्येवामृतोऽखिलः ॥ ९७ ॥

He transcends grief and sins too. He is released from the knots of the mind. And by the knowledge of Brahman he is liberated, that is, he remains immortal. (97)

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jīvanneva atikrānto bhavati. tarati pāpmānaṁ dharmādharmākhyāṁ  
guhāgranthibhyo hṛdayāvidyāgranthibhyo vimuktaḥ sa amṛto bhavati.*

See *SB on MU*, 3.2.9.

क्रियावन्तः श्रोत्रिया ये सगुणब्रह्मचिन्तकाः ।  
तेषामेव ब्रह्मतत्त्वविद्यामेतां वदेद्बुधः ॥ ९८ ॥

The wise one would impart this knowledge of Brahman to those who perform *karma*, have learnt the *Vedas* and meditate upon Brahman endowed with attribute. (98)

See *MU*, 3.2.10.

अङ्गिराः शौनकायैतत्सत्यं ब्रह्मोपदिष्टवान् ।  
नमस्कृत्य ब्रह्मविदो ब्रह्मविद्यामवाप्नुयात् ॥ ९९ ॥

Āṅgiras instructed Śaunaka about Brahman which is real. One should seek to attain the knowledge of Brahman by prostrating before the realised souls. (99)

शौनकस्य ब्रह्मविद्या विस्पष्टमुपवर्णिता ।

तुष्टोऽस्माननुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १०० ॥

The knowledge of Brahman imparted to Śaunaka has been explained clearly. Let Vidyātīrtha, the Supreme Lord pleased with these bless us. (100)

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे मुण्डकोपनिषद्विवरणो-  
नाम षष्ठोऽध्यायः संपूर्णः ।

Here ends the Chapter VI entitled "An elucidation of the *Muṇḍakopaniṣad*" of the *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

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1. इति श्रीमाधवकृतेऽनुभूतिप्रकाशे मुण्डकविवरणे षष्ठोऽध्यायः - अ  
इति विद्याप्रकाशे शौनकविद्याख्यः षष्ठोऽध्यायः - त, म, मै  
इति श्रीमद्विद्यारण्यकृतायामनुभूतिप्रकाशिकायां मुण्डकोपनिषद्वि-  
वरणे षष्ठोऽध्यायः - रा, वा<sub>१</sub>, वा<sub>२</sub>

इति श्रीविद्यारण्यकृतेऽनुभूतिप्रकाशे मुण्डकोपनिषद्विवरणे षष्ठो-  
ऽध्यायः — क<sub>१</sub>, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, वा<sub>४</sub>, वा<sub>५</sub>, वा<sub>६</sub>, वा<sub>७</sub>, वै<sub>१</sub>, वै<sub>२</sub>, वै<sub>३</sub>



## CHAPTER VII

### 7. PRAŚNOPANIṢADVIVARAṆAM

अथर्वणे पिप्पलादः षण्मुनिभ्यो यदब्रवीत् ।

तत्सर्वं प्रविचिच्याऽत्र प्रवक्ष्यामि पृथक् पृथक् ॥ १ ॥

Having analysed in detail, the teachings imparted by Pippalāda to the six sages in the *Atharvaveda*, I shall set forth them in this section in a distinct manner. (1)

The *Praśnopaniṣad* belongs to the *Atharvaveda*. It consists of six Chapters called *praśnas* (questions). Because it consists of questions asked by six seers like Kātyāyana, Bhārgava and others (addressed to sage Pippalāda), the *Upaniṣad* is known as *Praśnopaniṣad*. The concept of *upāsanā*, the fruits of *upāsanā* the supreme Being, and the *praṇava* are the topics discussed in a thematic manner in this *Upaniṣad*.

मुनयो वेदतात्पर्यात्सगुणब्रह्मचिन्तकाः ।

परं ब्रह्माऽपेक्षमाणाः समिद्धस्ता गुरुं ययुः ॥ २ ॥

The sages who were engrossed in meditation upon the conditioned Brahman, and who were desirous of knowing the supreme Self approached in accordance with the imports of the scriptural text, the preceptor with sacrificial fuel in their hands. (2)

See *MU*, 1.2.12.

Also : *tadvijñānārtham sa gurumevābhigacchet,*  
*ityādivedatātparyāt gurum yayuḥ, Ā.*

The translation follows the commentary *Ādarśa*.

गुरूपसत्तिसंपूर्त्यै वर्षं गुर्वन्तिकेऽवसन् ।  
सम्यक् फलति विद्यैषा वार्षिक्या गुरुसेवया ॥ ३ ॥

In order that their service upon the preceptor may be completed, they lived for one year with the preceptor. There will be the fruition of the distinct knowledge of Brahman if one worships the preceptor for a year. (3)

See PU, 1.2.

### 7.1 The Question of Kātyāyana

कात्यायनोऽपृच्छदादौ स्थूलदेहजनिक्रमम् ।  
फलं त्वपरविद्यायास्तत्र स्पष्टीभविष्यति ॥ ४ ॥

Kātyāyana first asked about the order of the creation of the gross body. While explaining the latter the fruit of the lower knowledge will become clear. (4)

कर्मोपास्तिश्चापरस्यां विद्यायां श्रूयते द्वयम् ।  
तत्फलं जन्मकष्टं तदित्यभिप्रेत्य वर्ण्यते ॥ ५ ॥

In the *Vedas* dealing with lower knowledge, action and meditation are set forth. The fruit of the two is birth. It is painful. This is described with a view that there may arise detachment towards the objects of the world. (5)

*tatrā sthūladehotpatti nirūpane, A*

See PU, 1.3.

प्रजापतिः प्रजाकामो विराट्सृष्टेरनन्तरम् ।  
स्रष्टव्यालोचनाख्यं तत्तपः कृत्वाऽसृजत्प्रजाः ॥ ६ ॥

Hiranyagarbha, the lord of beings, became desirous of having creatures. After the creation of quintuplicated elementals he performed *tapas* in the form of pondering over



the things to be created, and then created the creatures. (6)

*pañcikṛtapañcamahābhūtā sṛṣṭiḥ — Ā*

भोग्यभोक्त्रात्मकं द्वंद्वं रयिप्राणाख्यमादितः ।

सृष्ट्वाऽभिमानिनौ देवौ चन्द्रादित्यौ च सृष्टवान् ॥ ७ ॥

Having created at the outset (that is, prior to the creation of the creatures) a pair — the experient and the object of experience termed *prāṇa* and *rayi*, he created the luminaries — the moon and the sun, their presiding deities. (7)

See *PU*, 1.5.

मूर्तमोषध्यादिभोग्यं शब्दगन्धरसादिकम् ।

अमूर्तमनयोर्वृद्धिं देवश्चन्द्रः करोति हि ॥ ८ ॥

Medicinal herbs and the like, which have form, and sound, smell, taste, etc., which are formless are objects of experience. Indeed the moon augments their growth. (8)

आदित्य उद्यन्मोक्तृणां तत्तद्दिग्वर्तिनामिमान् ।

प्राणान्प्रवर्तयेद्भोक्तृनेतेऽन्नं भुञ्जते ततः ॥ ९ ॥

The sun, while rising directs the sense-organs of the experients present in their respective quarters. Then they experience the food — the objects of the world. (9)

चन्द्रस्थितिमहोरात्रं सूर्यः सम्पादयत्यतः ।

तत्समूहस्वरूपोऽसौ कालः संवत्सरोऽभवत् ॥ १० ॥

The moon is the lunar day [as it causes the latter] the sun causes both day and night. Hence, Hiraṇyagarbha

associated with the group of these, namely, the sun and the moon has attained the state of time in the form of year. (10)

*candra pratipadādi tithēḥ candrakalā nimittattvāt candraḥ tithih, Ā*

यद्यदुत्पद्यते तत्तत्स्यादुपाधिः प्रजापतेः ।

प्रजापतिर्वत्सरात्मा स पुनर्द्विविधोऽभवत् ॥ ११ ॥

Whichever is originated forms the limiting adjunct of Hiraṇyagarbha. Hence, Hiraṇyagarbha assumed the form of year. He again became two-fold. (11)

अभूतां वत्सरांशौ द्वावयने दक्षिणोत्तरे ।

चन्द्रादित्यौ तत्र देवौ दक्षिणोत्तरेमार्गयोः<sup>१</sup> ॥ १२ ॥

The year was divided into two parts, the southern and the northern. The sun and the moon are the respective gods for both the southern and northern routes. (12)

इष्टापूर्तकृतश्चन्द्रं यान्ति दक्षिणमार्गतः ।

आवर्तन्ते पुनस्तत्र क्रममुक्तिर्न विद्यते ॥ १३ ॥

Those who perform charitable deeds and sacrifices reach the world of the moon through the path of manes. They again come back to earth. There is no liberation by stages in the world of moon. (13)

See, *PU*, 1.9.

योगिनः सगुणध्यानाद्रविमुत्तरमार्गतः ।

गत्वा तन्मण्डलं भित्त्वा ब्रह्मलोकं व्रजन्ति हि ॥ १४ ॥

1. मार्गतः - त, च३



The Yogins by meditation upon the conditioned Brahman and proceeding to the world of the sun through the path of light and penetrating through the solar orb indeed reach the world of Hiranyagarbha. (14)

आसीत्प्रजापतिर्मासः पक्षौ शुक्लेतराविह ।  
यौ तयोश्च रविश्चन्द्रोऽभिमन्ताराबुभौ स्थितौ ॥ १५ ॥

Hiranyagarbha assumed the form of month. The latter consists of two halves—the bright half of the lunation of the month and its dark half [when the moon waxes and wanes respectively]. The two, namely, the moon and the sun remain as the presiding deities of the two respectively. (15)

रविध्यायी तु कृष्णेऽपि कुर्वन् शुक्लफलं व्रजेत् ।  
शुक्लपक्षे फलाधिक्यं शास्त्रोक्तं काम्यकर्मणाम् ॥ १६ ॥

He who meditates upon the sun during the dark half would attain the fruit of meditation pursued in the bright half. There is abundance of fruit mentioned in the scripture for the optional rites that are performed in the bright half. (16)

प्रजापतिरहोरात्ररूपोऽभूदहि देवता ।  
रविश्चन्द्रो रात्रिदेवो रात्रावेव रतिस्ततः ॥ १७ ॥

Hiranyagarbha assumed the form of day and night. The sun is the lord of the day and the moon is the lord of night. It is on this ground that one has sensual pleasures during night only. (17)

See PU, 1.13.

भोक्तृभोग्यात्मकं द्वन्द्वं 'सृष्ट्वाऽथैव प्रजापतिः ।  
अन्नरूपोऽभवत्तस्मादन्नाद्रेतस्समुद्भवः ॥ १८ ॥

1. सृष्ट्वाप्यैव - क<sub>1</sub>, क<sub>2</sub>, त, व<sub>1</sub>, व<sub>2</sub>, वै<sub>1</sub>, वै<sub>2</sub>

Even after creating the pair of experients and the objects of experience, Hiraṇyagarbha assumed the form of food and from food there is the origination of male energy. (18)

See *PU*, 1.14.

रेतसोऽमूः प्रजा जाता रेतस्सेकं प्रजापतेः ।  
व्रतं चरन्ति चेतुत्रं पुत्रीं चोत्पादयन्ति हि ॥ १९ ॥

From male energy these beings have come into existence. He who engages himself in sensual pleasures as a vow of Prajāpati gives rise to offsprings. (19)

See *PU*, 1.14.

ब्रह्मचर्यरता ऊर्ध्वरेतसो ब्रह्मचिन्तकाः ।  
ब्रह्मलोकं व्रजन्त्यन्ये निस्तपस्का न यान्ति तम् ॥ २० ॥

Those who live in perpetual celibacy and meditate upon the conditioned Brahman reach the world of Hiraṇyagarbha. Those who do not pursue meditation (*tapah*) do not reach there. (20)

## 7.2 Clarification Sought by Bhārgava

कात्यायनेन यत्पृष्टं हेयं जन्म तदीरितम् ।  
भार्गवः सूक्ष्मदेहस्य स्थूलेऽप्राक्षीद्विवेचनम् ॥ २१ ॥

What has been asked by Kātyāyana, namely, birth which is to be avoided has been explained. Bhārgava asked about the distinction between the gross body and the subtle body. (21)

See *PU*, 2.1.



तस्मिन्निवेचिते स्थूलस्यानात्मत्वं 'स्फुटं' भवेत् ।

धारको द्योतकः श्रेष्ठ इत्यप्राक्षीदसौ त्रयम् ॥ २२ ॥

If the gross body is distinguished from the subtle one, then the gross body will be clearly discerned as not-self. He asked about the three, namely, the sustaining factors of the body, its manifesting factors and the distinguished one among them. (22)

See PU, 2.1

देवाः कति स्थूलदेहं धारयन्त्यत्र 'धारणम्' ।

द्विविधं जननं तस्य प्रेरणं चेति तद् द्वयम् ॥ २३ ॥

How many *devas* sustain the body? Here sustentation is two-fold as origination of body and direction of it. (23)

ज्ञानवर्गे क्रियावर्गे स्थिताः के भासयन्ति तम् ।

प्रेरणाख्ये धारणेऽस्मिन् श्रेष्ठो देवेषु को भवेत् ॥ २४ ॥

Which are those among the senses of knowledge and senses of action that manifest the gross body? Among the divine beings who is the distinguished one that directs the body? (24)

See PU, 2.1.

काठिन्यं च द्रवोष्णत्वे चलनं छिद्रमित्यमी ।

दृश्यन्तेऽशाः पञ्चभूतजन्योऽतो देह इष्यते ॥ २५ ॥

Hardness, liquidity, heat, movement and perforations are found in the body. Hence it is admitted that the body is made up of five elements. (25)

1. स्फुटीभवेत् - व३, म

2. कारणम् - व३

वाक्पाण्यादिः क्रियावर्गः क्रियां कुर्वन्न 'भासयेत् ।  
ज्ञानवर्गो मनश्चक्षुरादिको भासयेद्वपुः ॥ २६ ॥

The group of senses of actions such as speech, hand, etc., carry out activities, but they do not manifest anything. The group of senses of knowledge such as mind, sense of sight, etc., manifest the body. (26)

प्रेरणाख्यां धारणां तु प्राण एव करोति हि ।  
भूतेन्द्रियाभिमानिन्यो देवता 'गर्वमाप्नुवन् ॥ २७ ॥

It is only the vital-air that does the function in the form of inciting the body to act. (Nevertheless) the presiding deities of sense-organs became conceited that they alone prompt the body to act. (27)

वयं देहमवष्टभ्य प्रेरयामो गृहादिषु ।  
प्राणदेवोऽन्यदेवानामेतं गर्वं न्यवारयत् ॥ २८ ॥

The deity of *prāṇa* subjugated the conceit of the presiding deities of the sense organs in the form "We support the body and make it enter into the house, etc., (that is, we make the body function). (28)

यूयं मा प्राप्नुत भ्रान्तिमहमेवात्र पञ्चधा ।  
प्राणापानादिभिर्भागैः' धारयामि ह्यदो वपुः ॥ २९ ॥

"Do not be under the illusion (that you support the body). I alone support the body with my five limbs such as *prāṇa*, *apāna* and like." (29)

See, *PU*, 2.3

1. भासनम् - अ, क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, व<sub>1</sub>, व<sub>2</sub>, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>;  
भासते - पु<sub>3</sub>, पु<sub>4</sub>
2. गर्वमाप्नुयुः - व<sub>3</sub>
3. भोगैः - वै<sub>1</sub>; भागैः इति पाठः सूचितः मि पुस्तके ।



तानविश्वसतो देवान्विश्वासयितुमेष तु ।

देहान्निर्गन्तुमुद्युक्तो<sup>१</sup> ह्यासन् देवाश्च विह्वलाः ॥ ३० ॥

In order that the deities who are uncertain about the truth of the above assertion may believe it, the vital-airs began to go out of the body. And, the deities became alarmed. (30)

स्थिते<sup>२</sup> 'स्वराज्ञि तिष्ठन्ति निर्गच्छन्ति च निर्गते ।

मधुकृन्मक्षिका देवाश्चासन्प्राणवशास्तथा ॥ ३१ ॥

Just as the honey-bees settle down when the chief bee settles down and just as they fly away when the latter flies away, even so the deities were also under the control of vital-air. (31)

प्राणं सूत्रं तेन बद्धाः सर्वे तत्तादृशा इमे ।

उत्क्रान्तिं वारयन्तस्ते प्राणं तुष्टुवुरादरात् ॥ ३२ ॥

The vital-air is the string. All other deities are fastened by it. Hence the latter one is dependent upon the former. To prevent the vital-air from going out, they praised the latter with earnestness. (32)

देहोऽकिञ्चित्करः प्राण एव संसारकारणम् ।

भार्गवो निश्चिकायेत्थं पिप्पलादेन बोधितः ॥ ३३ ॥

The body is powerless. It is only the vital-air that (makes it function and thereby) is the cause of transmigratory existence. Bhārgava thus ascertained when instructed by Pippalāda. (33)

1. <sup>१</sup>तुमिच्छति - वै<sub>१</sub>, वै<sub>३</sub>

2. <sup>२</sup>मुद्युक्ते - पु<sub>३</sub>, म

3. स्वराज्ञे - व<sub>१</sub>; स्वराज्ये - क<sub>१</sub>, क<sub>३</sub>, व<sub>१</sub>, ल, वै

7.3 *The Question of Kauśalya*

क्रममुक्तेर्हेतुरस्य प्राणस्य ध्यानमित्यसौ ।

कौशल्यः प्राणविषयान् षट्प्रश्नानकरोत्स्फुटम् ॥ ३४ ॥

Kauśalya, discerning that the meditative worship upon vital-air is the cause of liberation stage by stage, put forth six questions relating to vital-air in clear terms. (34)

प्राणोऽयं कुत उत्पन्नः कथमेव वपुर्व्रजेत् ।

स्वरूपं प्रविभज्यै कथं ष देहेऽवतिष्ठते ॥ ३५ ॥

केन वृत्तिविशेषेण देहादुत्क्रान्तिमाप्नुयात् ।

बाह्यं जगत् कथं धत्ते तस्याध्यात्मधृतिः कथम् ॥ ३६ ॥

Whence is this vital-air born? How does it come into the body? How does it remain in the body by dividing itself? By what form of activity does it go out of the body? How does it support the world that is external to the body and how does it support the body? (35-36)

See *PU*, 3.1.

उपास्तिश्चक्षुया सर्वं विशेषं पृष्टवानिति ।

तुष्टो गुरुरुवाचैषां प्रश्नानां स्पष्टमुत्तरम् ॥ ३७ ॥

The preceptor was pleased to note that he has asked about the distinguishing feature (of the vital-air) out of his faith in the meditative worship upon the vital-air. He clearly answered all the questions. (37)

See, *PU*, 3.2.

परमात्मन उत्पन्नः प्राण आत्मा त्वविक्रियः ।

अविकृत्यैव देहं स्वं देहच्छाया 'यथोदिता ॥ ३८ ॥

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1. यथोदिता - ब., यथोचिता - त, बा., मि



Vital-air originates from the supreme Self. The latter is immutable. Just as the reflected image of the body arises without causing any change in the original, (in the same way, vital-air originates from the supreme Self without causing any change in the latter). (38)

छायानृतैव दृष्टा चेत् प्राणोऽप्यात्मनि कल्पितः ।  
यथा दर्पणदीप्त्यादिर्मायोपाधिस्तथात्मनः ॥ ३९ ॥

If it is said that a reflected image is noticed to be false, then it is said that vital-air (also is false as it) is superimposed upon Brahman. Just as a mirror, the rays of the sun (and proximity of the original to the reflecting medium) are the limiting conditions of the original face, in the same way, *māyā* is the limiting adjunct of the self. (39)

पूर्वकल्पे कृतं कर्म मनसा यत् तदेव हि ।  
प्राणस्य स्थूलदेहेषु समागमनकारणम् ॥ ४० ॥

(The group of merits and demerits resulting from) *karma* performed in the earlier births with a sense of agency constitutes the cause of the association of vital-air with the gross body. (40)

See, *PU*, 3.3.

ग्रामेष्वधिकृतान् सम्राड् विनियुङ्क्ते यथा पृथक् ।  
प्राणो वृत्तिः स्वकीयास्ताः विनियुङ्क्ते यथायथम् ॥ ४१ ॥

Just as the king assigns specific duties to his officers stationed in the villages, in the same way the vital-air assigns each one of its states a specific place and function in accordance with their nature. (41)

मलमूत्रविसर्गार्थमपानं स्थापयेदधः ।  
मुखनासिकयोः कुर्वन् स्वयं श्वासमवस्थितः ॥ ४२ ॥

For the purpose of excretion of the excrement and urine, Hiraṇyagarbha placed the *apāna* (one of the varieties of *prāṇa*) in the hinder part of the body. Hiraṇyagarbha remains in the form of *prāṇa* in the mouth and the nostrils by performing the function of breathing. (42)

समानः स्थापितो मध्ये भुक्तमन्नं यमं नयेत् ।  
अन्नाप्यायनतो मूर्धच्छिद्रैः सप्तविधोऽभवत् ॥ ४३ ॥

*Samāna* is placed in the middle of the body and it equalises what is eaten (or drunk). When strengthened by food, the vital-air assumes a seven-fold form by being located in the seven apertures in the head. (43)

The seven apertures are the two eye-balls, two nostrils, two outer ears and mouth.

हृत्पुण्डरीके जीवात्मा स्थितस्तद्बहुभिर्वृतम् ।  
नाडीभेदैर्मूलनाडी संख्या चैकाधिकं शतम् ॥ ४४ ॥

In the heart, in the form of lotus, the individual soul exists. It is enveloped by innumerable distinct nerves. The number of the primary veins is one hundred and one. (44)

प्रत्येकं शतसंख्याः स्युः शाखा नाड्यस्तथा पुनः ।  
द्वासप्ततिसहस्राणि प्रतिशाखाः प्रकीर्तिताः ॥ ४५ ॥

Each one of the nerves has one hundred branch nerves. Each one of the latter also has several branch nerves. Seventy-two thousand branch-nerves are thus enumerated. (45)

तासु सर्वास्वस्थाय व्यानोऽयं कुरुते बलम् ।  
करोत्युदान उत्क्रान्तिं कण्ठस्थो ह्यन्यजन्मने ॥ ४६ ॥



*Vyāna* existing in all these nerves gives strength to vital-air. *Udāna* is in the throat and it departs from the body in order to make it take a new body. (46)

See *PU*, 3.6-7.

विभज्य पञ्चधात्मानमेवं देहे व्यवस्थितः ।

उदानवायुनोत्क्रान्तिरुक्ता बहिरथोच्यते ॥ ४७ ॥

Thus *prāṇa* by dividing itself into five, remains in the body. It is said that the *prāṇa* in its aspect as *udāna* goes out of the body. Hereafter the nature of *puruṣa* that exists outside will be set forth. (47)

'आपोभूमिवियद्वायुतेजसां येऽभिमानिनः ।

देवास्तद्रूपतः प्राणो धत्ते बाह्यमिदं जगत् ॥ ४८ ॥

The *prāṇa* remaining in the form of presiding deities of earth, water, fire, air and space sustains the external world. (48)

See *PU*, 3.8.

पुनस्तदेवतारूपः शरीराश्चक्षुरादिकान् ।

प्राणादीननुगृह्णातीत्याध्यात्मं धारणं भवेत् ॥ ४९ ॥

Further remaining in the form of presiding deities, the *prāṇa* facilitates the functioning of the sense-organs like the sense of sight, etc. And, this is sustentation of the body by the *prāṇa*. (49)

खेरनुग्रहश्चक्षुष्यस्ति तद्वत्परेष्वपि ।

अपानादिषु भूम्यादेरुपकारोऽस्ति शास्त्रतः ॥ ५० ॥

The sun too facilitates the functioning of the sense of sight. In the same way the presiding deities of the earth,

1. रविम् - क<sup>1</sup>, क<sup>2</sup>, पु<sup>3</sup>, पु<sup>4</sup>, व<sup>1</sup>, व<sup>2</sup>, व<sup>3</sup>, रा, ल, वा<sup>1</sup>, वा<sup>2</sup>, वै  
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etc., facilitates the functioning of other senses. This is on the basis of scriptural authority. (50)

See *PU*, 3.8.

तेजोदेवतयोदानोऽनुगृहीतो यतस्ततः ।

शारीरौण्ये प्रशान्तेऽस्माद् देहादेहान्तरं व्रजेत् ॥ ५१ ॥

The *udāna* is made to function by the deity, fire. Hence when the heat of the body subsides, the *prāṇa* goes to the other body from the present one. (51)

मनस्येकीभवन्त्यादाविन्द्रियाणि तदात्मनः<sup>1</sup> ।

यं देहं भावयेत् तत्र याति प्राणः सजीवकः ॥ ५२ ॥

The senses merge in mind first. And the *prāṇa* along with the individual soul reaches that body which one thinks for oneself at that time. (52)

षट्सु प्रश्नेषु निर्णीतं प्राणं ध्यायति यः पुमान् ।

सोपाधिकब्रह्मवेदी स क्रमेण विमुच्यते ॥ ५३ ॥

The individual soul who meditates upon the *prāṇa* and whose nature is ascertained through these six questions comes to know the conditioned Brahman (reach the world of Hiraṇyagarbha) and is liberated stage by stage. (53)

#### 7.4 The Question of Gārgya

ब्रह्मलोकान्तसंसारोऽपरविद्याफलं ततः ।

गार्ग्यस्तु परविद्यार्थं पञ्चप्रश्नानवोचत ॥ ५४ ॥

Transmigratory existence extending upon the world of Hiraṇyagarbha is the fruit of lower knowledge (that is,

1. तदात्मना - वै.; मनस्तदा - व.



knowledge derived from the ritualistic section of the *Vedas*). Hence Gārgya put forth five questions with a view to ascertain the nature of higher knowledge. (54)

कानि स्वपन्ति कान्यत्र जाग्रति स्वप्नदृक् च कः ।

सुप्तौ सुखं भवेत् कस्य जगत् कस्मिन् विलीयते ॥ ५५ ॥

What are the factors that are asleep in a man? What are the factors that are awake in him? Who is the one that sees dreams? Who is it that experiences bliss in the state of deep sleep? When does the world get dissolved? (55)

See *PU*, 4.1.

दशेन्द्रियाणि बाह्यानि स्वपन्त्यन्तर्धिया सह ।

रश्मयोऽस्तं यथा यान्ति संध्यायां रविणा सह ॥ ५६ ॥

Just as in the evening the rays of the sun merge in the sun, in the same way, at the time of deep sleep the ten external senses along with the intellect merge in *avidyā* inside the body. (56)

श्रवणादिक्रिया नैव 'सुप्तत्वादिति गम्यते ।

तदापि जाग्रति प्राणाः श्वासदेरविलोपनात् ॥ ५७ ॥

There are no activities of hearing, etc., then. It is known on the basis of the non-functioning of the sense-organs. (57)

जाठराग्निः पटुर्भूत्वा भुक्तं जरयते तदा ।

प्राणान् यागाग्निरूपेण ध्यात्वा यागफलं व्रजेत् ॥ ५८ ॥

Even then the vital-airs function because breathing continues to exist. The fire in the stomach becoming

energetic consumes the food that is taken. He who meditates upon the vital-air as of the form of sacrificial fire attains the fruits of sacrifice. (58)

PU, 4.3-4

बाह्याक्षाणामुपरमे मनोऽनुपरतं यदा ।

जीवात्मा तदुपाधिः सन् सदा स्वप्नमवेक्षते ॥ ५९ ॥

When the external organs have ceased to function and when the mind is active, the individual soul having mind as its limiting adjunct perceives the dream state. (59)

नाडीषु संचरन् जीवो नानाजन्मभिरर्जिताः ।

वासना वीक्षते सोऽयं स्वप्न इत्यभिधीयते ॥ ६० ॥

The individual soul moving through the nerves perceives the latent impressions accumulated in the manifold births. It is this perception that is termed experience of dream state. (60)

हृच्छिद्राण्यावृतानि स्युः सुप्तौ पित्ताख्यतेजसा ।

चित्तोपाधिकजीवोऽपि पित्तेनात्राभिभूयते ॥ ६१ ॥

दुःखवृत्त्यादयश्चित्ते नास्ति छिद्रनिरोधतः ।

आत्मानन्दः स्वप्नकाशस्तदा जीवस्य तिष्ठति ॥ ६२ ॥

At the time of deep sleep, the apertures of the heart are closed by the *tejas* known as *pitta*. The individual soul having mind as its limiting adjunct is overpowered by the *pitta* in the state of deep sleep. Since the apertures of the heart are closed, there does not arise the modifications such as pain, etc., in the mind. The bliss which is the essential

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1. जीवेऽवतिष्ठते - वै, वै.



nature of the individual soul and which is self-luminous exists then (that is, in the state of deep sleep). (61-62)

See *PU*, 4.6.

सुप्तौ च प्रलये मुक्तौ जगदात्मनि लीयते ।

निवासवृक्षे लीयन्ते संध्यायां पक्षिणो यथा ॥ ६३ ॥

During deep sleep, dissolution and liberation, the world lapses back into Brahman like birds which resort to their dwelling place — the tree during evening hours. (63)

तन्मात्राणि च भूतानि ज्ञानकर्मेन्द्रियाण्यपि ।

अन्तःकरणभेदाश्च शक्ती ज्ञानक्रियात्मिके ॥ ६४ ॥

एतेषां विषयाः सर्वे द्रष्टृश्रोत्रादिनामकाः ।

जीवोऽन्तःकरणस्थोऽपि जगत्सर्वमिदं भवेत् ॥ ६५ ॥

The (five) subtle elements, the elementals, the senses of knowledge and action, the different aspects of internal organ — and power of knowledge and that of action belonging to the mind and vital-air respectively, the objects of the sense-organs and the individual soul too who is immanent in the mind and who is designated as the seer, hearer and the like — all these constitute the world. (64-65)

न किञ्चिद् भाति निद्रायां लीनं स्यात् तदवेक्षया ।

सर्वेषां प्रलये यद्वन्मुक्तौ तत्त्वविदस्तथा ॥ ६६ ॥

Just as at the time of dissolution, every object lapses back into Brahman from the standpoint of each and everyone, in the same way at the time of deep sleep, the world of objects (although perceived by others yet) from the standpoint of one who is asleep, is not manifest as it merges

1. क्रियादिके - पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, रा, ल; क्रियागते - ब.

in *avidyā*; and at the time of liberation, the world, from the stand-point of the liberated lapses back into Brahman (66)

परमात्मा लयाधारो यथा तद्वत् स्थितेरपि ।  
आधारस्तेन जगतः<sup>१</sup> परमात्मोपलक्ष्यताम् ॥ ६७ ॥

Just as the supreme Self is the substratum of the dissolution of the world, in the same way, it is the substratum of the existence of the world too. Hence let the supreme Self be indicated by the characteristic, namely the state of being the substratum of the world. (67)

उपलक्षयिता जीवो बुद्धौ चित्प्रतिबिम्बकः ।  
उपलक्ष्यं ब्रह्म तत्तु स्यादच्छायादिरूपकम् ॥ ६८ ॥

The individual soul who is the reflected image of consciousness in mind is the one who is the indicating factor of Brahman. The latter however is free from any real relation to *chāyā*. (68)

The word *acchāyam* in the *PU*, 4.10 is explained in this verse.

छाया तमस्तेन हीनं शरीरत्रयवर्जितम् ।  
लौहित्यादिगुणैर्हीनं शुभ्रं क्रोधाद्यभावतः ॥ ६९ ॥  
अक्षरं नाशहेतूनामभावाद् ब्रह्म तादृशम् ।  
यो जानाति स सर्वज्ञः सर्वात्मा च भवेत् खलु ॥ ७० ॥

*Chāyā* means *avidyā* and Brahman is free from it. It is free from the three kinds of body, causal (which is *avidyā*) the subtle and the gross. It is free from all attributes such as redness, etc. It is pure as it is free from anger and other mental states. It is immutable as it is free from causes of

1. जगता - ब., वै.; जगतां - अ



destruction. He who knows Brahman of this nature becomes omniscient. He indeed becomes the self of all beings. (69-70)

See PU, 4.10.

### 7.5 The Question of Satyakāma

सत्यकामस्तु पूर्वोक्तब्रह्मानुभवसाधनम् ।  
प्रणवध्यानमप्राक्षीत् फलभेदेन संयुतम् ॥ ७१ ॥

Satyakāma, however, asked about meditation on the *praṇava* which is the means to the direct experience of Brahman referred to earlier and which yields varied fruits. (71)

लोकेषु ज्ञानकर्मभ्यां साध्येषु कतमं व्रजेत् ।  
आमृतिं प्रणवध्यायी सविशेषमिदं वद ॥ ७२ ॥

“What among the worlds accomplished by meditation and ritual actions does he — who meditates upon *praṇava* till death — attain? Please explain to me that world with all its distinctions.” (72)

शृण्वोकारप्रतीकं स्यादपरस्य परस्य च ।  
ब्रह्मणोऽन्यतरद् ब्रह्म प्रणवेन विचिन्तयेत् ॥ ७३ ॥

Listen! the *praṇava* serves as a symbol for both, the higher and the lower Brahman and one should meditate upon the *praṇava* as standing for either of the two. (73)

See PU, 5.2.

विराडाद्यपरं तद्वत् सत्यज्ञानात्मकं परम् ।  
मात्रात्रयविभक्तं तदपरं ब्रह्म चिन्तयेत् ॥ ७४ ॥

Virāt and other forms constitute the lower Brahman. In the same way higher Brahman is of the nature of truth and consciousness. The *praṇava* is distinguished by three *mātrās* and one should meditate upon it as the lower Brahman. (74)

विराडकारः सूत्रात्मोकारो ह्यव्याकृतं पुनः ।

मकार इति विज्ञेयो विभागोऽपरचिन्तने ॥ ७५ ॥

The *mātrā* 'a' stands for Virāt, the *mātrā* 'u' stands for Hiranyagarbha, and the *mātrā* 'm' stands for Īśvara. This distinction must be known in regard to the meditation upon the lower Brahman. (75)

See PU, 5.3.

सूत्रव्याकृतविज्ञानहीनो यदि विचिन्तयेत् ।

'विराण्मात्रं तमोकारं तदापि व्यर्थता न हि ॥ ७६ ॥

Even with regard to him who meditates upon the *praṇava* as identical with Virāt only without any knowledge of Hiranyagarbha and Īśvara, it would not be rendered fruitless. (76)

See PU, 5.3.

ऋगाख्यदेवाः सहसा भूर्लोकं प्रापयन्ति तम् ।

पूर्ववासनया योगमभ्यस्यत्यधिकं पुनः ॥ ७७ ॥

The deities by name *ṛk* immediately make him born in the world. On account of the earlier latent impression he would pursue the stage which is next to the one he had already pursued. (77)

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1. विज्ञानविहीनो यदि चिन्तयेत् - म, व३
  2. विराण्मात्रा - रा
  3. ऋगाख्यदेवाः - रा



विराट्सूत्रात्मकं मात्राद्वयं ध्यात्वा तु नीयते ।  
यजुर्वेदैः सोमलोकं पुनरावृत्तिसंयुतम् ॥ ७८ ॥

He who meditates upon the two *mātrās* 'a' and 'u' as identical with Virāṭ and Hiraṇyagarbha is led by the *Yajurveda* to the world of the moon which is characterised by return to the earth. (78)

*Vide PU, 5.4.*

The two *mātrās* are of the nature of the *Yajurveda*.

विराट्सूत्राव्याकृताख्यं त्रिमात्रं प्रणवं स्मरेत् ।  
सामवेदैर्ब्रह्मलोकं नीयते मुक्तिकारणम् ॥ ७९ ॥

One must meditate upon the three *mātrās* of *pranava* as identical with Virāṭ, Hiraṇyagarbha, and Īśvara. He is taken by the *Sāmaveda* to the world of Hiraṇyagarbha which is the cause of liberation (stage by stage) (79)

समस्तजीवसंघाख्यः सूत्रात्मा यः परोऽन्यतः ।  
तस्मादपि परं ब्रह्म तत्त्वं यत् तदवेक्षते ॥ ८० ॥

Hiraṇyagarbha, who is an aggregate of all sentient beings is superior to all other factors. Brahman transcends that too. He who has reached the world of Hiraṇyagarbha attains the direct knowledge of it. (80)

क्रममुक्तिर्भवेदित्यमपरब्रह्मचिन्तनात् ।  
ओंकारेण परं ब्रह्म ध्यात्वेक्षित्वा च मुच्यते ॥ ८१ ॥

Liberation, stage by stage, results by thus meditating upon the *pranava* as a symbol of lower Brahman. By meditating upon the *pranava* as a symbol of supreme Brahman, one attaining its direct experience is liberated. (81)

See *PU, 5.5.*

1. ध्यात्वेक्षित्वात्र - च<sub>3</sub>; ध्यात्वेक्षित्वा विमुच्यते - अ  
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शान्तं जरामृत्युहीनमभयं ब्रह्म यत्परम् ।

तच्चोक्तेन विद्वान् यः सोऽन्वेतीति पृथक् श्रुतम् ॥ ८२ ॥

One who meditates upon the syllable *Om* attains that Brahman which is tranquil, free from decay, death, and transmigratory existence. And this is stated separately in the *mantra*. (82)

#### 7.6 The Question of Bharadvāja

मुक्तौ प्राप्य परं ब्रह्म यत् तस्य प्रत्यगात्मताम् ।

बुभुत्सुः सन् भरद्वाजः पुरुषं प्रष्टुमिच्छति ॥ ८३ ॥

Bharadvāja desires to ask about the self with a view to ascertain that the supreme Self which is attained (as it were) in liberation is of the nature of inner self. (83)

राजपुत्रः षोडशभिः कलाभिः पुरुषं युतम् ।

अपृच्छन्मां न वेदाहं वदैतं पुरुषं मुने ॥ ८४ ॥

Oh, Sage! explain to me (the nature of) that self which is associated with sixteen *kalās* and about which a prince asked me and which I do not know. (84)

PU, 6.1.

शृण्वसौ पुरुषो देहे हृन्मध्ये भासते सदा ।

तस्मिन् प्राणादिनामान्ता माययोत्पादिताः कलाः ॥ ८५ ॥

Listen. This self always manifests in the midst of heart that is located in the body. And in that *puruṣa* the *kalās* beginning with vital-airs and ending with names are all projected by *māyā*. (85)

See PU, 6.2.

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1. वद तं - क<sub>3</sub>, त, पु<sub>1</sub>, व<sub>1</sub>, व<sub>2</sub>, मि



प्राणः श्रद्धा खादिभूतपञ्चकं चेन्द्रियं मनः ।

अन्नं वीर्यं तपो मन्त्राः कर्म लोकाश्च नाम च ॥ ८६ ॥

They are: the vital-airs, faith, the five elements of space (for the individual soul to experience the fruits of *karma*), senses of knowledge and action, mind, food, strength, penance (like *kṛcchra*, etc), *mantras* consisting of *Rgveda*, etc., the ritual-actions, their fruits and names, (such as Devadatta and the like). (86)

Vital-airs form the support of all living beings.

Faith is the stimulus for all living beings to perform good actions.

आरोपिताः कला यस्मिन् पूर्णोऽसौ पुरुषस्ततः ।

उपलब्धिस्तथाप्यस्य देहमध्ये प्रशस्यते ॥ ८७ ॥

In whom all these *kalās* are superimposed, he is the absolute; and, on this ground he is called the *puruṣa*. Although he is absolute, yet its distinct manifestation is noticed in the midst of the body (that is, in the intellect). (87)

चिद्रूपतां विस्पष्टा दर्शनश्रवणादिभिः ।

अपैति जीवता देहे स्थिते पूर्णत्वबोधनात् ॥ ८८ ॥

On the basis of seeing, hearing, etc., the self is clearly noticed to be of the nature of consciousness. And the state of being an individual soul is removed by the knowledge of the absolute nature of Brahman when one continues to live in the body. (88)

जीवत्वापादकोपाधिः प्राणस्तस्माज्जनैः सदा ।

प्राणोत्क्रान्तिस्थिती स्वात्मन्यारोप्येते 'मुमूर्षुभिः' ॥ ८९ ॥

1. मुमूर्षुभिः - क<sub>3</sub>, त, व<sub>1</sub>, व<sub>3</sub>, मि. वा<sub>1</sub>, वा<sub>4</sub>, वै.

The adjunct that causes the state of being an individual soul is the vital-air. Hence by the ignorant the ascent as well the existence of the vital-air is falsely attributed to the soul (that is, the self associated with vital-air). (89)

कस्मिन्नुत्क्रान्त उत्क्रान्तिमाप्स्यामीति विचारयन् ।

परमात्माऽसृजत् प्राणान् जनारोपोऽभवत् ततः ॥ ९० ॥

The supreme Self created the vital-air after thinking thus: "What going out, shall I go out." Hence there is the superimposition of (the characteristics of) vital-air upon the self by the people. (90)

See *PU*, 6.3.

जीवत्वस्यारोपितस्य निवृत्त्यर्थं चिदात्मनि ।

देहस्थे पूर्णरूपेण पुरुषत्वं विबुध्यताम् ॥ ९१ ॥

In order that there may be the removal of the state of being an individual soul superimposed upon the self which is consciousness, let the self in the body be realized as the absolute. (91)

जगत्प्राणादिनामान्तं सर्वमस्मिन् प्रकल्पितम् ।

सर्वाधिष्ठानरूपत्वात् पूर्णत्वमुपपद्यते ॥ ९२ ॥

The entire world beginning with vital-air and ending with names is superimposed upon Brahman. Since it is the substratum of everything, its absolute nature holds good. (92)

नदीष्वब्धिं प्रविष्टासु लीयेते रूपनामनी ।

कलास्वात्मनि बोधेन लीना स्वात्माब्धिवत् स्थितः ॥ ९३ ॥

When the rivers enter into the ocean, their names and forms disappear. In the same way, when the *kalās* merge



in one's self by self-realization one's self remains like a ocean. (93)

एषोऽकलोऽमृतः पूर्णश्चिदात्मा मुक्त उच्यते ।

एवं बोधयितुं सर्वे वेदान्ताः संप्रवर्तिताः ॥ ९४ ॥

This self is free from *kalās*; it is immortal, absolute and of the nature of consciousness. It is referred to as released. In order to impart the knowledge of the self of such nature, all the *Upaniṣads* function. (94)

कलाः प्रतिष्ठिता यस्मिन् रथनाभावरा इव ।

तं वेद्यं पुरुषं सर्वे जानीध्वं मृत्युहानये ॥ ९५ ॥

Just as the spokes are centred in the navel of a wheel the *kalās* are centred in the self. Know you all that the self is worthy to be known in order that transmigratory existence may be removed. (95)

See *PU*, 6.6.

कात्यायनादयः सर्वे शृणुध्वं मुनिपुङ्गवाः

एतावदेव ब्रह्माहं वेद्मि नातोऽधिकं क्वचित् ॥ ९६ ॥

"Oh, Kātyāyana and others, the best among the sages, listen. This much alone I know about this supreme Brahman. There is nothing beyond this." (96)

मुनयोऽप्यर्चयन्तस्तं पिप्पलादं वचोऽब्रुवन् ।

संसारभयतोऽस्माकं पालनात् त्वं हि नः पिता ॥ ९७ ॥

The sages too worshipping Pippalāda said these words: "You are our father as you have protected us from the fear of transmigratory existence." (97)

अविद्यायाः परं पारं यस्तारयति तस्य ते ।

शुश्रूषामुचितां कर्तुं न शक्ताः प्रणतिं विना ॥ ९८ ॥

To one — who has taken us to the substratum of *avidyā* — the self, we are unable to extend worship excepting offering our salutations. (98)

गुरुभ्यः परमर्षिभ्यो भूयो भूयो नमो नमः ।

इत्येवं पिप्पलादस्तान् मुनीननुगृहीतवान् ॥ ९९ ॥

Repeated salutations to the great sages, to the great preceptors. Thus Pippalāda blessed the sages. (99)

वेदैश्चतुर्भिरुत्पन्ना विद्येयं ब्रह्मगोचरा ।

प्रकाशितातः संतुष्याद् विद्यातीर्थमहेश्वरः ॥ १०० ॥

The knowledge relating to Brahman which arises from (the Upaniṣadic portion of) the four *Vedas* has been explained. Let Vidyātīrtha- the supreme lord be gratified. (100)

'इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे प्रश्नोपनिषद्-  
विवरणं नाम सप्तमोऽध्यायः ।

Here ends the Chapter VII entitled "An Exposition of *Praśnopaniṣad*" of the *Anubhūtiprakāśa* composed by sage Vidyāraṇya.

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1. इति श्रीमाधवविरचितेऽनुभूतिप्रकाशे प्रश्नविवरणे सप्तमो-  
ऽध्यायः - अ; इति श्रीविद्याप्रकाशे पिप्पलादविद्याख्यः सप्तमो-  
ऽध्यायः - त<sub>1</sub>, व<sub>3</sub>, म; इत्यनुभूतिप्रकाशे प्रश्नोपनिषद्विवरणे  
सप्तमोऽध्यायः - क<sub>1</sub>, पु<sub>1</sub>, पु<sub>2</sub>, ल, वा<sub>2</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वै<sub>2</sub>.



## CHAPTER VIII

### 8. INDRA-PRATARDANA-SAMVĀDA KAUŚĪTAKĪ UPANIṢAD

#### 8.1 *The Dialogue between Indra and Pratardana*

ऐतरेये तैत्तिरीये छान्दोग्येऽथर्वणे च यत् ।

तत्त्वं यजुर्वेदविद्याप्रकाशे तत्समीरितम् ॥ १ ॥

The true nature of reality set forth in the *Upaniṣads* *Aitareya*, *Taittiriya* and *Chāndogya* and the *Muṇḍaka* and the *Praśna* of the *Atharva-veda* has been explained in the earlier sections (of the text) devoted to the explanation of the knowledge imparted in the four *Vedas*. (1)

The *Kauśitaki Upaniṣad* belongs to the *Rgveda*. It contains the sacred episodes of the conversation between Indra and Pratardana and also an account of the instruction given by King Ajātaśatru to Bālāki. The nature of the individual soul and its non-difference from the supreme self have been instructed by Indra to Pratardana when the latter asked the former to instruct him about that which Indra considers to be most beneficial to mankind. This is the subject-matter of discussion in the Pratardanādhikaraṇa in the *Brahmasūtra* (BSB 1.1.11).

Ajātaśatru instructs Bālāki about the nature of the conditioned Brahman, the order of creation and dissolution, the theory that perception itself constitutes creation, and the transcending of the state of having any enemy either internal or external by the greatness of the knowledge of Brahman.

This is explained by Vidyāraṇya in the present and the succeeding chapter.

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1. छान्दोग्याथर्वणे - पु१, पु२, ल, वै.

अनुभूतिप्रकाशेऽथ कौषीतक्यादिनामसु ।

चतुर्वेदाङ्गशाखासु यत्तत्त्वं तदुदीर्यते ॥ २ ॥

In the subsequent sections of the *Anubhūtiprakāśa*, the nature of reality expounded in the different recensions which are subsidiaries to the four *Vedas* is explained. (2)

ऋग्वेदस्थितशाखा या कौषीतक्यभिधाङ्किता ।

तस्यां प्रतर्दनायेन्द्रः प्राहात्मानुभवं स्फुटम् ॥ ३ ॥

In the recension of the *R̥gveda* designated as *Kauṣītaki*, Indra clearly sets forth his experience to Pratardana. (3)

मनुष्येभ्यो हिततमं वरं वव्रे प्रतर्देनः ।

हितं हिततरं चेन्द्रो मेने हिततमं धिया ॥ ४ ॥

Pratardana asked of Indra the boon, namely, that which is most conducive to the well-being of men. Indra pondered over that which is conducive, more conducive, and most conducive to men. (4)

See *sa hovāca pratardanaḥ tvameva me varam vṛṇīṣva yaṁ tvam manuṣyāya hitatamaṁ manyase iti*, *KaU*, 3.1

हितं स्वर्गसुखं मर्त्यसुखादप्यधिकं त्वतः ।

तद्वैराग्यं हिततरं यागाद्यायासवर्जनात् ॥ ५ ॥

स्वात्मबोधो हिततमो नित्यानन्दानुभूतिदः ।

इति मत्वेन्द्र आहृतं शिष्यं जानीहि मामिति ॥ ६ ॥

That which is conducive is the pleasure of heaven, since it is higher than the pleasure of mortals. That which is more conducive is detachment as it is free from exertion involved in the performance of sacrifice, etc. That which



is most conducive is the knowledge of one's soul which gives the experience of the eternal bliss. Thus pondering over, Indra said to his disciple 'Know me'. (5-6)

*māmeva vijānihi etadevāham manuṣyāya hitatamaṁ manye, KaU, 3.1*

सहस्राक्षोऽहमित्युक्तेर्मदेह इति चेरणात् ।

अस्मच्छब्दो वपुस्तस्य स्वामिनं च ब्रवीत्ययम् ॥ ७ ॥

There are expressions 'I am Indra' [*aham sahasrākṣaḥ*] 'my body' (*mama-dehaḥ*). The word *aham* refers to the body of Indra while the word *mama*, to its master. (7)

सहस्राक्षवपुस्तेन दृष्टं स्वामी तु तद्दृशा ।

न द्रष्टुं शक्यते लिङ्गात् पुरैवानुमितः खलु ॥ ८ ॥

The body of Indra is seen by Pratardana. The master of the body, however, cannot be seen through sense of sight Yet on the basis of inference, the master of the body is known earlier. (8)

सहस्राक्षवपुः स्वामियुक्तं स्याद् व्यवहर्तृतः ।

मच्छरीरवदित्येवं बालोनाप्यवबुध्यते ॥ ९ ॥

"The body of Indra is associated with a master. It is because it carries out worldly activities, like my body." In this way, even a child could know the master of a body. (9)

## 8.2 The Content of 'I'

अतो बुद्धिमतो बोद्धुं योग्योऽस्मच्छब्दलक्षितः ।

विवक्षितः कश्चिदर्थः इति शिष्येण निश्चितम् ॥ १० ॥

1. "वानुमितः खलु" - इति पाठः 'अ' मातृकायामाहतः अन्यासु मातृकासु, पुस्तकेषु च "वानुमतः खलु" इति पाठः । अनुमान-प्रयोगः समनन्तरश्लोके प्रतिपादितः ।

Hence it is ascertained by the disciple that a specific sense of 'I' which could be understood only by the wise is desired to be conveyed. (10)

The body is an object of perception. The soul — the master of the body is known through inference. Hence these two need not be instructed by the word 'I'. The latter must, therefore, mean something different from the two.

अलौकिकात्मा 'ज्ञेयोऽस्तु तद्विज्ञानेन किं फलम् ।  
इति चेद् दुःखसम्बन्धराहित्यं तत्त्वधीफलम् ॥ ११ ॥

If it is asked: "let the self which is extra-empirical be the one to be realized. What is the fruit of its realization?" It is answered that the fruit of the knowledge of reality is freedom from the relation to misery. (11)

तस्माद्धिततमं ज्ञानं दुःखाभावोऽत्रवर्ण्यते ।  
सहस्राक्षे स्थूलदेहे दुःखं रोगादिजं भवेत् ॥ १२ ॥  
स्वामिन्यस्मिन् सूक्ष्मदेहे पुण्यपापकृतं भयम् ।  
त्वाष्ट्रादीनां वधेऽप्यासीत् भयं नैव चिदात्मनः ॥ १३ ॥

Hence that which is most conducive to the well-being of man is knowledge. In regard to this, absence of misery is described. In the gross body of Indra, there would be misery born out of disease, etc. In the subtle body which is the master of the gross body there would be fear born out of merit and demerit. But there arises no fear in the self of Indra — the pure consciousness even when Indra killed the son of Tvaṣṭā. (12-13)

त्वष्टुः पुत्रो विश्वरूप आसीद् देवपुरोहितः ।  
स्वामिद्रोहं चकारासौ तं त्वाष्ट्रं हतवानहम् ॥ १४ ॥



“Visvarūpa, the son of Tvaṣṭā, was the priest of the divine beings. But he was disloyal to his masters. Hence I killed the son of Tvaṣṭā” [So said Indra]. (14)

See *triśīrṣāṇaṁ tvāṣṭram ahanam, KaU, 3.1.*

कर्तर्यभूद् ब्रह्महत्या न त्वसङ्गे चिदात्मनि ।  
वेदान्तज्ञानहीनानां यतीनां हनने तथा ॥ १५ ॥

The sin of killing a man of spiritual birth would pertain to an agent and not to the self which is pure consciousness and supra-relational. In the same way, no sin would pertain to my self in killing the ascetics who are devoid of the knowledge of the import of the *Upaniṣads*. (15)

See *arunmukhān yatīn ..., KaU, 3.1*

लोकत्रये बहुविधानसुरान् हतवानहम् ।  
'चिदात्मनोऽस्य मे तत्र नैव लोमापि हिंस्यते ॥ १६ ॥

“I killed various kinds of demons in the three worlds. Yet for me, of the form of consciousness not even a hair in my body is harmed.” (16)

See *divi prahlādiyān atīnam aham antarikṣe paulomān pṛthivyām kālakāñjān tasya me tatra na loma ca nāmīyata, KaU, 3.1*

माहात्म्यं मम नैतत् स्यात् किन्तु ज्ञानस्य तद्भवेत् ।  
अन्योऽपि मां चिदात्मानं वेत्ति चेत् तत्फलं भवेत् ॥ १७ ॥

“This is not due to my greatness; on the other hand, it is the greatness of the knowledge of Brahman. Any other person who knows me as pure consciousness would attain similar fruit.” (17)

वाचा वा मनसा मातृवधादीन् कुरुते यदि ।  
तथापि ज्ञानिनो मोक्षो न ह्येतैर्विनिवार्यते ॥ १८ ॥

1. चिदात्मनोऽपि - क०, पु०, पु०, व०, व०, रा, वा०

पापं कृतवतोप्यस्य मुखे हर्षक्षयो न हि ।

न मुक्तिर्नश्यतीत्येव शास्त्रैरस्य 'विनिश्चयात् ॥ १९ ॥

Assuming [for the sake of argument] that the knower of the truth hurts his mother by speech or thinks ill of her, even then his state of liberation will not be checked.

Even if he commits certain interdicted actions, then also there will not be any loss to the cheerfulness in his face. And there will be no loss to the state of his liberation. All this is discerned on the authority of the scriptures. (18-19)

See *na ha vai tasya kenacana karmaṇā loko mīyate na steyena na bhrūṇahatyayā na mātṛvadhena na pitṛvadhena nāsya pāpaṁ cakṛṣomukhān-nīlaṁ vetīti, KaU, 3.1.*

ननु मूढस्यापि नास्ति चिन्मात्रे पापलेपनम् ।

ततः कोऽतिशयस्तत्त्वविदः स्यादिति चेच्छृणु ॥ २० ॥

If it is said: in the case of an ignorant too, there is no taint of sin in the pure consciousness. Hence what is it that is unique in the case of the knower of the truth? Listen. (20)

अहंकर्तृगतं पापमज्ञात्वारोप्यते चिति ।

तेन 'म्लानिमुखे भाति जन्मापि नरके भवेत् ॥ २१ ॥

ज्ञानेन कर्मणस्तस्य बीजभावो विनश्यति ।

जन्मप्ररोहो नैवास्तीत्येवं निश्चित्य हृष्यति ॥ २२ ॥

Without knowing that sin pertains to the ego-sense (that is, the blend of consciousness and mind), it is attributed to the consciousness. By this false notion, there is the manifestation of despiritedness in his face and there will be birth in hell too.

1. विनिश्चयः - अ पु०, वै०, वै०.

2. म्लानि - क०, पु०, पु०, व०, व०, वै०.



“By knowledge there is the destruction of the causative nature of merits and demerits. And there will never be fresh birth” — thus discerning, the knower of the truth revels in the self. (21-22)

दग्धबीजं यथा लोके न प्ररोहक्षमं तथा ।

ज्ञानाग्निदग्ध यत्कर्म न तज्जन्मप्रदं भवेत् ॥ २३ ॥

Just as a burnt seed is not efficacious in bringing forth sprouts in ordinary experience, in the same way merits and demerits burnt by the knowledge of Brahman would never yield forth birth. (23)

तर्हि तत्त्वविदः श्रेष्ठा मूढवन्नियमेन तत् ।

कुतः पापं त्यजन्तीति चेद्रहस्यमिदं शणु ॥ २४ ॥

In that case why do the distinguished ones, namely, the knowers of truth scrupulously avoid committing interdicted actions? If it is asked so, listen. (24)

यद्यप्यामुष्मिकी हानिर्नास्त्यथाप्यैहिकी तु सा ।

महती विद्यते तेन पापं यत्नेन वर्जयेत् ॥ २५ ॥

Although there is no loss in a hereafter, yet there is a great loss here. On this ground one must carefully avoid committing interdicted actions. (25)

शिष्टास्त्यजन्ति पापिष्टं प्रत्यक्षो नरकस्स हि ।

तन्निन्दकस्तस्य पापं गृहीत्वा नरकं व्रजेत् ॥ २६ ॥

स्तोता कर्मी तु संसर्गात्स्वयमप्याचरेत्तथा ।

इदं दोषत्रयं दृष्ट्वा शिष्टाः पापं त्यजन्ति हि ॥ २७ ॥

1. °मिति - वै<sub>1</sub>, वै<sub>2</sub>, °मिमम् - क<sub>2</sub>, वा<sub>3</sub>.

The virtuous ones discard the one who commit interdicted actions. It is indeed an immediate hell. He who denounces the knower of the truth takes his sins and goes to hell. Further he who is in the state of performing ritual-actions and who praises the knower of the truth [who commits interdicted actions] would also commit interdicted actions (following the knower of the truth). Thus noticing this three-fold defect, the knowers of truth abandon sinful deeds. (26-27)

Out of compassion toward the ignorant that the latter should not go to hell by taking his sins by denouncing him, the knower of the truth does not give an opportunity to the ignorant to censure him by not committing any bad deed.

किञ्च पुण्यरतः पूर्वं ज्ञानमाप्नोति नान्यथा ।

'पश्चाच्च तद्वासनया पुण्यमेव करोत्यसौ ॥ २८ ॥

However, he alone who was engaged in performing virtuous actions attain the knowledge of Brahman and not otherwise. After attaining the knowledge of Brahman, he would perform only virtuous actions dictated by the latent impressions left (by the performance of them prior to the rise of the knowledge of Brahman). (28)

किं बहुक्त्या तत्त्वविदो न भयं पारलौकिकम् ।

उपदेशसहस्रथां च तथाचार्यैरुदीरितम् ॥ २९ ॥

Enough of much words. In the case of the knower of the truth there is no fear of a hereafter. It is thus stated by the preceptor (Śaṅkara) in the *Upadeśa-sāhasrī*. (29)

परलोकभयं यस्य नास्ति मृत्युभयं तथा ।

तस्यात्मज्ञस्य शोच्याः स्युः सब्रह्मेन्द्रा अपीश्वराः ॥ ३० ॥



“He who does not have fear of a hereafter, he who has no fear of death, for that knower of truth, even the cosmic beings such as Indra with Hiraṇyagarbha and others are pitiable objects.” (30)

This verse is from the *Upadeśasāhasri*, *svāpnasmytīprakaraṇa*, 27.

मां जानीहीत्येवमिन्द्रः स्वात्मज्ञाने 'प्रवर्त्य तम् ।  
प्राणोऽस्मीत्यादिवाक्येन तस्मै तत्त्वमवोचत ॥ ३१ ॥

Directing Pratardana towards the knowledge of one's self by stating 'know me,' Indra has instructed him the truth by the statements 'I am the *prāṇa*,' etc. (31)

See *māmeva vijānīhi*, *KaU*, 3.1.

*prāṇo'smi prajñātmānam mām āyuh amṛtam ityupāste*, *KaU*, 3.2

### 8.3 *Prāṇa and Prajñā*

प्राणप्रज्ञे क्रियाज्ञानशक्ती द्वे लिङ्गदेहगे ।  
तदधिष्ठानरूपत्वात्ताभ्यामात्मोपलक्षितः ॥ ३२ ॥

*Prāṇa* and *prajñā* are the two powers of activity and knowledge and they constitute the subtle body. The self, being the substratum of the two, is indicated by them. (32)

प्रज्ञात्मा प्राणरूपोऽस्मीत्येवं 'तस्मा अवोचत ।  
'आनन्दोऽजर इत्यादि निर्णयस्तस्य 'वक्ष्यते ॥ ३३ ॥

'I am *prajñā* and *prāṇa*' — Thus Indra instructed Pratardana. It is this *prāṇa* and *prajñā* that are ascertained to be bliss and immutable. (33)

- 
1. प्रवर्तने - म
  2. तस्मादवोचत का<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ब<sub>1</sub>, ल, वा<sub>1</sub>, वा<sub>3</sub>, वा<sub>4</sub>
  3. आनन्दोऽजर - म
  4. उच्यते - क<sub>3</sub>, ब<sub>2</sub>, ब<sub>3</sub>

Indra instructed Pratardana first about the self that is conditioned by intellect and *prāṇa*. Then he states that it is the consciousness — element in the conditioned state that is the self.

अत्रोपायो नास्ति कश्चिदुपाधिमुपलक्षकम् ।

विनात्मवाचकः शब्दो यस्मान्न क्वापि वीक्ष्यते ॥ ३४ ॥

Excepting the limiting condition there is no other means that could serve as the indicating factor of the self. For, nowhere is it seen that a word is primarily significative of the self. (34)

लोके गुणक्रियाजातिरूढयः शब्दहेतवः ।

नात्मन्यन्यतमोऽमीषां तेनात्मा नाभिधीयते ॥ ३५ ॥

Relation, quality, action, generic attribute and convention are the grounds for the use of words in their senses. In the case of the self, none of the above is present and so the self is not primarily signified. (35)

उपाधिष्वपि सर्वेषु सामीप्यात्प्रत्यगात्मनः ।

प्राणप्रज्ञाद्वयं योग्यमत्यन्तं तेन लक्ष्यते ॥ ३६ ॥

When compared to all other limiting adjuncts, *prāṇa* and *prajñā* — these two are in proximity to the self. Hence they are highly fit to indicate the self. The latter is secondarily signified by the group of these two words. (36)

प्राणशब्दोऽभिधावृत्या वायुं चेष्टकमाह हि ।

प्रज्ञाशब्दो ज्ञानहेतुं बुद्धिं वक्ति स्वशक्तिः ॥ ३७ ॥

The word *prāṇa* primarily signifies air which causes movement. The word *prajñā*, through primary signification conveys the intellect which is the cause of knowledge. (37)



तद्भ्रान्त्यधिष्ठानतया तद्धेतुत्वोपचारतः ।

ताभ्यामात्मा लक्ष्यमाणो ज्ञेयः शाखाग्रचन्द्रवत् ॥ ३८ ॥

The self, which being the substratum of the illusory manifestations of *prāṇa* and *prajñā*, is figuratively spoken of as their material cause. And it is to be known secondarily through these words such as the moon which is noticed by the tip of the branch of a tree. (38)

देहेन्द्रियादयो भावा ज्ञानादिव्यापृतिक्षमाः ।

यस्य सन्निधिमात्रेण सोऽहमित्यवधारय ॥ ३९ ॥

अजडात्मवदाभान्ति यत्सान्निध्याज्जडा अपि ।

देहेन्द्रियमनः प्राणाः सोऽहमित्यवधारय ॥ ४० ॥

Know me as that by the mere proximity to which the objects like body, sense-organs, etc., become efficacious to function in respect of knowing, etc.

Know me as that by the mere proximity to which body, sense-organs, mind and vital-air, although insentient, appear to be sentient. (39-40)

The import of the word 'I' implied in the expression *prāṇo'smi*, *KaU*, 3.2 is set forth in these verses.

उपाधिलक्षितं तत्त्वं यदि बोद्धुं न शक्नुयाः ।

तर्ह्युपाधिद्वयोपेतमुपास्व गुणसंयुतम् ॥ ४१ ॥

If you are unable to realize the principle indicated by the limiting adjuncts, then meditate upon it as associated with their limiting adjuncts and [thereby] endowed with attributes. (41)

See *taṁ mām āyuh amṛtaṁ iti upāsya*, *KaU*, 3.2.

'आयुष्यममृतत्वं च गुणौ प्राणस्य सम्मतौ ।

इहायुः प्राणतः स्वर्गे चामृतत्वमिति स्फुटम् ॥ ४२ ॥

The qualities of vital-air are accepted to be preservation of life and immortality. Here life is preserved on account of the function of vital-air and in a hereafter heaven which is bliss is experienced through the vital-air only. (42)

See *yāvat hi asmin śarīre prāṇo vasati tāvadāyuh, prāṇena hyeva asmin loke amṛtatvaṁ āpnoti*, KaU, 3.2.

सत्यसंकल्पता प्रज्ञागुणध्यानानुसारतः ।

फलमाप्नोति कामी चेन्निष्कामस्तत्त्वमीक्षते ॥ ४६ ॥

The quality of mind is possession of desires that come true in accordance with meditation. If one who meditates is desirous of fruit then one would attain it. If one who meditates without any desire for the fruit, then one would (attain concentration of thought and then gradually) experience Brahman. (43)

See *prajñayā satyasankalpaḥ*, KaU, 3.2.

उपास्त्यैकाग्र्यमाप्त्वाथ तत्त्वं वीक्षितुमादितः ।

प्रज्ञाप्राणावुपाधी तौ विविच्येतां यथातथम् ॥ ४४ ॥

In order to have the direct experience of Brahman by attaining concentration of thought through meditation, let the limiting adjuncts — intellect and *prāṇa* — be distinguished. (44)

The import is that the true nature of the limiting conditions must be known.

- 
1. आयुष्वम<sup>१</sup> - त, पु<sub>१</sub>, पु<sub>२</sub>, पु<sub>३</sub>, व<sub>१</sub>, व<sub>२</sub>, रा, ल, वा, वा<sub>२</sub>, वै<sub>१</sub>, वै<sub>२</sub>, वै<sub>३</sub>
  2. उभावपि - पु<sub>१</sub>, रा, वा<sub>३</sub>, वै<sub>१</sub>.



श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं धीन्द्रियपञ्चकम् ।  
वाक्पाणिपादपायूपस्थाः कर्मेन्द्रियपञ्चकम् ॥ ४५ ॥

Ears, skin, eyes, tongue and nose constitute the five senses of knowledge. Speech, hands, legs, anus and generative organ constitute the five senses of action. (45)

इन्द्रियाणां प्रवृत्तिः स्यात्प्रज्ञालोचनपूर्विका ।  
प्राणवायुप्रेरिता चेत्येवं लोके व्यवस्थितिः ॥ ४६ ॥

The function of senses (in regard to their respective objects) takes place following knowledge which is the function of the intellect and by being induced by vital-air. This is the fixed order in the ordinary world. (46)

तत्र मूढाः केचिदाहुर्युगपच्चक्षुरादयः ।  
सर्वेऽपि स्वस्वविषये प्रवर्तन्त इतीदृशम् ॥ ४७ ॥

तदसन्निपुणोऽप्यत्र न शक्तः सूक्ष्ममीक्षितुम् ।  
कालाल्पत्वेन संछाद्य क्रमं धूर्तो विडम्बयेत् ॥ ४८ ॥

In this connection some ignorant ones argue that all the sense-organs like sense of sight, etc., function simultaneously toward their respective objects.

This, however, is not sound. [It is because there is sequence in the functioning of the sense-organs]. However adept one may be, yet one cannot comprehend the sequence in the function of the sense-organs as it is very subtle. Because of the shortness of time, the audacious one, concealing the subtle sequence would mislead the world by saying that there is no sequence in the functioning of the sense-organs. (47-48)

See *tat ha eke āhuḥ ekabhūyaṁ vai prāṇāḥ gacchanti*, KaU, 3.2.

प्रज्ञाप्राणसहायेन विना नैवेन्द्रियं क्वचित् ।

प्रवर्तते सहायस्तु क्रमभावीति निश्चितः ॥ ४९ ॥

No sense-organ ever functions with reference to its respective objects without the aid of the intellect and vital-airs. And the aid is noticed to be provided to each and every sense-organ in sequence only. (49)

अन्यथा निखिलं वेद धूर्तो ह्येकक्षणे पठेत् ।

या प्रज्ञाप्राणयोर्वृत्तिः सा स्याद्वाग्वृत्तिवत् क्रमात् ॥ ५० ॥

The intellect and *prāṇā* function only in sequence like the sense of speech. If the function of speech is simultaneous and not in sequence, then an audacious person could very well recite the entire *Veda* in a single moment. (50)

प्रज्ञाप्राणानुग्रहेण वाग्यदाह तदेतरे ।

चक्षुराद्या उपरतास्तामनुब्रुवते खलु ॥ ५१ ॥

When the sense of speech utters something aided by intellect and vital-airs, then the other sense-organs like sense of sight, etc., do not function. Only when the sense of speech ceases to function another sense-organ starts functioning. (51)

स्वव्यापारे प्रवृत्ताश्चेत्प्रज्ञाप्राणानुकर्षणात् ।

वाचो विध्नो भवेद्विध्नवारणं ह्यनुवादिता ॥ ५२ ॥

If the other sense-organs too function at the time of the function of speech, the former would appropriate for itself the function of mind and the vital-airs. Thus there will be impediment to the continuity of speech (because of the absence of the aid of mind and vital-force). There will be the prevention of impediment to the continuity of speech by the non-functioning of other sense-organs. (52)

See *vācani vadantim...anuvadanti*, KaU, 3.2.



एवमन्यत्रापि योज्यमतः सर्वेऽपि संहताः ।

एकैकविषयो ह्युक्तो व्यवहारः क्रमाद्भवेत् ॥ ५३ ॥

Exactly similar consideration applies to the function of other sense-organs too. Thus all the sense-organs co-operate with each other. The function of sense-organs in respect of their objects does take place only in sequence. (53)

क्रमभावी विचित्रोऽयं व्यवहारश्चिदात्मना ।

येनैकेनेक्ष्यते सोऽयमन्यस्सर्वेभ्य इष्यताम् ॥ ५४ ॥

This strange function of the sense-organs occurs in sequence. Let it be understood that the consciousness by which this sequence is manifested is different from all these. (54)

<sup>1</sup>प्राणा वागादयस्सर्वे किं समा उत विद्यते ।

श्रेष्ठस्तेष्विति चेत्प्राणः श्रेष्ठो जीवनकृत्वतः ॥ ५५ ॥

Do the vital-force and the sense-organs, etc., differ from each other? Or, is any one of them pre-eminent? If it is asked thus, then it is said that the vital-force is pre-eminent because it makes one alive. (55)

See *astyeva prāṇānām niśreyasamiti*, KaU, 3.2.

तस्मादुपेक्ष्य वागादीन् प्राणोपाधिः समाश्रितः ।

आत्मबोधाय किञ्चायं प्राण उत्थापयेद्वपुः ॥ ५६ ॥

Hence leaving out sense of speech, etc., the vital force which is the limiting adjunct is resorted to with a view to know Brahman. Moreover it is this vital force that activates the body. (56)

1. प्राणवागादयः - व<sub>1</sub>, व<sub>2</sub>, रा, वा<sub>3</sub>, वा<sub>4</sub>, मि

See *prāṇa eva prajñātmā idam śarīram parigrhyo sthāpayati*, KaU, 3.3.

ननु सुप्तावयं प्राणो देहं नोत्थापयत्यमुम् ।  
किन्तु जागरणे तस्मात्प्रज्ञैवात्र प्रयोजिका ॥ ५७ ॥

This vital-force does not activate the body during deep sleep, but does so only in the waking state. Hence the ego-sense (in association with the vital-force) must be admitted to be the cause of activating the body. (57)

चतुर्भिरुच्यते यत्तु सर्वशक्त्या शरीरकम् ।  
तूलायते तदेवाहंधियाघ्रातमितीक्ष्यते ॥ ५८ ॥

The body which is carried by four people with all the strength of their being is noticed to be as light as cotton when enveloped by the cognition 'I'. (58)

At this stage it is able to move out without the help of any body. Hence it must be understood that the vital force in association with the ego-sense is the cause of activating the body.

सत्यमेव ततः प्रज्ञोपाधिः प्राणवदाश्रितः ।  
प्रज्ञात्मा प्राण एवैको मिलित्वोपाधिरिष्यते ॥ ५९ ॥

This is true; hence the ego-sense also is resorted to as a limiting adjunct like the vital-force. It is admitted that the two — the ego-sense and the vital-force together constitute the limiting adjunct. (59)

द्वयोर्मृतौ जीवने च सहभावात्तदेकता ।  
उत्थापकत्वादुक्तं तदित्यैकाग्र्याय चिन्तयेत् ॥ ६० ॥

The two are identical as they co-exist both at the time when one is alive and when one is dead. Since the unit of the two actuate the body it is termed *uktha*. One must



meditate upon the identity of the two in order to acquire concentration of thought. (60)

E.B. Cowel in his translation of the *Kauṣītaki-Upaniṣad* states that *uktha* is an etymological play upon words. p. 162.

It may be noted here that the unit of the two is *uktha* as the two are associated with the quality of actuating the body.

See *tasmāt etadeva ukthamupāsita*, *KaU*, 3.3.

चित्तौकाग्रये क्षमा बुद्धिर्बोद्धुं तत्साक्षिणं भवेत् ।

जगद्धेतुतयाप्येष प्राणः स्वात्मोपलक्षकः ॥ ६१ ॥

When the mind is concentrated upon *uktha*, then the intellect becomes efficacious in knowing the witness. Further the vital force is the indicating factor of the self as it is the cause of the world too. (61)

The vital-force is considered to be the cause of the world because the world merges in the state of sleep in the self conditioned by the vital-force.

एकादशेन्द्रियाण्येषां विषयाश्च जगत्खलु ।

सुप्तौ सर्वं जगल्लीनं प्राणोपाधिक आत्मनि ॥ ६२ ॥

The world indeed consists of eleven sense-organs and their respective objects. In the state of deep sleep this world merges in the self which has the vital-force as its limiting adjunct. (62)

इन्द्रियाण्येव लीयन्ते विषया नेति चेन्न तत् ।

प्रातीतिकस्य जगतो 'भानाभावो लयो मतः ॥ ६३ ॥

- 
1. मानाभावो - क<sub>1</sub>, पु<sub>1</sub>, पु<sub>2</sub>, ब<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>; भावाभावो - क<sub>1</sub>, पु<sub>3</sub>, ब<sub>1</sub>, रा, ल

If it is argued that it is only the sense-organs that merge in the state of deep sleep and not their objects, it is said 'no'. It is only the absence of the manifestation of the world, that exists only when it is perceived, is admitted to be dissolution. (63)

प्रातीतिकत्वं वेदान्तसिद्धान्ते जगतः स्फुटम् ।

अतस्सुप्तौ जगद्धीनं प्रबोधे जायते पुनः ॥ ६४ ॥

According to the conclusive view of the Vedānta, it is clear that the world exists only when it is perceived. Hence in the state of deep sleep the world lapses back into Brahman and is born at the time of the waking state. (64)

प्राणप्रतीतिरप्यस्य सुप्तौ नास्तीति चेत्तदा ।

प्राणोक्तिरन्यदृष्ट्यैव प्राणेनात्मोपलक्ष्यते ॥ ६५ ॥

If it is said that in the state of deep sleep there is not the manifestation of the vital-force too (and so the assertion that the world merges in the self that has for its limiting adjunct, the vital-force, is wrong), then it is said that the reference to the existence of the vital-force is from the stand-point of others. And the self is indicated by the vital-force. (65)

प्रबोधे स्वामत्नोऽक्षाणि जायन्ते विस्फुलिङ्गवत् ।

तेभ्योऽभिमानिदेवाः स्युर्देवेभ्यो विषया इमे ॥ ६६ ॥

At the the time of waking, like sparks and fire, the sense-organs arise from the self. From them the presiding deities of the sense-organs arise, and from the latter the objects of the sense-organs too arise. (66)

दृष्टिसृष्टिमिमां ब्रह्मानुभवी बहुमन्यते ।

स्वप्रबोधात्स्वसंसारो लीयते स्वप्नवद्यतः ॥ ६७ ॥



He who experiences Brahman considers high of this theory that creation constitutes perception. It is because one's transmigratory existence is dissolved by one's knowledge of Brahman like the dream world (by the knowledge of the waking state). (67)

न्यायेनानेन मरणे मूर्च्छादौ चोद्यतां लयः ।

लीनस्य पुनरुत्पत्तौ व्यवहारक्रमं शृणु ॥ ६८ ॥

Let one understand that exactly similar consideration applies to death and swoon. Now listen to the order of creation of what has undergone dissolution. (68)

प्राणोपाधिकजीवात्मा यदा व्यवजिहीर्षति ।

तदा वाक् सृजते शब्दं जीवो वाचा ब्रवीति तम् ॥ ६९ ॥

When the individual soul having vital-airs as its limiting adjunct desires to utter words, then the sense of speech creates the word and the individual soul through speech utters the word. (69)

See *vācā sarvāṇi nāmāni āpnoti, KaU, 3.4.*

एवं सर्वत्र विज्ञेयं प्राणे सर्वाप्तिरीरिता ।

प्रज्ञा प्राणादभिन्नाऽतस्तस्यां सर्वाप्तिरुच्यते ॥ ७० ॥

Let this be understood as applicable in every case. It has been said that all sense-organs lapse back into the vital-force. The ego-sense is not distinct from the vital force. Hence it is said that everything lapses back into the ego-sense. (70)

See *KaU, 3.4.*

वाक्प्रज्ञायामेकमंशमभिमानाख्यमाश्रिता ।

प्रज्ञाभिमानवशतः शब्दोच्चारणशक्तियुक् ॥ ७१ ॥

The sense of speech depends upon one element of ego-sense, namely, conceit. And on the strength of the identity with the ego-sense, it becomes capable of uttering the word. (71)

शरीरगा त्वगप्येवं शक्ताभूत् स्पर्शजे सुखे ।  
 रतौ प्रजातावानन्दे चोपस्थः शक्तिमानभूत् ॥ ७२ ॥  
 क्रीडा चोत्पादनं वीर्यमोक्षश्चोक्तमिदं त्रयम् ।  
 ध्येये ज्ञेये च कामादौ चित्तं शक्तमभूत् खलु ॥ ७३ ॥

In this way, the sense of touch present in the body becomes capable of experiencing pleasure born out of contact. In this way the generating organ becomes capable of *rati*, *prajāti*, and *ānanda* which stand respectively for attachment toward sensual pleasure, producing off-springs and deriving satisfaction. Mind too becomes capable of meditation upon an object, knowing an object, and desiring for an object by its association with the ego-sense. (72-73)

सर्वेन्द्रियेषु प्रज्ञाया अभिमानोऽवधार्यताम् ।  
 अन्वयव्यतिरेकाभ्यामुदाहार्योऽखिलेष्वसौ ॥ ७४ ॥

Let identity with the ego-sense be understood as making all other sense-organs efficacious. This must be extended to all other cases on the basis of method of agreement and difference. (74)

#### 8.4 The Individual Soul

प्रज्ञाया वाचमारुह्य जीवो नामाभिवक्ति च ।  
 अन्यचित्तोऽभवं तेन नावोचमिति चोच्यते ॥ ७५ ॥

The soul utters the sound by being identified with the ego-sense (that is, mind inspired by the reflection of the self



in it). Hence there is the usage "My mind was elsewhere and hence I did not speak." (75)

वक्ष्यामीत्यभिमानोऽयं वागारोह इतीर्यते ।

ध्यास्यामीत्यभिमानात्तु चित्तारोहस्तथा भवेत् ॥ ७६ ॥

Identification with the sense of speech is only the false cognition 'I shall speak.' In the same way, identification with the ego-sense is the false cognition 'I shall meditate.' (76)

अभिमानोऽपि धीवृत्तिः सापि पूर्वं भवेदथ ।

धिया ध्यानादिरित्येका धीः क्रमात्कुरुते द्वयम् ॥ ७७ ॥

The false notion too is a mental state. It however, comes into existence earlier. Then there is meditation, etc. The one and the same mind performs two functions successively. (77)

यथा प्राणे जगत्सर्वं लयोत्पत्त्योरवस्थितम् ।

प्रज्ञायां च तथा सर्वं स्थितिकाले व्यवस्थितम् ॥ ७८ ॥

Just as the entire world is rooted in the vital force at the time of origination and destruction, in the same way it is rooted in mind at the time of existence. (78)

प्रज्ञाप्राणौ ततो मुख्योपाधी स्वात्मावबोधने ।

तद्द्वारेणावबोद्धव्यो जीवात्मादौ विवेकिना ॥ ७९ ॥

Hence the ego-sense and vital force are the two primary limiting adjuncts, through which the self may be realized. Hence the individual soul must be realized (as distinct from the vital force and the intellect) by the wise man. (79)

वाचा नामाभिबदनं यत्तत्स्यात् कर्तृपूर्वकम् ।

क्रियात्वात्कृषिवत्कर्ता चाहमित्यनुभूयते ॥ ८० ॥

Uttering a name by the sense of speech is preceded by an agent because it is an activity, like farming. And the agent is experienced as 'I.' (80)

See *na vācam vijijñāsita vaktāram vidyāt*, *KaU*, 3.8.

शब्दादिष्विषयेऽहंभीः केनापि न हि शक्यते ।

देहेन्द्रियेष्वपि तथा मदीयत्वावभासनात् ॥ ८१ ॥

The cognition 'I' cannot be had in respect of the objects like sound, etc. In the same way, it cannot be had in respect of body, sense organs, etc., as these are known as 'mine.' (81)

आनखाग्रमहङ्कारो वपुर्व्याप्यावतिष्ठते ।

चिद्बिम्बप्रतिबिम्बाभ्यां व्याप्तोऽसौ कर्तृतां व्रजेत् ॥ ८२ ॥

The ego-sense exists by pervading the entire body upto the tip of the nails. It is enveloped by the consciousness that is reflected in it and that transcends it. Thereby it attains the characteristics of being an agent. (82)

क्रियावांश्चेतनः कर्ताहंकारस्तादृशस्ततः ।

कर्ता भूत्वाखिलैरक्षैर्व्यापारान् कुरुतेऽखिलान् ॥ ८३ ॥

An agent is one who is sentient and is active. The ego-sense is of this nature. Having thus become an agent, it performs all actions through sense-organs. (83)

जीवात्मानं विविच्येत्यं चेतनं प्राणधारणम् ।

विविच्यात्परमात्मानमानन्दं शुद्धचेतनम् ॥ ८४ ॥

1. 'त्यमिमन्यते - पु३, वा१, वा२, वै०

2. प्राणिधारणम् - पु३, व२



Having distinguished the individual soul, the sentient one and the sustaining factor of the vital-force, one should distinguish the supreme Self as bliss and of the nature of pure consciousness. (84)

प्रतिबिम्बाहंकृतिभ्यां बिम्बं निष्कृष्य साक्षिणम् ।  
ब्रह्मेति विद्यात्सर्वस्य तस्मिन्नारोपितत्वतः ॥ ८५ ॥

Having distinguished the witness-self — the original from the reflected image and the ego-sense, one should know that it is Brahman as everything else is superimposed upon it. (85)

प्रज्ञामात्रा भूतमात्रा ग्राह्यग्राहकरूपतः ।  
संसारं निर्वहत्यस्मिन्नात्मतत्त्वे प्रकल्पिताः ॥ ८६ ॥

The cognitions of sound, etc., and the senses of knowledge, the five elements and their qualities standing in relation of the comprehended and the comprehending factors to each other carry on transmigratory existence. They are superimposed upon the self. (86)

चक्रस्यारेष्वाश्रिता स्यान्नेमिनाभावास्तथा ।  
अक्षेषु विषयास्तानि चात्मनि प्राणलक्षिते ॥ ८७ ॥

The circumference of a wheel is placed upon the spokes. The spokes are placed upon the nave. In the same way, the objects are placed upon the sense-organs; and, the sense-organs are placed upon the self indicated by the vital-force. (87)

चेष्टाकल्पनहेतुत्वात्प्राणो धीकल्पनस्य च ।  
हेतुत्वेन भवेत्प्रज्ञा ततस्त्वानन्द एव हि ॥ ८८ ॥

परप्रेमास्पदतया सर्वेषां यो विभात्यसौ ।

नित्यानन्दः परात्मा स्याज्जरामरणवर्जनात् ॥ ८९ ॥

Since the self is the cause of the superimposition of activity and of the mind (through *avidyā*), it is referred to as vital-force and the ego-sense (that is, the mind inspired by the reflection of the self in it). It is bliss as it is manifested as the seat of supreme love. It is the supreme Self and eternal bliss free from decay and death. (88-89)

See *sa eṣa prāṇa eva prajñātmā ānando 'jaro' mṛtaḥ*, *KaU*, 3.8.

न पुण्येन भवेद्देवो न पापेन पशुर्भवेत् ।

चिच्छायावानहङ्कार एव स्यात्पुण्यपापवान् ॥ ९० ॥

तदीये पुण्यपापे द्वे देहस्थे च जरामृती ।

स्वात्मन्यारोपयेन्मूढस्ततो देवादिजन्मभाक् ॥ ९१ ॥

The self will not become a divine being by meritorious deeds. Nor will it become an animal by sinful actions. The mind inspired by the reflection of the self in it which is the ego-sense is the substratum of merits and demerits.

The ignorant superimposing upon his self merits and demerits — the characteristics of the ego-sense, and decay and death — the characteristics of the body attains birth as a divine being; etc. (90-91)

See *na sādhanā karmaṇā bhūyān, no eva asādhunā karmaṇā kañyān*, *KaU*, 3.8.

आरोपे बाधिते बोधात्कर्म स्याद्बुधबीजवत् ।

ततो जन्माङ्कुरो नास्ति निर्लेपे परमात्मनि ॥ ९२ ॥

When false cognition is destroyed by knowledge, merit and demerits would become like a burnt seed. There will



be no sprout in the form of the world in the supreme Self which is supra-relational (92)

कार्योपाधेरभावेऽयि कारणोपाधिमत्त्वतः ।

कर्मास्यास्त्विति चेदीशः कर्माभ्यक्षो न कर्मकृत् ॥ ९३ ॥

• It may be said: "although there is the absence of the limiting adjunct — the ego-sense, there is the association with the limiting adjunct, namely, *avidyā*. Hence let there be merits and demerits in his case." It is answered 'no.' [The self having for its limiting adjunct *avidyā* is God.] And God is only the witness of actions and not an agent. (93)

कारयित्वा पुण्यमेव कर्तारं स्वर्गमापयेत् ।

पापं तु कारयित्वा तं नरकं प्रापयेदसौ ॥ ९४ ॥

Making the agent perform good deeds, God enables him to attain heaven. And making him perform sinful deeds, God makes him attain hell. (94)

See *eṣa hyeva sādhu ... unniniṣate*, *KaU*, 3.8.

पर्जन्यवत्प्रेरकत्वान्नास्य वैषम्यमापतेत् ।

शाल्यादीन् बहुधा वृष्टिर्वर्धयेद्विषमापि नो ॥ ९५ ॥

Like rain which causes the seeds to grow in accordance with their nature without favouring one seed more than another, in the same way God too makes the souls perform actions in accordance with their *vāsanās*. (95)

उत्तमाधमभावोऽत्र तत्तद्बीजेन कारितः ।

तारतम्यं च जीवेषु स्वस्ववासनया कृतम् ॥ ९६ ॥

The state of being superior or inferior (in the case of the plants) is caused by the respective seeds. In the same way the distinctive nature of the individual souls (that is,

the blend of the self and the body-mind complex) is based upon their latent impressions. (96)

मातृवत्पालयेल्लोकं शिक्षयेत्पितृवत् प्रभुः ।

स्वामी स्याद्राजवत्सोऽयं ममात्मेत्यवगम्यताम् ॥ ९७ ॥

The supreme Lord will protect the world like a mother, discipline it like a father and govern it like a king. He is my self. Let this be understood. (97)

See *eṣa lokapālaḥ ... sa ma ātmatī vidyāt*, KaU, 3.8.

मायोपाधौ स्थिते तस्य मिथ्यात्वं बुद्ध्यते ततः ।

संसारी जीववन्नेशः स्वानन्दैकरसो ह्ययम् ॥ ९८ ॥

The state of being a God is known to be illusory as it is conditioned by *māyā*. God is not a transmigratory being, unlike the individual souls. He is the essence of bliss. (98)

अखण्डैकरसानन्दो मुक्तोऽयं स्वात्मदृष्टिः ।

'संसारिदृष्ट्या सर्वेश इति विद्धि प्रतर्दन ॥ ९९ ॥

He is the partless bliss. He is released from his stand-point. Oh, Pratardana! know that He is the Lord of all beings from the view-point of the transmigratory beings. (99)

इन्द्रानुग्रहतः सोऽभूत्कृतकृत्यः प्रतर्दनः ।

एतद्व्याख्यानतस्तुष्याद्विद्यातीर्थमहेश्वरः ॥ १०० ॥



Pratardana has become one who has accomplished his goal by the grace of Indra. Let Vidyātīrtha-Mahesvara be gratified by the commentary. (100)

‘इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
कौषीतकिशाखाविवरणे इन्द्रप्रतर्दनसंवादो  
नामाष्टमोऽध्यायः।

Here ends the Chapter VIII entitled “*Indra-pratardanasamvāda*” of the *Kauṣītakiśākhopaniṣad* in the *Anubhūti-prakāśa* composed by the Sage Vidyāraṇya.

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1. इत्यनुभूतिप्रकाशे कौषीतकिशाखायामष्टमोऽध्यायः - क<sub>1</sub>, ल, वा<sub>2</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वै<sub>2</sub>.

इत्यनुभूतिप्रकाशिकायामष्टमोऽध्यायः - पु., रा, वा<sub>6</sub>; इति श्रीविद्यारण्यमुनिविरचितेऽनुभूतिप्रकाशे कौषीतक्युपनिषद्विवरणे प्रतर्दन-विद्याख्योऽष्टमोऽध्यायः - क<sub>2</sub>, वा<sub>1</sub>; इत्यनुभूतिप्रकाशे प्रतर्दन-विद्याख्यः प्रथमोऽध्यायः - त, म

## CHAPTER IX

### 9. BĀLĀKI-VIDYOPADEŚA KAUṢĪTAKY UPANIṢAD-VIVARAṆAM

#### 9.1 *Lower Brahman*

राजा बालाकये प्राह विप्राय ब्रह्मवेदनम् ।  
कौषीतक्याख्याशाखायामत्र स्पष्टीकरोमि तत् ॥ १ ॥

The king (Ajātasatru) imparted the knowledge of Brahman to Bālāki, a brahmin. This is found in the *Kauṣītaki* recension of the *R̥gveda*. I shall elucidate this. (1)

दृप्तो बालाकिरपरब्रह्मवित्स कदाचन ।  
अजातशत्रुं काशीशं बुबोधयिषुरागतः ॥ २ ॥

Bālāki, the proud one, knows only the lower Brahman. He approached once Ajātasatru, the king of Benares, with a desire to instruct him. (2)

See *bālākiḥ anūcānaḥ saṁspr̥ṣṭa āsa ... brahma te bravāṇiti*, *KaU*, 4.1.

'अजातशत्रुर्ब्रह्मात्मवेदनाच्छौर्यतोऽपि च ।  
अन्तर्बहिश्च निःशत्रुः काश्यां राजा बभूव सः ॥ ३ ॥

- 
1. अजातशत्रुः..... इत्यारभ्य, महतावृतः इत्यन्तो भागः - क<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>5</sub>, ब<sub>1</sub>, ब<sub>2</sub>, म, रा, ल, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वा<sub>6</sub>, वै<sub>1</sub>, वै<sub>2</sub>, वै<sub>3</sub> - मातृकासु नोपलभ्यते ।



Ajātasatru was the king of Benares. In view of his realization of Brahman, he did not have any internal enemies; and because he was valorous, he did not have any external enemies too. (3)

गर्गगोत्रजविप्रोऽयं बालाकिनैव तत्त्ववित् ।

किंतु प्राणोपासकोऽयं दर्पेण महतावृतः ॥ ४ ॥

Bālāki, the brahmin, a descendent of Garga, did not know Brahman. He was given to the meditation upon *prāṇa* — the vital-force; and he was fully conceited. (4)

राजन् बुभुत्सवे तुभ्यं परं ब्रह्म ब्रवाण्यहम् ।

इत्युक्त्वादित्यपुरुषं ब्रह्मोपास्वेत्यवोचत ॥ ५ ॥

“Oh, King! I shall instruct you about the supreme Self.” Having said thus, he told the king, “Meditate upon the sun as Brahman.” (5)

राजा निवार्य तं प्राह फलं ध्येयगुणानपि ।

एवं पञ्चदश ब्रह्माण्यप्यत्रासाववोचत ॥ ६ ॥

चन्द्रे विद्युति मेघे खे वायावधौ जलेऽपि च ।

आदर्शे श्रवणे गन्तृशब्दे छायाकृतावपि ॥ ७ ॥

देहे स्वप्ने दक्षिणेऽक्षिण्यपि वामेऽब्रवीत्क्रमात् ।

सर्वत्र राज्ञा प्रत्युक्तो विप्रस्तूणीमवस्थितः ॥ ८ ॥

Disproving his instruction, the king set forth the qualities of the object that is to be meditated upon. Bālāki then referred to fifteen factors which are to be meditated upon as Brahman.

Bālāki told the king to meditate upon the person in the moon, lightning, cloud, space, air, fire, water, mirror, auditory perception, the sound when one walks, the shadow of the body, the body, dream, right eye, and the left eye.

When replied by the king in regard to all these cases, the brahmin remained silent. (6-8)

अजातशत्रु राजा तं परब्रह्मविदुक्तवान् ।  
परं ब्रह्म वदिष्यामीत्युक्तिस्तव 'मृषा भवेत् ॥ ९ ॥

King Ajātasatru, the knower of the supreme Self, told Bālāki "Your promise that you shall instruct me about the supreme Self has been falsified." (9)

जगतः पुरुषाणां च कर्तुं ब्रह्मेति बुद्ध्यताम् ।  
बालाकिः परविद्यार्थं राजानमुपसन्नवान् ॥ १० ॥

[The king said:]

"Let that which is the source of the world and the objects (you have referred to) be understood as Brahman."

Bālāki then approached the king in accordance with the scriptural injunction with a view to attain the knowledge of the supreme Self. (10)

*yo vai bālāke eteṣāṃ puruṣāṇāṃ kartā...veditavyaḥ, KaU, 4.9.*

राजा नाङ्गीचकारैतत्स्वजातेरधमत्वतः ।  
गुरुत्वं नास्ति मे तुभ्यं ब्रह्म विज्ञापयाम्यहम् ॥ ११ ॥

The king, as he belonged to a lower caste, did not wish to assume the role of a teacher. He said: "I do not have the competence to be a preceptor. I shall only remind you

1. मृषाभवत् - क<sub>1</sub>, पु<sub>5</sub>, रा<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>3</sub>, वै<sub>3</sub>



about the nature of Brahman. (I shall not instruct you).”  
(11)

See *vye tvā jñāpiṣyāmi*, *KaU*, 4.19.

इत्युक्त्वा पाणिना विप्रमादायान्तःपुरं गतः ।

सूत्रात्मैव परं ब्रह्म प्राणो जीव इतीदृशः ॥ १२ ॥

बालाकेर्निश्चयस्तस्य व्यावृत्त्यै 'सुप्तमागतौ ।

सुषुप्ते पुरुषे प्राणो न लीनश्चक्षरादिवत् ॥ १३ ॥

## 9.2 The Vital Force — The Self

Having said thus, the king clasped the hand of the brahmin and took him inside. The vital-force in its cosmic aspect as Hiraṇyagarbha is the supreme Self and in its individual aspect is the individual soul. This is the contention of Bālāki. In order to dispel this, the two came near a person who is asleep. The vital-force has not merged in the self in the state of deep sleep unlike sense of sight, etc. (12-13)

See *tau ha suptam puruṣam ājagmatuḥ*, *KaU*, 4.19.

जीवश्चेत्प्रतिबुद्ध्येत समाहूतः स्वनामभिः ।

इति मत्वाह्वयत्प्राणं शास्त्रीयैस्तस्य 'नामभिः ॥ १४ ॥

If the vital-force were the self, then when called by its appellations, the person would wake up. Thinking thus, the king called the vital-force by uttering its appellation well-known in the scripture (namely, the all-pervasive one, clothed in white garment, and King Soma). (14)

1. स्पष्टमाहूतम् - क., त, पु., ब., मि; सुप्तिमागतौ - पु., पु.

2. नामतः - म

नोत्तास्थौ स पुमान् किन्तु शिश्य एवात्र पूर्ववत् ।  
यष्टयासौ ताडितः सुप्तः समुत्तास्थौ त्वरान्वितः ॥ १५ ॥

यथा भस्मावृतो वह्निर्वायुना ज्वाल्यते तथा ।  
प्राणो नात्मा बोधहीनो घटवद्यस्तु बुद्ध्यते ॥ १६ ॥

The person did not get up. On the other hand, he was asleep as before. When beaten by a stick, he rose up hurriedly like the fire concealed by the ashes is kindled by the wind. (15-16ab)

The vital-force which is devoid of sentience is not the self like a pot. (16cd)

See *sa u ha śiśye...samuttasthau*, KaU, 4.19.

इन्द्रियैस्सहितो भोक्ता जीवोऽसौ चेतनत्वतः ।  
द्वा सुपर्णेति मन्त्रेण चेतनौ द्वावुदीरितौ ॥ १७ ॥  
तयोरन्यतरो भोक्ताऽनश्नन्नन्यः प्रकाशते ।  
चिच्छायावानहङ्कारो व्याप्तो जागरणे 'पुमान् ॥ १८ ॥

इन्द्रियैर्विषयान् भुङ्क्ते तं भोक्तारमबुध्यत ।  
प्राणात्मवेद्यसौ भोक्तृबोधेनैवातिविस्मितः ॥ १९ ॥

बुद्धं ब्रह्मेति सन्तुष्टो नान्यत् 'प्रष्टुमपैक्षत ।  
ज्ञापयिष्येहमित्येवं राज्ञी तस्मै प्रतिश्रुतम् ॥ २० ॥

That which experiences by being associated with the senses is the individual soul as it is sentient. (17ab)

1. वपुः मः

2. प्रष्टुमपैक्षते - पुः, बः, वाः, चैः



By the *śruti* text — *dvā suparṇā*, two sentient entities are set forth. Of these, one is the experient. The other one manifests itself (as the witness of the other) without experiencing anything. [*SU*, 4.7] (17cd-18ab)

The mind inspired by the reflection of consciousness in it is the ego-sense. The person pervaded by it in the state of waking experiences the objects through the sense-organs. (18cd-19ab)

And Bālāki who asserts that the vital-force constitutes the self was greatly astonished by the knowledge of the experient. Being gratified by the feeling that Brahman is known, he did not ask for anything else. But the king had made a promise that he would remind him about Brahman. (19cd-20)

शिष्टिं बोधयितुं तस्मात्स्वयं प्रश्नांश्चकार सः ।

मन्दधीरपि यः श्रोता श्रद्धालुर्विनयान्वितः ॥ २१ ॥

अपृष्टेनापि वक्तव्या तस्मै विद्येति शास्त्रधीः ।

यो भोक्ताऽत्रोत्थितः सोऽयं क्वाशयिष्ट पुरा क्व वा ॥ २२ ॥

अभूद्धीरहिता सुप्तिः कुतो वागादयं पुमान् ।

बालाकिना अविज्ञातमिदं सर्वमिति स्वयम् ॥ २३ ॥

निश्चित्य त्रितयस्यास्य निर्णयं स्पष्टमब्रवीत् ।

हृदयं कमलाकारं देहमध्येऽस्त्यधोमुखम् ॥ २४ ॥

नाड्यस्तस्माद्विनिर्गम्य व्याप्नुवन्त्यखिलं वपुः ।

अहंकारोपाधिरात्मा जीवो भूत्वा हृदि स्थितः ॥ २५ ॥

In order to instruct him about what remains, the king himself raised questions. It is the view of the scripture that

instruction must be given to a disciple although he is dull and does not ask provided he has firm faith and is humble. (21-22ab)

Where did the experient who woke up here lay? What was the substratum of deep sleep that is devoid of intellect? Wherefrom has this experient come? (22cd-23ab)

The king, having ascertained for himself that all this is not known by Bālāki, clearly answered all these three questions. (23cd-24ab)

The heart is in the form of a lotus in the midst of the body with its head bent down. The veins proceed from it and envelops the whole of the body. The self which has mind as its limiting adjunct having attained to the state of the individual soul exists in the heart. (24cd-25)

नाडीभिः प्रसृतः सोऽक्षैर्जानन् जागरणे स्थितः ।  
बाह्यभोगप्रदं कर्म यदा क्षीणं तदा पुनः ॥ २६ ॥

वासनाभोगदे कर्मण्युद्बुद्धे स्वप्नभाग् भवेत् ।  
स्वप्ननाडीष्ववेक्ष्याथ कर्मणोऽस्यापि संक्षयात् ॥ २७ ॥

हृदि संकोचमाप्नोति सा सुषुप्तिरितीर्यते ।  
नाडीमूलानि हृत्पद्मे पुरीतद्वेष्टितेऽवसन् ॥ २८ ॥

यानि तेषु प्रविश्यान्तर्लीयते परमात्मनि ।  
परमात्मा स्वतः पूर्णः सच्चिदानन्दलक्षणः ॥ २९ ॥

It moves through the veins and experiences the objects through the sense-organs at the time of the waking state. When the merits and demerits that give rise to the experience of the external objects are exhausted, and when the merits and demerits that give rise to the experience of (the



objects projected by) the latent impression are active, then it experiences the dream state. (26-27ab)

Experiencing the dream state by moving through the veins that are conducive to it, when the merits and demerits (that cause the dream experience) are exhausted it gets itself contracted in the heart. And this state is called deep sleep. (27cd-28ab)

The self entering through the roots of the veins which are in the heart-lotus that is enveloped by the veins known as *puritat* becomes one with the supreme Self. The supreme Self, absolute by itself is of the nature of existence, consciousness and bliss. (28cd-29)

सोऽहंकारपरिच्छिन्नो जीवत्वारोपवान् भवेत् ।

अज्ञानकार्योऽहङ्कारोऽवस्थितः फलमुक्तये ॥ ३० ॥

Conditioned by the mind, it is the substratum of the superimposition of the state of being an individual soul. The mind which is the effect of nescience exists for the purpose of experiencing its fruits. (30)

फलदे कर्मणि क्षीणे लीयतेऽसौ स्वकारणे ।

पूर्णेनैक्यमवाप्नोति परिच्छिन्नो यथा घटे ॥ ३१ ॥

नष्टे घटाकाश ऐक्यं वियता महता व्रजेत् ।

यदा न कञ्चन स्वप्नं पश्येत्सुप्तस्तदाखिलम् ॥ ३२ ॥

विषयेन्द्रियजातं यत्तत्प्राणे प्रविलीयते ।

प्राणशब्दो वायुमाह परमात्मानमप्यसौ ॥ ३३ ॥

‘प्रकृष्टचेष्टाहेतुत्वमुभयत्रापि विद्यते ।

वायौ श्वासक्रियाः सर्वाः सृष्टिस्तु परमात्मनि ॥ ३४ ॥

1. अत्र प्रविष्टेति पाठो भाति इति ‘मि’ पुस्तके ।

When the merits and demerits that give rise to their fruits are exhausted, mind too lapse back into its cause. The self becomes one with the absolute (that is, Brahman), like the pot-conditioned ether which is limited becomes one with the all-pervasive ether, when the pot is broken up. (31-32ab)

When one who is asleep does not see any dream then the group of sense-organs and their objects lapse back into *prāṇa*, the vital-force. (32cd-33ab)

The word *prāṇa* (primarily) signifies the vital-force and (secondarily) the supreme Self. Both have the uniform nature of activating the objects in which they are immanent. In the case of the vital-force, there are activities of inhalation, etc., and in the case of the supreme Self, the activity of creation (through *avidyā*) is there. (33cd-34)

दृष्टिभेदाद् द्वयोश्चाक्षलयो वक्तुं हि शक्यते ।

सुप्तस्याक्षलयः प्राणवायाविति तटस्थधीः ॥ ३५ ॥

From the different stand-points it is possible to affirm the dissolution of the sense-organs in the vital-force and in the supreme Self. In the case of one who is asleep, the view of those who are awake by his side, is that the sense-organs have lapsed back into the vital-force. (35)

अद्वैते द्वैतविलयं मन्यते सुप्त उत्थितः ।

सुप्ताभिप्रायमाश्रित्य परात्मनि जगल्लयः ॥ ३६ ॥

श्रुत्युक्तस्तेन पूर्वोक्तप्रश्नयोरुत्तरं भवेत् ।

क्वैषोऽशयिष्ट? कुत्रेयं सुप्तिः? तत्रोत्तरं क्रमात् ॥ ३७ ॥



The one who wakes up from deep sleep considers the dissolution of duality in the non-dual Brahman. Based upon the view of the one who wakes up from deep sleep, it is held that the dissolution of the world is in the supreme Self.

This is set forth in the *śruti*. By this, the answers to the two questions put forth earlier, namely, "where did the experient who woke up here lay?" and "what was the substratum of deep sleep?" have been answered in sequence. (36-37)

परमात्मन्यशयिष्टाभूदज्ञाने सुतिरित्यदः ।

परिच्छिन्नस्य पूर्णात्मतादात्म्यं शयनं भवेत् ॥ ३८ ॥

साहंकारस्य जगतो विलयः सुतिरुच्यते ।

कुत आगादिति प्रश्नस्योत्तरं दृश्यतामिदम् ॥ ३९ ॥

He did lay in the supreme Self. And the substratum of deep sleep is nescience. (38ab)

"Lying down" means the identity of the conditioned with the unconditioned Brahman. And sleep is the lapsing back of the world along with the mind inspired by the reflection of the self in it (in *avidyā*). (38cd-39ab)

Let it be understood that this is the reply to the question "Wherefrom has this experient come?". (39cd)

अज्ञानेनावृतात्पूर्णादागच्छति परात्मनः ।

यदा प्रबुद्ध्यते सुप्तस्तदाग्नेर्विस्फुलिङ्गवत् ॥ ४० ॥

प्राणा यथायथं तस्माज्जायन्ते परमात्मनः ।

प्राणाभिमानिदेवानामग्न्यादीनां जनिस्ततः ॥ ४१ ॥

When the one who is asleep awakes, then like sparks from fire, the sense-organs come into existence in their due

order from the supreme Self which is absolute and which is concealed by nescience. From that supreme self are born the fire etc., which are the presiding deities of vital-air etc. (40-41)

लोक्यन्ते विषया अक्षैस्ते देवेभ्यस्समुद्रताः ।

सर्वसाधारणस्सर्ग एकः प्रातिस्विकोऽपरः ॥ ४२ ॥

The objects are perceived by the sense-organs. They have come into existence from the presiding deities of the sense-organs. There is one creation which is common to all beings. There is another which is specific to each and every individual soul. (42)

आकाशादिक्रमादाद्यः प्राणादिक्रमतोऽपरः ।

सर्वेषां प्राणिनां कर्मक्षये स्यात्प्रलयो महान् ॥ ४३ ॥

Of these, the former one is that which takes place in the order of space (air, fire, water and earth). The latter one is that which takes place in the order of sense-organs (the presiding deities, the objects of the world). When the merits and demerits of all the individual souls are exhausted, then there takes place the cosmic dissolution. (43)

### 9.3 *The Theory of Dr̥ṣṭi-Sṛṣṭi*

पुनः कर्मोद्भवे तेषां स्यान्महासृष्टिरीश्वरात् ।

एकस्य कर्मणि क्षीणे प्रलयः सुप्तिनामभृत् ॥ ४४ ॥

पुनः कर्मोद्भवे तस्य सृष्टिः स्याज्जागराभिधा ।

अद्वैततत्त्वबोधाय सृष्टिः सर्वत्र कथ्यते ॥ ४५ ॥

अल्पा सा महती वास्तु सदद्वैतं विबुद्धयते ।

प्रौढस्य राजगोहस्य द्वारं स्यात्पुरतो महत् ॥ ४६ ॥



पृष्टतोन्तःपुरद्वारं चोरद्वाराख्यमल्पकम् ।  
महाद्वारेण सहसा दुर्लभं राजदर्शनम् ॥ ४७ ॥

जनसम्मर्दबाहुल्याद् द्वाराणां च बहुत्वतः ।  
अल्पद्वारे स्वामिभक्तो हठाद्राजानमीक्षते ॥ ४८ ॥

दृष्टिसृष्ट्यानुभूत्यर्थी वेत्त्यात्मानं तथा हठात् ।  
महासृष्ट्या तत्पदार्थमादौ ज्ञात्वा तथा पुनः ॥ ४९ ॥

त्वंपदार्थं शोधयित्वा वाक्याद् बोधो विलम्बते ।  
तस्मादिहाजातशत्रुर्बालकेरविलम्बतः ॥ ५० ॥

प्रत्यग्रह्यत्वबोधार्थं दृष्टिसृष्टिमवोचत ।  
सुप्तावासीद् यदज्ञानमहंकारलयोऽत्र हि ॥ ५१ ॥

सोऽहंकारः कर्मभोगकाले स्यात्पुनरुद्गतः ।  
तेनावच्छिन्न आत्मापि कर्ता भोक्तापि पूर्ववत् ॥ ५२ ॥

When the merits and demerits of all the souls become operative, there takes place the cosmic creation from God. And when the individual merits and demerits are exhausted there is dissolution, namely deep sleep. Again when merits and demerits become operative, there is creation, namely waking state. (44-45ab)

Creation is set forth in the *Upaniṣads* with a view to impart the knowledge of non-duality. Let it be a small one or a great one. Non-duality is known through it. (45cd-46ab)

In the mighty palace of a king there will be an imposing gate in front, and a wicket in the rear portion called the thief's gate. (46cd-47ab)

It is impossible to have an audience with the king by entering through the main gate in view of large crowd therein and of the presence of too many gates by its side. Through the wicket, one who is close to the king, meets the king easily. In the same way, by adopting the view-point of *dr̥ṣṭi-sṛṣṭi*, he who desires to realize the self does so easily. (47cd-49ab)

There will be delay in attaining the realization of the self from the major-texts of the *Upaniṣads* (like *tat tvam asi*) first by understanding the meaning of the term '*tat*' (as the creator of the universe) through an analysis of the cosmic creation and then by clarifying the meaning of the term '*tvam*'. (49cd-50ab)

Hence here Ajātasatru set forth the theory of *dr̥ṣṭi-sṛṣṭi* to Bālāki in order that he may easily attain the knowledge of the identity of the inner self with the supreme Self. (50cd-51ab)

In nescience which exists at the time of sleep, there is dissolution of the ego-sense. The latter again arises at the time of experience of the fruits of merits and demerits. (51cd-52ab)

The self conditioned by the mind becomes the agent and the experient as before. (52cd)

भोक्तुरात्मन उत्पन्नं भोगसाधनमिन्द्रियम् ।

इन्द्रियप्रेरको देवानुग्रहस्तत' उद्भूतः ॥ ५३ ॥

The sense-organs — the means of enjoyment arise from the self — the experient. The grace of the presiding deities — the factor that prompts the sense-organs, arises later. (53)

अक्षेभ्योऽनुगृहीतेभ्यो लोका भान्ति समुद्रताः ।

सेयं प्रातीतिकी सृष्टिस्तस्माज्जाता ततः स्वयम् ॥ ५४ ॥

1. °स्वत - क<sub>2</sub>, ५पु, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, रा, वै<sub>1</sub>, वै<sub>2</sub>



By the sense-organs blessed by the presiding deities, the world of objects is manifested. This is creation which is apparently real. The world thus appears in Brahman. (54)

जगत्कर्ता परात्मेति क्षणाद् बालोऽपि बुद्ध्यते ।

ईश्वरो महिमोपेतः 'सोऽप्यन्य इति वासना ॥ ५५ ॥

धीमतां चिरमारूढा वियदादिक्रमस्ततः ।

किं बहूक्त्याऽस्तु या काचित्सृष्टिः सा मायिकी ततः ॥ ५६ ॥

Even a child could understand within a short time from this that the supreme Self is the creator of the world. (55ab)

The latent impression — that God is associated with excellence; He is different from the individual soul; and the world-order proceeds from Him — is deeply rooted for a very long time in the minds of (even) the wise people. Enough of much prolixity. Let there be creation of any form whatsoever. It is only illusory and it proceeds from God. (55cd-56)

अद्वितीयानन्द आत्मा सुषुप्तावनुभूयते ।

अहंकारो मायिको यस्तदवच्छिन्नचेतनः ॥ ५७ ॥

आत्मा जागरणे कृत्स्नमानखं व्याप्नुयाद्वपुः ।

गूढोऽग्निरणौ व्यापी तथा सुप्तौ चित्तिर्वपुः ॥ ५८ ॥

व्याप्नोत्यविद्यया गूढ जागरे क्षुरवत्स्थिता ।

नापितस्य क्षुराः पात्रे स्पष्टा भान्ति पृथक् स्थिताः ॥ ५९ ॥

चक्षुरादिषु 'चिल्लेशाः स्पष्टा भान्ति पृथक् तथा ।  
सर्वेऽपि करणात्मानः कर्त्रात्मानमिमं सदा ॥ ६० ॥

अनुसृत्यैव तिष्ठन्ति श्रेष्ठिनं स्वजना इव ।  
पुत्रमित्रादिभिः स्वीयैः सार्धं श्रेष्ठी 'धनी सदा ॥ ६१ ॥

भुङ्क्ते तेऽपि तदिष्टार्थं कुर्वन्तो 'भोजयन्ति तम् ।  
एवं जीवः स्वकीयाक्षैः सार्धं शब्दादिकान् सदा ॥ ६२ ॥

भुङ्क्तेऽक्षाणि च शब्दादीन् गृह्णन्ति स्वामितुष्टये ।  
यत्र तिष्ठति भोक्तासौ सुप्तौ जागरणे पुनः ॥ ६३ ॥

यस्मादुदेति सौऽद्वैतः परमात्मेति बुद्ध्यताम् ।  
इत्थमद्वैतबोधार्थमहंकारे परेश्वरः ॥ ६४ ॥

स्पष्टचित्प्रतिबिम्बोऽभूदिति श्रुत्यन्तरे श्रुतम् ।  
यावदद्वैतमात्मानमिन्द्रो नैव विजज्ञिवान् ॥ ६५ ॥

In the state of deep sleep, the self is experienced as non-dual and bliss. The mind is illusory. The self which is consciousness conditioned by it pervades the entire body up to the tip of the nails during the waking state. Just as fire remaining concealed in the fire-producing wooden stick pervades the latter, in the same way the consciousness pervades the entire body by being concealed by *avidyā* in the state of deep sleep. (57-59ab)

In the state of waking, it exists like a razor. The razors of a hair-cutter placed in separate boxes are perceived distinctly. In the same way, the consciousness is manifested

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1. चिल्लेशाः - क<sub>2</sub>, त, पु<sub>1</sub> पु<sub>2</sub>, मि, वै<sub>1</sub>
  2. धनं यथा - पु<sub>1</sub>, वै<sub>1</sub>, रा
  3. भोजयन्त्यमी - पु<sub>2</sub>, ब<sub>1</sub>, वै<sub>1</sub>, वै<sub>2</sub>



separately in the mental states arising from sense of sight, etc. (59cd-60ab)

All the instruments are conducive to the individual soul like the man of the head of a mercantile guild contributes to the happiness of the latter. The rich head of a mercantile guild always experiences happiness along with his sons, friends and others. The latter too do that which is desired by him and make him experience happiness. (60cd-62ab)

In the same way, the individual soul experiences sound, etc., along with its sense-organs. The sense-organs too comprehend sound, etc., in order to gratify their master — the individual soul. (62cd-63ab)

Let that be understood as the non-dual supreme Self wherein the experient merges in the state of deep sleep and from where it comes back at the time of the waking state (63cd-64ab)

In order that one may realize non-duality, the supreme Self has undergone clear reflection in mind. This is referred to in another *śruti* text. (64cd-65ab)

As long as Indra did not realize his self, the demons external and internal existed and were overpowering him. (65ab)

असुरा बहिरन्तःस्थास्तावदभ्यभवन्निमम् ।

बहिष्ठा असुराः स्वर्गे स्थितमेनं बबाधिरे ॥ ६६ ॥

आन्तरा असुराश्चित्ते कामाद्या दुःखदायिनः ।

यदा विजज्ञावात्मानमसुरानखिलांस्तदा ॥ ६७ ॥

हत्वा जयेन देवानां श्रेष्ठं स्वाराज्यमाप्तवान् ।

'अजातशत्रुतामेति जातब्रह्मात्मबोधतः ॥ ६८ ॥

1. °शत्रुतामेति - पु२, रा, वा०, वै, वै

The demons existing outside his (Indra's) body caused great harm to him who was in heaven. The internal demons are desire, etc., which remaining in mind caused misery. (66-67ab)

When he has realized the Self, then he has vanquished all the demons and remains as the self which constitutes his pre-eminence among the divine beings. He has attained to the state of one who has no enemies on the strength of the rise of the knowledge of the Self. (67cd-68)

अन्तर्बहिर्वा कः शत्रुर्मम सर्वात्मदर्शिनः ।

ब्रह्माद्याः स्थावरान्ता ये प्राणिनो मम ते वपुः ॥ ६९ ॥

कामक्रोधादयो दोषा जायेरन्मे कुतोऽन्यतः ।

असुराणां स्वात्मताप्तावसुरत्वं हतं भवेत् ॥ ७० ॥

अयमेव जयस्तस्य 'देवेभ्यः श्रेष्ठता ततः ।

अद्वैतमपराधीनं स्वराट् स्यात्ते न तत्त्ववित् ॥ ७१ ॥

For me who sees the self everywhere, wherefrom could there be an enemy either external or internal. The beings beginning with Hiraṇyagarbha and ending with stationary objects constitute my body. Hence wherefrom the defects such as desire, anger, etc., could arise in me. (69-70ab)

When the demons have become one with the self of Indra, the demons lose their character of being demons. This is the victory of Indra and he is pre-eminent among the divine beings. (70cd-71ab)

Non-duality is not dependent upon any other factor. Hence he who realizes it becomes one that revels in the self. (71cd)

1. देवेषु - क<sub>1</sub>, क<sub>2</sub>, त, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वै<sub>2</sub>



आत्मानं बोधयित्वैषामधिपोऽधिकपालनात् ।

नैतदिन्द्रस्य माहात्म्यं किन्तु ज्ञानस्य तत्त्वतः ॥ ७२ ॥

Indra is the supreme Lord as he has protected the divine beings spiritually by imparting the knowledge of Brahman to them. This is not due to the greatness of Indra. On the other hand, it is due to the greatness of the knowledge of the Self. (72)

अन्योऽप्यद्वैतमात्मानं वेत्ति चेदिन्द्रवद्वेत् ।

अजातशत्रुर्बालार्किं विप्रमित्थमबोधयत् ॥ ७३ ॥

Any other being who realizes the non-dual Self would become similar to Indra. Ajātasatru thus instructed Bālāki — the brahmin. (73)

तथैवोत्तमतागर्वं त्यक्त्वा 'जानीत बुद्धिमान् ।

विद्वानप्युपसन्नाय दद्याद्विद्यां महादरात् ॥ ७४ ॥

An intelligent man leaving out his sense of pride must realize the self. And the knower of the truth must impart the knowledge with great earnestness to a disciple who has approached him. (74)

देयात्ताभ्यां स्वभावं तं विद्यातीर्थमहेश्वरः ॥ ७५ ॥

Let Vidyātīrthamahesvara grant the essential nature of the Self to both of them. (75)

1. 'मबूबुधत् - क<sub>2</sub>, पु<sub>1</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>

2. जानाति - पु<sub>2</sub>, ब<sub>1</sub>, ब<sub>2</sub>, रा, वै<sub>1</sub>

'इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
कौषीतकीशाखाविवरणे बालाकिविद्योपदेशो नाम नवमोऽध्यायः।

Here ends Chapter IX entitled Bālākividyopadeśa of the *Kauṣītakiśākhopaniṣad* in the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

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1. इत्यनुभूतिप्रकाशे बालाकिविद्याख्यो द्वितीयोऽध्यायः - त, म  
इत्यनुभूतिप्रकाशे कौषीतकीविवरणे नवमोऽध्यायः - पु<sub>1</sub>, पु<sub>5</sub>,  
ल, वा, वा<sub>4</sub>, वै<sub>2</sub>

इत्यनुभूतिप्रकाशे कौषीतकीशाखाविवरणे नवमोऽध्यायः- वा<sub>3</sub>, वै<sub>1</sub>,  
वै<sub>2</sub>; इत्युपनिषत्प्रकाशिकायां कौषीतकीशाखाविवरणे नवमोऽ-  
ध्यायः - रा, वा<sub>6</sub>

इति श्रीविद्यारण्यमुनिविरचितेऽनुभूतिप्रकाशे कौषीतकीविवरणेऽ-  
जातशत्रुविद्याख्यो नवमोऽध्यायः - क<sub>1</sub>, क<sub>2</sub>.



## CHAPTER X

### 10. MAITRĀYAṆĪYA-ŚĀKHĀ-VIVARAṆAM

#### 10.1 *Detachment*

मैत्रायणीयनाम्नी या शाखा सा सामवेदगा ।

तस्यां शाकायन्य मुनिर्बोधयामास भूपतिम् ॥ १ ॥

That recension by name Maitrāyaṇī is regarded as belonging to the *Yajurveda*. In that the sage Śākāyanya instructed King Bṛhadratha. (1)

The *Maitrāyaṇī Upaniṣad* belongs to the *Maitrāyaṇīya-śākhā* of the *Kṛṣṇa Yajurveda*. It is, however, assigned by some to the *Sāmaveda*. It consists of seven chapters entitled *prapāṭhakas*. The first *prapāṭhaka* describes the discourse between King Bṛhadratha and Śākāyanya. The true nature of individual soul is explained in the second and the third *prapāṭhakas*. The means of attaining oneness with Brahman is dealt with in the fourth *prapāṭhaka*. In the fifth *prapāṭhaka*, Brahman is described as the material and the efficient cause of the world and it is identified with various Gods. The three-fold form of God as Brahmā, Viṣṇu and Śiva finds full explanation here. The sixth and the seventh *prapāṭhakas* deal with the nature of Brahman, the meditation upon *praṇava* and the identify of the individual soul with Brahman.

बृहद्रथः स्वस्य राज्ये पुत्रं संस्थाप्य निर्गतः ।

वने महत्तापस्तप्त्वा विद्यार्थं मुनिमाययौ ॥ २ ॥

Bṛhadratha having installed his son in his kingdom came out, performed penance in an intense manner in the forest and approached Sage Śākāyanya seeking knowledge. (2)

See *bṛhadratho vai...munerantikam ājagāma, MaU, 1.2.*

अशाश्वतं शरीरं मे कदा यायात्ततः पुरा ।  
 ज्ञास्याम्यात्मानमात्मज्ञो मुनिर्मा बोधयिष्यति ॥ ३ ॥  
 इत्यभिप्रेत्य साष्टांगं प्रणिपत्य भुवि स्थितः ।  
 वृणीष्व वरमित्युक्तो वृतवानात्मवेदनम् ॥ ४ ॥

“My body would last only for a short time. It would pass away at any time. Before that, I shall realize my self. The sage who is the knower of the Self will instruct me.” With this view, he, having fallen prostrate on the ground in reverence, stood before the sage. When he was told by the sage, “Seek a boon,” he sought the knowledge of the self. (3-4)

See *varam vṛṇīṣva, MaU, 1.2.*

राज्ञां भोगप्रधानानामात्मज्ञानं सुदुःशकम् ।  
 वृणीष्व कामानित्युक्तः स मुनेः पादमग्रहीत् ॥ ५ ॥

“To the kings who are mainly given to the experience of worldly objects, the knowledge of Self is impossible to attain. So seek some other desired objects.” When told thus (by the preceptor) he caught hold of his feet in reverence. (5)

See *etadvṛttam...vṛṇīṣva iti śākāyanyaḥ, MaU, 1.2.*

पादं स्वमूर्धन्यवस्थाप्य स्ववैराग्यं प्रकाशयन् ।  
 आधारे करणे दोषानवोचद् भोक्तृभोग्ययोः ॥ ६ ॥

Placing the feet of the preceptor upon his head and exhibiting his sense of detachment, the king pointed out the defects pertaining to the body—the seat of experience,



the sense-organs — the instruments of experience, the experient and the objects of experience. (6)

### 10.2 *The Defects of the Body*

भोगाधिकरणं देहस्तस्य दोषा इति स्फुटाः ।

अस्थिचर्मस्नायुमज्जामांसशुक्रादयोऽखिलाः ॥ ७ ॥

बीभत्साकारणान्येषु मज्जता भुज्यते कथम् ।

'विट्पूर्वखाते मग्नः सन् भुङ्क्ते कोऽपि न बुद्धिमान् ॥ ८ ॥

The body is the seat of the experience of pleasure. And the following defects are clearly manifested therein: the bones, skin, sinew, marrow of the bones, flesh and male energy. All these are loathsome. How could one experience pleasure by being attached to these factors? No wise man does experience happiness by being immersed in a ditch filled with foul matter. (7-8)

See *bhagavan!...kiṃ kāmopabhogaiḥ*, *MaU*, 1.3.

पुरा त्वविद्ययाच्छन्नदोषोऽहं भुक्तवांस्ततः ।

बालोऽपि मूढो यत्किञ्चिदद्यादिष्टादिकं 'तथा ॥ ९ ॥

Just as a child or an ignorant one would eat a foul substance, in the same way, I experienced earlier the objects of the world because the defects in them were concealed from me due to ignorance. (9)

भोगाधिकरणे दोषा आसतां भोगसाधने ।

चित्तोऽपि बहवो दोषा वर्तन्ते हि निरन्तरम् ॥ १० ॥

Let there be these defects in the seat of experience. Even in mind which is the instrument of experience, there are indeed perpetual defects. (10)

1. विट्पूर्वकूपे मग्नः - पु<sub>3</sub>

2. यथा - क<sub>1</sub>, पु<sub>1</sub>, पु<sub>3</sub>, रा

10.3 *The Defects of Mind*

कामक्रोधौ लोभमोहौ विषादेर्ष्याभयादयः ।

ये सन्त्येतैर्ग्रस्तचित्तो भोगिनः किं सुखं भवेत् ॥ ११ ॥

What kind of happiness could there be for the experient whose mind is enveloped by the defects such as desire, anger, greed, delusion, grief, jealousy, fear and the like? (11)

See *kāmakrodha... kim kāmopabhogaiḥ, MaU, 1.3.*

10.4 *The Defects of the Experient*

श्रूयन्तां भोक्तृदोषाश्च, भोक्तारो बहवो मताः ।

देहाभिमानिनो जीवा अधमा मध्यमोत्तमाः ॥ १२ ॥

Please listen to the defects pertaining to the experient. The experients are manifold. They are the individual souls having false identification with body. They are highly evolved, ordinary and low. (12)

दरिद्रा अधमा ज्ञेया मध्यमाश्चक्रवर्तिनः ।

गन्धर्वाद्या उत्तमाः स्युस्ते सर्वेऽपि क्षयिष्णवः ॥ १३ ॥

Poor ones are low. Emperors are ordinary and the Gandharvas and others are highly evolved. But all these are subject to destruction. (13)

उत्पन्नध्वंसिनो यद्वत्स्युर्दशमशकादयः ।

तथैव सर्वभोक्तारो म्रियन्ते स्वायुषः क्षये ॥ १४ ॥

Just as rats, mosquitoes, etc., come into being and are destroyed, in the same way, all the experients are destroyed at the end of their life-span. (14)

भोक्ता न म्रियते किन्तु देह एवेति चेच्छृणु ।

देहस्थस्यैव भोक्तृत्वं तन्नश्येद्वपुषा सह ॥ १५ ॥



If it is said that the experient does not die, it is only the body that dies, then listen. The state of being an experient pertains to the soul only when it exists in the body. And it would be lost along with the body. (15)

See *sarvaṁ cedam kṣayiṣṇu...kiṁ kāmopabhogaiḥ*, MaU, 1.4.

दरिद्राणां भोगहेतुः श्रीर्भृत्यश्च न सन्त्यथ ।

सुद्युम्नप्रमुखानां ते विद्यन्ते चक्रवर्तिनाम् ॥ १६ ॥

इति चेत्सन्तु सर्वेषां मिषतामेव मध्यमः ।

स्त्रियते चक्रवर्ती तां सन्त्यज्य महतीं श्रियम् ॥ १७ ॥

If it is said that the poor people do not have wealth and servants, but emperors like Sudyumna and others do have these, then it is said: 'Let these exist. But the emperor leaving out the vast riches die when others are looking at him helplessly.' (16-17)

See *miṣato bandhuvargasya...lokaṁ prayātāḥ*, MaU, 1.4.

अन्तर्धानादिशक्तिश्चेद् गन्धर्वादिषु विद्यते ।

विद्यतां नाम मृत्युस्तु तेषां शास्त्रेषु कथ्यते ॥ १८ ॥

Gandharvas and others have the power to become invisible. Let it be so. Yet death is spoken in respect of them too in the scriptures. (18)

See *anye gandharvāsura...nirodhaṁ paśyāmaḥ*, MaU, 1.4.

भोक्तृणां नश्वराणां को भोगः स्यान्मृत्युचिन्तया ।

शयानो भुवि नो कश्चिन्मुमूर्षुर्धनमिच्छति ॥ १९ ॥

What kind of experience of pleasure could there be in the case of the experients who are transient and who are oppressed with fear of death? Never does a dying man lying on the floor desire for wealth. (19)

10.5 *The Defects of the Objects of Enjoyment*

तिष्ठत्वसौ 'भोक्तृदोषो भोग्येऽपि श्रूयतामयम् ।  
अब्धिगिर्यादिकं सर्वं नश्वरं किमुतेतरत् ॥ २० ॥

The defects pertaining to the experient may be ignored. Even then, let the defects that pertain to the objects of enjoyment be listened. Even the objects like ocean, mountain, etc., are transitory. What to speak of other objects? (20)

See *śoṣaṇam mahārṇavānām*, *MaU*, 1.4.

दोषान् सोढ्वा सकृद्भुक्तः संसारो नश्यतीति चेत् ।  
न भोगैराश्रितस्यास्य संसारावृत्तिदर्शनात् ॥ २१ ॥

(If the sage were to say) if the objects are experienced once by enduring all the defects (set forth above), then the transmigratory process would come to an end, it is said, 'no'. For him who has experienced the objects, cyclic existence is noticed to be recurring. (21)

भोगकाले कृतं कर्म कुतो जन्म ददाति नो ।  
अन्धकूपस्थितो भेक इवाहं संसृतिस्थितः ॥ २२ ॥

The actions performed at the time of experiencing the objects would definitely give forth fresh birth. I am in transmigratory existence like a frog in a dilapidated well. (22)

See *andhodapānasthaḥ bheka iva aham asmin saṁsāre*, *MaU*, 1.4.

'संसारकूपपतितमस्मादुद्धर्तुमर्हसि ।  
त्वमेव गतिरस्माकमन्या कापि न विद्यते ॥ २३ ॥

- 
1. तिष्ठन्त्वसौ - रा
  2. संसारकूपे पतितम् - रा, ल



You alone are fit to lift me up from the well in the form of transmigratory existence into which I have fallen. You are my sole refuge. There is no other course left to me. (23)

See *bhḡavan! tvam̐ no gatiḥ, MaU, 1.4.*

राज्ञोऽस्य तीव्रवैराग्यं दृष्ट्वा मुख्याधिकारिताम् ।  
तमाह कृतकृत्यस्त्वमात्मज्ञोऽसि न संशयः ॥ २४ ॥

Noticing the intense detachment which the king has and discerning that he is the best qualified aspirant, the teacher said: "You have accomplished the goal. You are the knower of the self. There is no doubt about this." (24)

See: *śīghramātmajñāḥ kṛtakṛtyastvam, MaU, 2.1.*

यज्ञदानादिकृत्यं ते जातं विविदिषोदयात् ।  
सफलं न पुनः कर्म कर्तव्यं तेऽत्र विद्यते ॥ २५ ॥

In your case the performance of sacrifices, offering of gifts, etc., have served their purpose as there has arisen an intense desire to know the self in you. There is no action which need be done by you. (25)

See *BU, 4.4.22.*

विषयासक्तिरेवास्य ज्ञानस्य प्रतिबन्धिका ।  
एषा तु नास्ति ते ज्ञानं हस्तप्राप्तमिव स्थितम् ॥ २६ ॥

Attachment towards wordly objects alone is an impediment to the rise of knowledge of Brahman. It, however, does not exist in you. Hence the knowledge of the self remains as if attained by you. (26)

संसारहेयतां बुद्ध्वा त्यक्ते तस्मिन्नशेषतः ।  
योऽवशिष्टो भाति सोऽयमेवात्मेत्यवगच्छ भोः ॥ २७ ॥

Oh King! know that alone to be the self which remains and manifests when every objects of the world is renounced by knowing its essencelessness. (27)

अवशिष्टोऽयमात्मासावहमित्येव गम्यते ।

मतभेदादहंबुद्धिर्बहुष्वस्यत्र को भवेत् ॥ २८ ॥

The self which remains after the abandonment of everything is known as the content of 'I'. In view of the differing stand-point, the cognition 'I' pertains to many objects. Which one among these is the self? (28)

देहः कर्ता च साक्षीति त्रयो वादिभिरीरिताः ।

आत्मानस्तेषु कतमो भवतोऽभिमतो वद ॥ २९ ॥

These factors, namely, the physical body, the agent of actions, and the witness (of actions) are severally considered to be the self by the disputants. Please tell me which one you consider to be the self among these. (29)

साक्ष्यात्माभिमतो नासौ तयोर्दोषास्त्वयेरिताः ।

ससारान्तःपातिनौ तौ न तयोरात्मतोचिता ॥ ३० ॥

That witness is the self in my view. The other two (namely, the agent of actions, and the physical body) do not constitute the self. The defects pertaining to them have been pointed out by you. They fall within the realm of phenomenal existence. And the state of being a self is not appropriate to either. (30)

चाक्षुषव्यवहारेऽस्य भासकत्वेन साक्षिता ।

विवेक्तुं शक्यते तस्मादक्ष्युपाधौ<sup>१</sup> स उच्यते ॥ ३१ ॥

In the case of visual cognition the self as the manifesting factor can be discerned as the witness. Hence the self

1. 'दृश्युपाधौ' रा



is explained in relation to the limiting adjunct — the sense of sight. (31)

See *ya eṣaḥ...eṣa ātmetyāha, MaU, 2.2.*

देहमध्येऽस्ति हृत्पद्मं नाडीयुतमधोमुखम् ।

नाड्यस्तूर्ध्वमधश्चैतं देहं व्याप्य व्यवस्थिताः ॥ ३२ ॥

The heart in the form of a lotus enveloped by veins exists in the midst of the body directed downward. The veins pervade the upper and the lower part of the body. (32)

अहंकारोऽत्र चिद्युक्तः कर्ता भोक्ता हृदि स्थितः ।

मनोऽन्तःकरणं स्थित्वा हृदि वृत्त्या बहिर्ब्रजेत् ॥ ३३ ॥

The internal organ — mind inspired by the reflection of consciousness in it — is the agent and the experient. It exists in the midst of the heart. By remaining therein it comes out through its modifications. (33)

When a sense-organ comes into contact with its respective object, the mind too comes out of the sense-organ by undergoing modification in the form of the object.

रश्मिवत्प्रसृता वृत्तिर्नाड्याम्रोत्यक्षिगोलकम् ।

अस्वतन्त्रा बहिश्चक्षुरिन्द्रियेण सह ब्रजेत् ॥ ३४ ॥

The modification of the mind, that is, the mental state, like a ray, proceeds through the veins and reaches the eye-balls. Since the mental state cannot go out independently, it does so through the sense of sight. (34)

वृत्त्यवच्छिन्नचैतन्यं घटाकाशवदेतया ।

वृत्त्या सह बहिर्गत्वा तत्राज्ञानं नुदेक्षणात् ॥ ३५ ॥

The consciousness conditioned by the mental state like the space conditioned by pot, having reached the object along with the mental state, would remove the ignorance present in the consciousness conditioned by the object instantaneously. (35)

तद्वृत्यागमनात्पूर्वमज्ञानेन समावृतम् ।

बाह्यं जगत्तदज्ञानं तथा वृत्याऽपसार्यते ॥ ३६ ॥

Prior to the functioning of the mental state, the external world is concealed by ignorance. And it is that ignorance that is removed by the mental state. (36)

See Introduction, 0.5.

वर्तिनिष्ठो यथा दीपस्तमो नाशयते तथा ।

चैतन्यं वृत्तिनिष्ठं यत्तदज्ञानस्य नाशकम् ॥ ३७ ॥

Just as the light existing in the wick removes darkness, even so the consciousness that is immanent in the mental state becomes the annihilating factor of ignorance. (37)

एष हृन्निष्ठचैतन्यपदार्थोऽक्ष्णा बहिर्गतः ।

व्याप्नुवन्निखिलं तत्र व्यथां नाप्नोति 'कांचन' ॥ ३८ ॥

The consciousness present in the heart, having gone out (along with the mental state) and pervading the entire object does not undergo any change. (38)

प्रतिकूलात्तु विषयाद्या व्यथा सा तु मानसी ।

न चैतन्यगतेत्येवमाचार्याः स्पष्टमब्रुवन् ॥ ३९ ॥

"The change caused by the object which is contrary to the nature of consciousness belongs to mind and not to the

1. काश्चन - क<sub>2</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>2</sub>; कश्चन - पु<sub>2</sub>, रा, वै<sub>1</sub>, वै<sub>3</sub>



consciousness." Thus has said the preceptor in clear terms. (39)

See *ūrdhvam utkrāntaḥ vyathamānaḥ avyathamānaḥ*, *MaU*, 2.2.

दुःखी यदि भवेदात्मा कः साक्षी दुःखिनो भवेत् ।  
दुःखिनस्साक्षिता नैव साक्षिणो दुःखिता तथा ॥ ४० ॥

If one who is afflicted with misery is the self, then who is the witness of the one that is afflicted. The one who experiences misery does not possess the character of a witness. And the witness is the one who is free from misery. (40)

This verse is from *BUBV*, 1.4.560.

नर्ते स्याद्विक्रियां दुःखी साक्षिता का विकारिणः ।  
धीविक्रियासहस्राणां साक्ष्यतोऽहमविक्रियः ॥ ४१ ॥

Without undergoing change one cannot experience misery. And how could there be the character of being a witness in the case of one who undergoes change. I am the witness of the innumerable modifications of the mind. Hence I am free from any change. (41)

This verse is from *BUBV*, 1.4.561.

यः साक्षी चित्पदार्थोऽसौ जीवात्मा तस्य जीवता ।  
अहंकारेण तादात्म्यभ्रान्त्यैव परिकल्पिता ॥ ४२ ॥

The consciousness which is the witness is the individual soul. And the state of being an individual soul is superimposed upon the witness consciousness on account of its false identification with mind. (42)

आत्माहंकारदेहाभ्यां युक्तः कलुषितः पुरा ।  
विवेचितः स्थूलदेहादीषदेव प्रसीदति ॥ ४३ ॥

The self associated with mind and the body has become obscure earlier. (Now) when distinguished from the body it has become a little clear. (43)

#### 10.6 *Witness-Cognition is Brahman*

बोधयित्वा जीवतत्त्वं जीवस्य ब्रह्मरूपताम् ।

बोधयामास सोऽप्यात्मा स्वेन रूपेण तिष्ठति ॥ ४४ ॥

Having instructed the nature of the individual soul, the preceptor instructed that the individual soul is of the nature of Brahman. And the individual soul (after the instruction) remains in its true nature (of Brahman). (44)

अहंकाराद्विविक्तश्चेत्तादा सम्यक्प्रसीदति ।

आधिव्याध्याख्याकालुष्यं न चिन्मात्रेऽस्ति किञ्चन ॥ ४५ ॥

If the consciousness is distinguished from the mind, then its nature becomes very clear. The obscuration in the form of mental pain and bodily disease does not exist in consciousness. (45)

एष साक्षी संप्रसादो देहद्वयसमुत्थितः ।

शास्त्रसिद्धं परं ब्रह्म ज्योतिः प्राप्नोति वाक्यतः ॥ ४६ ॥

This witness distinguished from the two-fold body (that is, the subtle and the gross) is very clear. It attains the supreme Self which is (pure consciousness and which is set forth in the scriptures through the (great) sayings of the *Upaniṣads*. (46)

The subtle body consists of seventeen factors of which the mind is the most important one. The gross body is physical body.

मत्तोऽन्यद् ब्रह्म परमं स्वप्रकाशमिति भ्रमः ।

पुरासीत्तत्त्वमस्यादिवाक्येनासौ निवर्तते ॥ ४७ ॥



Earlier there was an illusory cognition that the self-luminous supreme Brahman is different from me. And it is dispelled by the texts like "Thou art that." (CU, 6.8.7) etc. (47)

अब्रह्मत्वभ्रमापायो ज्योतिःप्राप्तिरितीर्यते ।

ततोऽयं ब्रह्मणा स्वेन रूपेण व्यवतिष्ठते ॥ ४८ ॥

Removal of the erroneous notion that one is not Brahman is spoken of as the attainment of the self-luminous consciousness. When the removal takes place, one remains in his true nature as Brahman. (48)

एवं व्यवस्थिते योऽसावात्मानुभवगोचरः ।

स एव मृतिभीत्यादिरहितं ब्रह्म नेतरत् ॥ ४९ ॥

When analysed in this manner, that alone which remains as the content of the knowledge of self is Brahman which is free from death, fear, etc., and not something else. (49)

See *etad amṛtaṁ...brahmeti*, MaU, 2.2.

#### 10.7 Means to the Knowledge of the Self

श्रवणं मननं ध्यानं विद्यायाः साधनं त्रयम् ।

अज्ञानं संशयो भ्रान्तिरित्येतेषां निवर्तकम् ॥ ५० ॥

Vedāntic study, reflection and meditation — these three constitute the means to the knowledge of self. And these three are the annihilating factors of ignorance, doubt and erroneous cognition (respectively). (50)

The three factors are: *pramāṇāsambhāvanā*, *prameyāsambhāvanā*, and *viparītabhāvanā*.

See Introduction 0.6 for details.

गुरूपदेशश्रवणादज्ञानं विनिवर्तते ।

उपपत्तिपरामर्शसंशयानां निवर्तनम् ॥ ५१ ॥

Through enquiry based upon the instruction of the preceptor, ignorance is removed. By analysing on the basis of reasoning there is the removal of all doubts. (51)

निरन्तरध्यानतस्तु नश्यति भ्रान्तिवासना ।

राजन् ते श्रवणं जातं मननं कुरु यत्नतः ॥ ५२ ॥

By intense meditation (upon the truth since learnt), the latent impression born out of erroneous cognition is destroyed. Oh King! Vedāntic study has already been pursued by you. With effort carry on reflection (*manana*). (52)

प्रमाणे संप्रदाये वा तत्त्वे वा संशयो भवेत् ।

उदितेऽनुदिते वेति होमः शास्त्राद् विकल्पितः ॥ ५३ ॥

न तथा ब्रह्मविद्येयं सर्वोपनिषदीरणात् ।

न प्रमाणे संशयोऽतः संप्रदायेऽपि नास्त्यसौ ॥ ५४ ॥

There may arise the doubt as to whether the means is valid or the interpretation is based upon tradition or the truth (since) learnt is correct. Just as (there is doubt whether *agnihotra* should be performed before sunrise or after it and) the scripture provides the alternative that it could be performed either before sunrise or after it, in the same way there is no doubt here regarding the knowledge of self as the means to liberation. It is because it has been set forth in all the *Upaniṣads* (that the knowledge of self is the means to liberation). Hence there is no doubt as regards the validity of knowledge of self. Nor is there any doubt as to whether the teaching is based upon tradition. (53-54)



शाखाप्रवर्तको मैत्रो मह्यमाह न चापरः ।

सोऽपि किञ्चिदुपाख्यानमुदाहृत्य ममाब्रवीत् ॥ ५५ ॥

The sage Maitrī who originated this recension imparted me this teaching and none else. He too did so by citing a narrative. (55)

See *asmākaṁ bhagavatā maitrīṇā...śrūyante, MaU, 2.3.*

तत्त्वस्य संशयोऽपैति तदाख्यानमिदं शृणु ।

मुनयो वालखिल्या ये ते प्रजापतिमब्रुवन् ॥ ५६ ॥

Listen to that narrative. The doubt regarding the nature of the truth learnt will be dispelled. The sages Vālakhilyas requested Prajāpati thus. (56)

#### 10.8 The Definition of Brahman

अचेतनं शरीरं तत्केन चेतनवत्कृतम् ।

प्रेरको वास्य को ब्रूहीत्युक्तः प्रत्यब्रवीदसौ ॥ ५७ ॥

Please explain to us as to what is the factor that makes the insentient body sentient. Who is the one that directs it? Thus requested by them, Prajāpati said (as follows). (57)

See *bhagavan śaktamiva...tān hovāca, MaU, 2.3.*

वेदानामुत्तरे भागे श्रूयते परमेश्वरः ।

स करोत्युभयं तस्य तात्त्विकं रूपमुच्यते ॥ ५८ ॥

The supreme Self is set forth in the concluding portions of the *Vedas*. It is the supreme Self that does the [above] two functions. Its true nature (also) is set forth [therein]. (58)

See *yo ha khalu vāva...eṣo'pyasya, MaU, 2.4.*

अज्ञानमिश्रणाभावाच्छुद्धः पापविवर्जनात् ।  
 पूतो रूपेण नाम्ना च हीनत्वाच्छून्य उच्यते ॥ ५९ ॥

It is pure as it is free from any association with ignorance. It is perfect as it is free from sin. It is referred to as void as it is free from name and form. (59)

शान्तः क्रोधादिराहत्यादप्राणोऽचेष्टकत्वतः ।  
 ईशत्वोपाधिराहत्यादनीशात्मा 'स्वतो भवेत्' ॥ ६० ॥

It is tranquil as it is free from anger, etc., is free from vital-air as it does not actuate one, and is free from the characteristic of being a controller as it is free from the limiting condition that causes lordship. It remains in its own nature. (60)

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।  
 कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते ॥ ६१ ॥

The individual soul has the effect (mind) as its limiting adjunct. God has the cause (*māyā*) as his limiting adjunct. When the effect and the cause are removed what remains is the absolute consciousness. (61)

देशात्कालाद्वस्तुतश्च परिच्छेदविवर्जनात् ।  
 अनन्तोऽपक्षयाभावादक्षयोऽचलनात्स्थिरः ॥ ६२ ॥

It is infinite as it is not conditioned by space, time and objects. It is immutable as there is no cause of its change. It is firmly rooted, as it is free from any movement. (62)

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1. स्वतोऽभवत् - पाठोऽयं 'ल' मातृकायां; अन्यासु मातृकासु मुद्रितपुस्तकेषु च 'स्वतो भवेत्' इति पाठः।



नित्यस्फूर्त्या शाश्वतोऽयमजो जन्मादिवर्जनात् ।  
स्वतन्त्रो न पराधीनः स्वमहिम्न्येव तिष्ठति ॥ ६३ ॥

It is eternal as it is always self-luminous. It is birthless as it is free from birth. It is independent and not dependent upon anything. It remains in its own glory. (63)

महिमाश्चर्यरूपत्वादखण्डैकरसात्मता ।  
आधारान्तरराहित्यात्स्थितिरत्रोपचर्यते ॥ ६४ ॥

Its glory consists in its being the partless ultimate and in its being inexplicable by nature. Since there is no other substratum where it could exist, the verbal usage that it exists is only figurative. (64)

अनिच्छस्येदृशस्यैतदेहनिर्वहणं कथम् ।  
इति चेत्त्वांशरूपेण देहेऽवस्थाय निर्वहेत् ॥ ६५ ॥

How could such a one free from any desire direct the body? If it is asked, it is said that it exists in the body by a part of its nature and directs it. (65)

The self being conditioned by the mind attains to the state of an individual soul. It remains in the body and directs it.

स एवोक्तो देहसाक्षी विद्वद्भिरनुभूयते ।  
नेतरैस्सूक्ष्मरूपोऽयमिन्द्रियाविषयत्वतः ॥ ६६ ॥

The supreme Self is itself spoken of as the witness in the body. It is realised by the knowers of truth, and not by others. It is subtle as it does not come within the range of sense-organs. (66)

पूर्णत्वात् 'पुरुषाख्योऽसौ देहे स्वांशेन वर्तते ।  
बुद्धिपूर्वं यथा सुप्तः स्वेच्छया प्रतिबुद्ध्यते ॥ ६७ ॥

अध्यापकः प्रदोषेषु मध्यरात्रे प्रबुद्ध्यते ।  
स्वेच्छया परमात्मापि तथात्रांशेन वर्तताम् ॥ ६८ ॥

It is referred to as *puruṣa* because it is absolute. It exists in the body through a part of it. Just as one who has gone to sleep intentionally and wakes back wilfully and just as a preceptor wakes up during nightfall or midnight out of his own will (to impart the *Vedas* to his disciples), in the same way the supreme Self remains in the body as the individual soul out of its own will. (67-68)

प्रतिदेहं तु चिन्मात्रो घटाकाश इव स्थितः ।  
देहं साक्षितया जानन् क्षेत्रज्ञ इति कथ्यते ॥ ६९ ॥

Like the space conditioned by pot, the consciousness (conditioned by the mind) exists in each and every body. And (transcending the mind) it remains as the witness of the body and is referred to as *kṣetrājña*. (69)

संकल्पाध्यवसायाभिमानैरेषोऽनुमीयताम् ।  
सर्वैरक्षैरुपेतत्वात्संकल्पाद्यस्य संभवेत् ॥ ७० ॥

Since the supreme Self is associated with all sense-organs, resolve, etc., would be possible in its case. And it can be inferred on the basis of resolve, determination and false identification. (70)

Resolve, etc., are the activities of a sentient being. And those factors imply the existence of the latter.

See *yo ha khalu...pracodayitā vā eṣo'pyasya iti, MaU, 2.5.*

1. पुरुषाख्योऽसौ - वा, मातृकास्थपाठोऽयम् । अन्यासु मातृकासु मुद्रितपुस्तकेषु च पुरुषाख्येऽसौ इति पाठः ।



तेनावच्छिन्नचैतन्यरूपेणेदं वपुः सदा ।

चेतनीकृत्य कार्येषु प्रेर्यतेऽश्वैर्यथा रथः ॥ ७१ ॥

By that consciousness conditioned by mind, this body, being made sentient, is always directed towards activities. It is similar to a chariot (which is insentient and, which is actuated by horses which are sentient beings). (71)

#### 10.9 Projection by Māyā

अखण्डैकरसस्यांशो नेति चेत् श्रूयतामिदम् ।

अखण्डैकरसात्मैव माययेश्वरतामगात् ॥ ७२ ॥

It is said that there is no part in the case of the self which is partless and the pure Being, then listen to this: that self alone which is partless and a pure Being has attained to the state of God through *māyā*. (72)

मायाया अनृतत्वेन नाखण्डत्वं 'विरुद्धयते ।

मायायां स्वच्छरूपायामात्मायं प्रतिबिम्बति ॥ ७३ ॥

Since *māyā* is indeterminable, the partless nature of the self is not contradicted. In *māyā* which is pure (that is, *sattva*-predominant), this self undergoes reflection. (73)

तदुपाधिक ईशोऽभूत्सृष्टेः प्रागेक एव सः ।

अतो नारमतैकाकी राजामात्यादिको यथा ॥ ७४ ॥

The self having *māyā* as the limiting adjunct has attained to the state of God. Prior to creation God (*i.e.*, the self associated with *māyā*) was one only. Hence it could not rejoice, like king, minister and others when they are alone. (74)

1. निरुद्धयते - क<sub>1</sub>, पु<sub>5</sub>, व<sub>1</sub>, रा, ल

2. आत्मासौ - क<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वै<sub>2</sub>

See *prajāpatirvā eko'gre atiṣṭhat...sa nāramataikaḥ*, *MaU*, 2.6.

द्युतक्रीडामिवेशोऽसौ सृष्टिक्रीडामवैक्षत<sup>१</sup> ।

द्रव्यान्तरमुपादानमदृष्ट्वा स्वं व्यचारयत् ॥ ७५ ॥

God viewed the activity of creation as a recreation like gambling which is viewed as a pastime. Not seeing any other substance to create the world he deliberated within himself. (75)

बहु स्यामहमेवात्र प्रजारूपीति चिन्तयन् ।

देहानसृजत स्थूलान् पाषाणप्रतिमा इव ॥ ७६ ॥

He thought 'I myself would become many beings.' He created the gross bodies like stone image. (76)

See *bahoḥ prajāḥ asrjata*, *MaU*, 2.7.

स्वयमेव यथा स्वप्ने गिरिन्द्यादिरूपतः ।

कल्पितो भात्यसावात्मा 'भात्वेवं' बहुरूपतः ॥ ७७ ॥

Just as the self alone is fancied as a mountain, river, etc., in the state of dream, in the same way the self appears in a manifold form. (77)

ज्ञानक्रियाशक्तिहीना देहाः क्रीडार्थमक्षमाः ।

इत्यालोच्य क्रियाशक्तिः प्राणो भूत्वान्तराविशत् ॥ ७७ ॥

The bodies are not efficacious for rejoicing if they are devoid of the power of knowledge and that of activity. Thus thinking, the self becoming vital-air, the power of activity, entered into those bodies. (78)

See *sa vāyuriva...prāviśat*, *MaU*, 2.7.

1. 'मवैक्षत' - पु५, रा, वा१, वै२

2. 'भात्येवम्' - रा



श्वासाधोगत्यन्नसाम्योद्गारादिव्याप्तिसिद्धये ।

पञ्चधा व्यभजत्प्राणं प्राणोपाधिक ईश्वरः ॥ ७९ ॥

God, who has the vital-air as His limiting adjunct distinguished the vital-air into five in order that the activities of breathing, leading downward, equalising what is eaten, leading upward and pervading (the entire body) may take place. (79)

See *atha ayam yah.....sa udānah*, *MaU*, 2.7.

उपांश्वन्तर्यामिसंज्ञौ ग्रहौ द्वौ सोमयाजिनः ।

नियतौ तद्वदुच्छ्वासनिश्वासौ प्राणिनामपि ॥ ८० ॥

Just as the vessels named *upāṁśu* and *antaryāmi* are necessary for those who perform the *soma* sacrifice, in the same way exhalation and inhalation are necessary for every being. (80)

See *atha upāṁśuḥ...vaiśvānarah*, *MaU*, 2.7.

लोहकारः स्वहस्ताभ्यां पर्यायेण दृतिद्वयात् ।

बहिर् ज्वालयते यद्वज्जाठरो ज्वालयतेऽनलः ॥ ८१ ॥

Just as a blacksmith kindles the fire by operating the pair of bellows with his hands at regular succession, in the same way, the digestive fire of the stomach is kindled (by exhalation and inhalation). (81)

निश्वासोच्छ्वाससन्दीप्तो भुक्तं पाचयतेऽनलः ।

ईशस्य जाठराग्नित्वाकारो भगवतेरितः ॥ ८२ ॥

The digestive fire kindled by exhalation and inhalation digests the food that is eaten. The Lord has said (in the *Bhagavadgītā* that He is in the form of the digestive fire. (82)

1. उपास्वान्तर्या<sup>०</sup> - वै<sub>१</sub>, वै<sub>३</sub>

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ ८३ ॥

I, having become the digestive fire remaining in the bodies of the beings and associated with *prāṇa* and *apāna*, digest the four kinds of food. (83)

*Bhagavadgītā*, 15.14.

कर्णौ पिधाय यं घोषं शृणोत्यन्तः स जाठरात् ।

वहेर्जातो मुमूर्षुस्तु नैनं घोषं शृणोति हि ॥ ८४ ॥

The sound which one hears inside when one closes both the ears originates from the digestive fire. The one who is dying does not hear such a sound. (84)

See *yo'yaṁ antaḥ puruṣe...na enaṁ ghoṣam śṛṇoti*, *MaU*, 2.7.

'औष्ण्योपेतं पञ्चविधप्राणलिङ्गाभिधं वपुः ।

प्राणोपाधिकचिद्रूपो ज्ञानशक्त्यापि युज्यते ॥ ८५ ॥

The subtle body consisting of the five *prāṇas* is associated with heat (emanating from abdominal fire). The consciousness having the *prāṇas* as its limiting adjunct comes to be associated with the power of knowledge too (when associated with mind). (85)

See *sa vā eṣa...bhārūpah*, *MaU*, 2.7.

ततो मनोमयो भूत्वा सत्यसंकल्पतां व्रजेत् ।

यत्संकल्पयते जीवस्तत्करोत्येव सर्वथा ॥ ८६ ॥

- 
1. औष्ण्योपेतः पञ्चविधः - पु<sub>३</sub>, व<sub>२</sub>, रा, वै<sub>२</sub>, वै<sub>३</sub>; अक्षापेत - क<sub>२</sub>, पु<sub>३</sub>, बुद्ध्युपेतः पञ्चविधः - वै<sub>१</sub>. अक्षोपेतः - पु<sub>३</sub>; ल, वा<sub>४</sub>; अक्षोपेतः - वा<sub>१</sub>, वा<sub>२</sub>



Having become identified with the mind the individual soul resolves to perform activity whatever the individual soul resolves; it somehow or other does it. (86)

हृदि 'स्थितः सन् शब्दादीन् मुञ्जेऽहं विषयानिति ।

सङ्कल्प्याक्षाणि सृष्ट्वा तैर्भुङ्क्तेऽक्षैर्विषयान् सदा ॥ ८७ ॥

Immanent in the heart the soul resolves "I shall experience sound and other objects." It then creates the sense organs and through them experiences objects of the world. (87)

देहो रथः पञ्च हयास्तस्य कर्मेन्द्रियाणि हि ।

ज्ञानेन्द्रियाणि यानि स्युस्तानि बन्धनरज्जवः ॥ ८८ ॥

The body is the chariot; the five senses of action are the horses yoked to the chariot; and, the senses of knowledge are the reins. (88)

मनोऽत्र सारथिस्सर्वैरवच्छिन्नैश्चतुर्भिः ।

चिदात्मा चेतनं देहं कृत्वा प्रेरयते सदा ॥ ८९ ॥

The mind is the charioteer. And the self which is consciousness conditioned by these factors attains to the state of being the controller of the body. It makes the body sentient and directs it always. (89)

See *pañcabhī raśmibhiḥ...pracodayitā ca eṣo asya*, MaU, 2.7.

तस्यापाये मृतो देहोऽचेतनो न प्रवर्तते ।

चिदंशस्य प्रेरकत्वं ब्रवीति भगवान् स्फुटम् ॥ ९० ॥

When the consciousness (associated with the above factors) leaves the body, the latter becomes insentient and

1. स्थितोऽसौ - क१, क२, त, पु१, पु२, पु३, ल, वा१, वा२

does not function. That the consciousness element actuates the body, the Lord clearly sets forth (in the *Bhagavad-gītā*). (90)

ममैवांशो जीवलोके जीवभूतस्सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ९१ ॥

In this world of souls, the one who has attained the state of the individual soul is My part (*as it were*). He actuates the sense-organs which are six along with mind (for the purpose of experiencing objects). (BG, 15.7) (91)

अवच्छिन्नश्चिदात्मासौ स्वतो नेच्छति किञ्चन ।

न भुङ्क्ते सुखदुःखे च तस्मिन्नारोप्यतेऽखिलम् ॥ ९२ ॥

The conditioned consciousness does not desire anything; nor does it experience happiness and misery of its own accord. Everything is superimposed upon it. (92)

This and the succeeding seven verses deal with the import of the passage, *sa vā eṣa ... prekṣakavat avasthitah*, *MaU*, 2.7.

सर्वेष्वपि शरीरेषु भाति तद्धर्मवानिव ।

न तिष्ठति स्वतस्तेषु नापि तद्धर्मसंयुतः ॥ ९३ ॥

In each and every body the self manifests as if possessing the characteristics of the body. It does not really exist in the body; nor is it really associated with the characteristics of the body. (93)

ज्ञानेन्द्रियैर्न दृश्योऽयं ग्राह्यः कर्मेन्द्रियैर्न च ।

स्वरूपसौक्ष्म्यादव्यक्तो वेदान्तैरेव बुद्ध्यते ॥ ९४ ॥

It is not comprehended by the senses of knowledge nor is it grasped by the senses of action. It is unmanifest



as it is essentially subtle. It is known only through the *Upaniṣads*. (94)

निर्ममत्वात्सर्वगोऽपि शरीरेषु च तिष्ठति ।

अकर्ताप्यनभिज्ञैस्तु कर्तेवासौ विभाव्यते ॥ ९५ ॥

This self being all-pervasive exists in the bodies too. But since there is no sense of 'mine' in respect of the body (it does not really exist in the latter). Although it is a non-agent, yet by the ignorant it is viewed as an agent. (95)

वेदानामुत्तरे भागे इत्यादिग्रन्थवर्णितम् ।

आत्मनो वास्तवं रूपं कर्तृत्वं नास्य विद्यते ॥ ९६ ॥

What has been described in the texts beginning with "in the concluding portion of the *Upaniṣads*" is the essential nature of the self. It does not possess agency. (96)

स सर्वोपनिषत्सिद्ध एष हृद्युपलभ्यते ।

शुद्धः स्थिरोऽचलो नास्य कर्मलेपोऽस्ति कश्चन ॥ ९७ ॥

This is ascertained in all the *Upaniṣads*. The self is manifest in the heart. It is pure, immutable and immovable. Never does it have any taint of merit or demerit. (97)

अव्यग्रो निःस्पृहस्तूष्णीमुदासीन इव स्थितः ।

स्वस्थो विक्षेपराहित्यादित्यात्मानं प्रपश्यत ॥ ९८ ॥

Realise that the self is unattached, free from desire, remains as the witness by being a non-agent and manifests in its nature by being free from any change. (98)

ईदृशोप्यज्ञदृष्ट्यासौ सत्त्वादिगुणधारिणा ।  
मायापटेन सञ्छन्नो भुञ्जान इव लक्ष्यते ॥ ९९ ॥

Although the self is of this nature, yet it is viewed from the stand-point of the ignorant as an experient because its true nature is concealed by the veil in the form of *māyā* consisting of the strands of *sattva* etc. (99)

इत्थं बोधितवानेष वालखिल्यान् प्रजापतिः ।  
तत्त्वं बुद्ध्वाऽथ पप्रच्छुः कः संसारीति ते गुरुम् ॥ १०० ॥

Thus Prajāpati instructed the sages Vālakhilya-s. Realising the self, they asked the preceptor as to who is the transmigratory being. (100)

#### 10.10 Transmigratory Existence

श्रूयतां परमात्मोक्तस्तस्मादन्योऽस्ति कश्चन ।  
भूतात्माख्यो निकृष्टोऽयं पुण्यपापफलैर्युतः ॥ १०१ ॥

Listen. The nature of the supreme Self has been set forth. There is another entity termed- *bhūtātmā* (that is, the individual soul) apart from it. It is lower and is associated with the fruits of merits and demerits. (101)

For the explanation of the term *bhūtātmā* see verse 109 of this section. Although the individual soul is essentially one with the supreme Self, yet in the realm of *māyā*, it is viewed to be different from it.

See *asti khalu anyah aparah bhūtātmākhyah*, *MaU*, 3.1.

विप्रक्षत्रादिसद्योनिं श्ववराहादिकामपि ।  
असद्योनिमवाप्नोति भूलोके जन्म चेत्तादा ॥ १०२ ॥  
अन्यत्र जन्म चेत्तर्हि पुण्येन स्वर्गमश्नुते ।  
पापेन नरकं द्वन्द्वैरभिभूतः परिभ्रमेत् ॥ १०३ ॥



मानावमानौ शीतोष्णेद्वन्द्वानीत्यादिकानि हि ।

यो भूतात्मोदितः 'सोऽथ त्रिस्पष्टमभिधीयते ॥ १०४ ॥

If the individual soul were to be born in this world [because of its merits and demerits] then it has noble birth as one endowed with spirituality, valour, etc., or it has an ignoble birth as dog, pig, etc. (102)

If it were to be born in the other world, then by its merits it attains heaven or by its demerits it reaches hell. In the latter he will wander by being afflicted with the opposites. (103)

The opposites are honour and humiliation, heat and cold, etc. (104 ab)

What is referred to as *bhūtātmā* is now clearly set forth. (104 cd)

*sitāsitaibḥ ..... paribhramati, MaU 3.2.*

अपञ्चीकृतभूतैर्यज्जातं सूक्ष्मं वपुर्हि तत् ।

भूतैः पञ्चीकृतैर्जातं यत्तत्स्थूलमिदं वपुः ॥ १०५ ॥

That which arises from the unquintuplicated elements is the subtle body. And, that which arises from the quintuplicated elements is the gross body. (105)

ज्ञानाक्षाणां 'क्रियाक्षाणां वायूनां पञ्चकत्रयम् ।

मनोऽहंकार इत्येवं लिङ्ग सप्तदशात्मकम् ॥ १०६ ॥

The subtle body consists of seventeen factors, namely, the group of three — the (five) senses of knowledge, the

1. सोऽपि - वै,

2. क्रियाणां वा वायूनां - ल

(five) senses of action, the five-fold vital-air, and mind and the intellect. (106)

अहंकारे भौतिके यच्चैतन्यं प्रतिबिम्बितम् ।

स भूतात्माऽत्र चिद्विम्बं निर्लेपं ब्रह्म कथ्यते ॥ १०७ ॥

The consciousness reflected in the intellect which is an elemental is the *bhūtātmā* — the individual soul. The original consciousness (that transcends the intellect) is termed Brahman which is unattached. (107)

भूतात्मा प्रकृतेर्जातैर्गुणैरेषोऽभिभूयते ।

तमोगुणाभिभूतत्वात्स्वात्मस्थं ब्रह्म नेक्षते ॥ १०८ ॥

The *bhūtātmā* is overpowered by the strands of *prakṛti* (that is, *māyā*). Being overpowered with the *tamoguna*, the *bhūtātmā* does not realise Brahman which exists in itself (as its essential nature). (108)

See *sa vā eṣaḥ ... guṇaiḥ*, *MaU*, 3.2.

अधिष्ठानतया ब्रह्म भूतात्मन्यपि तिष्ठति ।

पद्मपत्रे नीरबिन्दुरसंश्लिष्टो यथा तथा ॥ १०९ ॥

Just as the particles of water remain unattached in the leaf of the lotus, in the same way, Brahman remains in the *bhūtātmā* as its substratum. (109)

See *asyātmā binduriva puṣkare*, *ibid.*

इदृशोपीश्वरो मायायुक्तः सन् प्रेरयत्यमुम् ।

भूतात्मानं स भूतात्मा विविनक्तीश्वरं न तम् ॥ ११० ॥

God, (that is, the consciousness that transcends the mind) associated with *māyā* directs the individual soul in



all its activities. The individual soul, however, does not know the distinctive nature of God. (110)

See *ātmasthān ... nāpaśyat, ibid.*

सुखैर्वैषयिकैः सत्त्वगुणोद्भूतैः प्रवृत्त्यति ।

उद्रेके रजससोऽयं कलुषीक्रियते भृशम् ॥ १११ ॥

तदानीमतिचाञ्चल्याल्लुप्यते ह्यखिलात्कलात् ।

कृषिं प्रक्रम्य तां त्यक्त्वा तपः कुर्वस्यजेददः ॥ ११२ ॥

तत्तत्फले सस्पृहत्वात् व्यग्रो नाप्नोत्यसौ सुखम् ।

अहंकारेण बद्धः स्याज्जालेन विहगो यथा ॥ ११३ ॥

By experiencing happiness derived from the objects projected by the *sattva-guṇa*, the individual soul is immensely gratified. And when the *rajo-guṇa* is predominant, it is greatly agitated.

At that time the individual soul, because of the excessive unsteadiness (of mind), loses every form of fruit. Having commenced farming and discarding it, one would start performing penance and subsequently would give up that too.

Being intensely attached to the (attainment of the) respective fruits, and being distracted, it does not experience any form of happiness. Like a bird caught in a net, the individual soul would be bound by the conceit (in the form of false identification with mind, sense-organs, body, etc). (111-113)

See *guṇaughaiḥ ... jāleneva khacarah, MaU, 3.2.*

1. विषयिकैः - वः

2. फलम् - क<sup>१</sup>, क<sup>२</sup>, त, पु<sup>१</sup>, पु<sup>२</sup>, पु<sup>३</sup>, पु<sup>४</sup>, व<sup>१</sup>, म, रा, वा<sup>१</sup>, वा<sup>२</sup>, वा<sup>३</sup>, वा<sup>४</sup>, वै<sup>२</sup>, वै<sup>३</sup>

संसारभ्रमणं तस्य प्रोक्तं शाखान्तरेष्वपि ।

करणप्रेरकः कर्ता भूतात्मा संसरत्ययम् ॥ ११४ ॥

In the other recensions (of the *Vedas*, too), the transmigratory process of the individual soul has been set forth. This individual soul is an agent by directing the sense-organs (toward their respective objects) and it experiences transmigration. (114)

चैतन्येन हि पूर्णेन सोऽन्तर्व्याप्तस्तद्विचिती ।

भ्रान्त्यारोपेण संसारस्तत्रासौ न तु वास्तवः ॥ ११५ ॥

The individual soul is pervaded by the consciousness that is absolute. Yet on account of the false identification (with mind, etc.), transmigration is superimposed upon it. It is not real. (115)

दृष्टान्तोऽत्राग्निना व्याप्तो लोहपिण्डोऽभिधीयते ।

तप्तलोहं मुद्गरेण हतं बहुविधं भवेत् ॥ ११६ ॥

अहंकारे चिदाभासो भूतात्मा साक्षिभासितः ।

हन्यमानो गुणैः सत्त्वादिभिर्बहुविधो भवेत् ॥ ११७ ॥

यज्जन्म योनिलक्षाणां भवेच्चतुरशीतिषु ।

सोऽयं बहुविधो भावो 'लोहे दात्रकुठारवत् ॥ ११८ ॥

In respect of this, an iron ball heated with fire is given as an illustrative example. The iron intensely heated would assume various shapes when struck with a hammer.

The individual soul which is a reflected image of consciousness in mind and which is manifested by the witness-self assumes manifold forms when associated with the effects of the *sattva-guṇa*, etc.



Its assuming manifold forms consists in its experiencing eighty-four lakhs of births like the heated iron getting manifold forms like sickle and axe. (116-118)

See *yathā agninā ayaḥ piṇḍaḥ ... pariṇatam, MaU, 3.3.*

कुलालेन यथा चक्रं तथा मायाविना गुणाः ।

सत्त्वादयः प्रेरिता स्युस्तैश्च जन्मान्यनेकधा ॥ ११९ ॥

लोहे सुद्गरघातेन नाग्नेर्बाधस्तथा गुणैः ।

भूतात्मोपद्रवेणास्य' साक्षिणो नास्त्युपद्रवः ॥ १२० ॥

Just as the wheel is made to rotate by a potter, in the same way the *sattva* and other *guṇas* are actuated by God who possesses *māyā*. And through that there takes place several births.

No damage is done to fire when the iron (ball) ignited by fire is struck with a hammer. In the same way, when the individual soul is troubled by the *guṇas* there is no trouble for the witness-self (that is, the consciousness element). (119-120)

See *tāni ha vā imāni ... upasamśliṣṭatvāt, MaU, 3.3.*

एकैकदेहो नरको भवेत् भूतात्मनो महान् ।

मैथुनोद्भूत्यादिदोषाः प्रसिद्धा एव देहिनाम् ॥ १२१ ॥

देहे दोषा यथा चित्तो दोषास्तद्वदनेकशः ।

संमोहाद्यास्तामसाः स्युस्तृष्णाद्या राजसा मताः ॥ १२२ ॥

भूतात्मा तैः प्रेरितः' सन् तैस्तैस्तामसराजसैः ।

कर्मभिर्बहुधा देहानवाप्नोति पुनः पुनः ॥ १२३ ॥

1. 'द्रवेण्यस्य - म

2. पूरितः — क<sub>1</sub>, क<sub>2</sub>, पु, पु<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ब<sub>1</sub>, ब<sub>2</sub>, म, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>2</sub>, वै<sub>3</sub>

Each body is a great hell for the individual soul. The defects such as the origination of the body due to the union of man and woman and the like are well-known to every soul that takes a body.

Just as there are defects in the body, in the same way there are numerous defects in the mind. Of these delusion, etc., are caused by *tamo-guṇa*; desire, etc., are caused by *rajo-guṇa*.

The individual soul actuated by these *guṇas* performs actions that are characterised as *tāmasa* and *rājasa* and attains manifold bodies again and again. (121-123)

See *MaU*, 3.4-5.

#### 10.11 *Removal of Transmigration*

श्रुत्वा संसारिणं बालखिल्या विस्मयमाययुः ।

संसारस्य प्रतीकारं पप्रच्छुर्मुनयः पुनः ॥ १२४ ॥

Having listened to the nature of the transmigratory being, the sages, Vālakhilyas were filled with awe. They again asked the preceptor the means of obviating transmigration. (124)

शाम्येद् भूतात्मता येन चिदात्मत्वं तु शिष्यते ।

तमुपायं गुरो ब्रूहीत्युक्तः सन् गुरुव्रक्तवान् ॥ १२५ ॥

"Oh, Preceptor, please tell us the means by the pursuit of which the state of being an individual soul would be removed and the pure consciousness alone would remain." When requested thus, the preceptor said. (125)

नद्यूम्यादिकदृष्टान्तैः संसारस्याप्यनिष्टताम् ।

मिथ्यात्वं च विनिश्चित्य व्रजेत् ज्ञानाधिकारिताम् ॥ १२६ ॥



One must acquire the fitness to become the recipient of the knowledge of the self by discerning the non-conductive nature of the world (toward the well-being of the self) and also its illusory character on the basis of the illustrative examples of waves in rivers, etc. (126)

The illustrative examples are:

1. like the waves in the rivers, merits and demerits accumulated in the previous births cannot be withheld;
2. like the tide of the sea which advances toward the shore, one advances toward death;
3. like a disabled person, one is bound by the results of merits and demerits;
4. like a prisoner one is devoid of liberty;
5. like one who stands before the person that inflicts punishment, the soul is full of fears;
6. like one intoxicated with wine, the soul is intoxicated as it were with delusion;
7. like one possessed, the soul is driven hither and thither;
8. like one bitten by a serpent, the soul is bitten by the external objects;
9. like the mid-night darkness, the passion veils the correct knowledge of the soul;
10. like the show of a juggler, the world is illusory;
11. like the objects of dream, the world is false;
12. like the pith of the banana tree, this world is unsubstantial;
13. the world is changing with rapidity at every moment like an actor who changes his role; and
14. the pleasant nature of the world is false like a painted wall.

See *atha anyatrāpyuktam ... mithyāmanoratham iti*, *MaU*, 4.1.

या वेदेनोदिता विद्या सा भूतात्मप्रतिक्रिया ।

तपो योगः स्तुतिर्बोधश्चोक्तं वेदे चतुष्टयम् ॥ १२७ ॥

The *vidyā* prescribed in the *Vedas* serves the purpose of removing the state of being an individual soul. It is set forth as four-fold in the *Veda* as *tapah*, *yogah*, *stutiḥ* and *bodhaḥ*. (127)

स्वाश्रमोचितधर्मो यः स एवास्य तपो भवेत् ।

शान्ताः स्युर्मोहवृष्णाद्यास्तेन तामसराजसाः ॥ १२८ ॥

*Tapas* in the case of the individual soul consists in the performance of deeds relating to one's stage of life. Delusion, desire, etc., which are the effects of *tamo-guṇa* and *rajo-guṇa* respectively will be subdued. (128)

तच्छान्तौ सत्त्ववृद्धिः स्यात् सत्त्वेनैकाग्रता धियः ।

तयात्मतत्त्वानुभवस्ततो मुक्तो न संसरेत् ॥ १२९ ॥

When delusion, desire, etc., are subdued, the *sattva-guṇa* becomes predominant. And, by the *sattva-guṇa* mind becomes centered. By that there is the realisation of the self. Then one is liberated and would not experience transmigration. (129)

निरिन्धनाग्निवच्चित्तं शाम्येद्योगेन कारणे ।

संस्कारमात्रशेषत्वात् न धीः संसर्तुमर्हति ॥ १३० ॥

By the subjugation of the mental states (which is yoga), the mind would remain tranquil in its cause (namely, *avidyā*) like fire which remains in its cause (namely, the subtle element of fire) when it is free from fuel. Since the mind is reduced to its latent form, it is not efficacious in bringing forth transmigration. (130)

Cf. *yogah cittavṛttinirodhaḥ*, *Yoga-sūtras*, 1.1.

तदानीं जीवचैतन्यं ब्रह्मण्येकी भवेद् यथा ।

जले जलं वह्निरग्नौ व्योम्नि व्योम स्थितं तथा ॥ १३१ ॥



Like water becoming identical with the water that is associated with it, and like fire becoming identical with the fire associated with it, and like the pot-conditioned ether becoming identical with all-pervasive ether (when the pot is broken), in the same way, the element of consciousness in the individual soul becomes one with Brahman (when mind, the limiting adjunct of the individual soul merges in *avidyā*). (131)

अद्वैतमनुभूयास्मिन् समाधौ व्युत्थितः पुनः ।

स्तुवन् सर्वात्मतां तस्य ब्रह्मणोऽनुस्मरेत् सदा ॥ १३२ ॥

Having experienced in the state of *samādhi* the non-dual Brahman, one on reversion to empirical life should always remember the non-dual Brahman by praising its all-pervasive nature. (132)

कुत्सो मुनिर्यथास्तौषीत् त्वं ब्रह्मेत्यादिना तथा ।

स्तुवन्नपनुदेद् द्वैतवासनां चिरमाश्रिताम् ॥ १३३ ॥

Just as the sage Kutsa praised Brahman by means of the hymn beginning with the words 'Thou art Brahman' etc., in the same way the realised soul (on reversion to empirical life) by praising Brahman should get rid of the latent impressions of duality present for a long time. (133)

See *MaU*, 5.1.

योगादद्वैतविज्ञाने वासनायाश्च संक्षये ।

संत्यज्य जीवताभ्रान्तिं परमात्मत्वमाप्नुयात् ॥ १३४ ॥

When by the subjugation of the mental states there arises the direct knowledge of non-dual reality and the cessation of latent impressions, the individual soul leaving out the false notion of its being an individual soul would attain the state of the supreme Self. (134)

सा भ्रान्तिस्तमसा जन्या तमस्त्वाश्रितमात्मनि ।

परमात्मत्वमावृत्त्य कल्पयेज्जीवताम्रमम् ॥ १३५ ॥

That erroneous cognition is caused by nescience. Nescience is located in the self; and it, concealing the true nature of the self would project the false appearances of the state of being an individual soul. (135)

यदावरकमज्ञानमात्मास्मिन् प्रतिबिम्बति ।

ईश्वरः प्रतिबिम्बोऽसौ सृष्ट्यादीनां प्रवर्तकः ॥ १३६ ॥

The self gets itself reflected in nescience which is the concealing medium. And the reflected image is God, who causes creation, etc. of the world. (136)

यदज्ञानं विक्रियते भवत्येष तमोगुणः ।

दृश्यमानं जगदिदं तम एवाभवत् पुरा ॥ १३७ ॥

That nescience which undergoes modification is the *tamo-guṇa* (with *rajo-guṇa* and *sattva-guṇa* as subsidiary factors). The world given in perception existed in the form of *tamas* (prior to creation). (137)

ईशेन प्रेरितं तत् स्यात् रजो जलतरङ्गवत् ।

रजोऽपि प्रेरितं तद्वत् सत्त्वमेव गुणत्रयम् ॥ १३८ ॥

Just as waves appear in the rivers, in the same way, the nescience (predominant with *tamo-guṇa*) when directed by God becomes predominant with *rajo-guṇa*. And it, predominant with *rajo-guṇa* when directed by God, becomes predominant with *sattva-guṇa*. Thus the three strands of nescience attain primary-subsidary relation. (138)

समष्टिरूपोऽहंकारः सत्त्वात् सारः समुद्धृतः ।

चिद्बिम्बप्रतिबिम्बाभ्यां युक्तोऽसौ चेतनो भवेत् ॥ १३९ ॥



The collective ego-sense has originated from the *sattva guṇa*. Being associated with the original and the reflected consciousness, it attains the state of a sentient being. (139)

प्रतिदेहं व्यष्टिरूपक्षेत्रज्ञत्वेन तिष्ठति ।

सङ्कल्पोऽध्यवसायश्च देहे तत्सत्त्वसाधकः ॥ १४० ॥

In each and every body, the ego-sense exists in its individual aspect. The mental resolve and determination are the factors that prove the existence of the ego-sense. (140)

हिरण्यगर्भो वेदेषु समष्टिव्यष्टिरूपधृक् ।

श्रूयते यः स सूत्रात्मा प्रजापतिरिहोदितः ॥ १४१ ॥

He who has been referred to as Hiraṇyagarbha in the *Upaniṣads* having collective and individual forms is the *sūtrātmā*. In this Upaniṣadic text he is designated as Prajāpati. (141)

See *soṁśo'yam ... prajāpatiḥ ... MaU, 5.2.*

तस्य श्रेष्ठास्त्रयो देहाः सृष्ट्यन्तस्थितिहेतवः ।

ब्रह्मा रुद्रो विष्णुरिति गुणत्रयसमुद्गताः ॥ १४२ ॥

For Prajāpati there are three supreme bodies responsible for the creation, destruction and sustentation. They arise from the three *guṇas* and are designated as Brahmā, Viṣṇu and Rudra. (142)

See *asya tāmaso'mśo ... viṣṇuḥ — ibid.*

'यो यः सृजति लोकेऽस्मिन् ब्रह्मा तत्राभिमन्यते ।

नाशाभिमानी रुद्रोऽयं विष्णुः स्थित्यभिमानवान् ॥ १४३ ॥

1. यो यत् सृजति - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ब<sub>2</sub>, म, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>2</sub>, वै<sub>3</sub>

Brahmā has the sense of identity in regard to the creation of an object; Rudra with reference to the destruction of an object and Viṣṇu with regard to the sustenance of an object. (143)

प्रजापतिस्त्रिधा भूत्वा भूयोऽपि बहुधाभवत् ।

वसुरुद्रादित्यभेदैर्गिरिन्द्यादिभेदतः ॥ १४४ ॥

Prajāpati having become three-fold again became manifold as Vasus, Rudras and Ādityas and also as mountains, rivers, etc. (144)

See *sa vā eṣa ... aparimita vā udbhūtaḥ*, *MaU*, 5.2.

आत्मन्यध्यारोप एवं प्रोक्तो मायाविनिर्मितः ।

अत्माधिष्ठानरूपेण प्रविष्टः सर्ववस्तुषु ॥ १४५ ॥

Thus superimposition upon the self of the objects projected by *māyā* has been set forth. The self pervades every object as its substratum. (145)

See *udbhūtatvāt bhūteṣu carati praviṣṭaḥ* — *ibid*.

इत्थं विवेचितश्चात्मा भात्याधिक्येन पालकः ।

नाधिष्ठानं विना किञ्चिदारोप्यं 'बाध्यते क्वचित्' ॥ १४६ ॥

आरोपितस्य सर्वस्याधिष्ठानं तत्त्वमीक्षते ।

तस्मादन्तर्बहिश्चात्मा स्थितः सर्वेषु वस्तुषु ॥ १४७ ॥

Never indeed is a superimposed entity negated without the knowledge of the substratum. Thus the self which is distinguished in the above manner manifests apart from the superimposed entity as one providing existence and manifestation to the latter. It is only the substratum that is the true nature of every superimposed entity. Hence the self exists by pervading the objects both inside and outside. (146-147)



See *sarvabhūtānām adhipatīḥ ... antarbahiṣca* — *ibid.*

प्रजापतिर्वालखिल्यान् मुनीनेवमब्रूवुधत् ।

शाकायन्यः कथामेतां राज्ञे प्रोवाच धीमते ॥ १४८ ॥

Thus Prajāpati instructed the sages Vā lakhilyas. Sage Śākāyanya narrated this episode to the wise king, Bṛhadratha. (148)

वैराग्यं परमात्मात्र जीवात्मा साधनानि च ।

तपो योगः स्तुतिर्बोध इति सर्वं व्यवस्थितम् ॥ १४९ ॥

शाकायन्याय भगवान् मैत्रोऽखिलमुवाच ह ।

तत्सर्वं मेऽनुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १५० ॥

The venerable Maitrī instructed Śākāyanya about detachment, the supreme Self, the individual soul, the means of knowledge of Brahman, performance of one's duties, meditation, the mystical outpourings, and the knowledge of the ultimate Reality. Let Vidyātīrtha-mahesvara bless me with all these factors. (149-150)

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे मैत्रायणीय-  
शाखाविवरणं नाम दशमोऽध्यायः ।

Here ends the Chapter X entitled *Maitrāyaṇīya-śākhā-vivaraṇam* of the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

- 
1. सर्वमनुगृह्णातु - रा
  2. इत्यनुभूतिप्रकाशे मैत्रायणीयशाखाविवरणे दशमोऽध्यायः - क<sub>1</sub>, पु<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वा<sub>5</sub>;  
इत्यनुभूतिप्रकाशे ब्रह्मबोधाख्यः तृतीयोऽध्यायः - म;  
इत्यनुभूतिप्रकाशे बृहद्रथबोधाख्यः तृतीयोऽध्यायः - त;  
इति श्रीअनुभूति मैत्रायणीयविवरणे दशमोऽध्यायः-वा<sub>1</sub>, वै<sub>1</sub>, वै<sub>2</sub>, वै<sub>3</sub>;  
इत्यनुभूतिप्रकाशिकायां मैत्रावरुणीयशाखाविवरणे दशमोऽध्यायः-  
रा, वा<sub>5</sub>

## CHAPTER XI

### 11. KATHOPANIṢADVIVARAṆAM

याजुष्यां कठशाखायां त्रिद्यां यां नचिकेतसे ।

यमः प्रोवाच तां सर्वां संग्रहेण ब्रवीम्यहम् ॥ १ ॥

I shall set forth briefly about the knowledge which Yama imparted to Naciketas and which is set forth in the *Kāthopaniṣad* of the *Kāṭha* recension of the *Yajurveda*. (1)

The *Kāthopaniṣad* belongs to the *Taittirīya* school of the *Kṛṣṇa Yajurveda*. It consists of two *adhyāyas* and each one of them is subdivided into three *vallis*. The topics dealt with in this *Upaniṣad* are: absolute detachment towards the objects of the world as a pre-requisite to Vedāntic study, the nature of Brahman, the grace of God, the stages leading to the control of mind, the identity of the individual soul with Brahman, and the annihilation of the limiting adjuncts of the individual soul, etc.

#### 11.1 Detachment

नचिकेताः कुमारः सन् स्वपित्रा प्रेषितो यमम् ।

गत्वा तं तोषयित्वात्मज्ञानं वरमयाचत ॥ २ ॥

Naciketas, being a boy, was sent to Yama by his father. Approaching Yama and gratifying him he asked of him the knowledge of self as a boon. (2)

प्रेते मनुष्ये सन्देहो भूयान्मतविभेदतः ।

पारलौकिक आत्मास्ति नास्ति वा निर्णयं वद ॥ ३ ॥



When a man is dead, is there a self (different from the body) which reaches the other world or not? In regard to this there is a great amount of doubt as there are different views relating to it. Please tell me your considered view (on this). (3)

See *KU*, 1.20.

चार्वाका देहमेवाहुः कर्मिणः स्वर्गगामिनम् ।  
मुमुक्षवो मुच्यमानमित्युक्तो गुरुराह तम् ॥ ४ ॥

“The Cārvākas speak of the (physical) body as the self, while those who are engaged in the pursuit of *Karmas* (prescribed in the *Vedas*), speak of it as one reaching the world of heaven. Those who are desirous of release consider it to be the one which gets liberated.” When told thus (by Naciketas), the preceptor (Yama) gave the reply (which is as follows): (4)

दुर्विज्ञेयमणुत्वात् तद्देवैश्च विचिकित्सितम् ।  
त्यक्त्वैतत् पुत्रवित्तादीन् वृणीष्वेत्युक्त आह तम् ॥ ५ ॥

“The (subject of the) self, being subtle, is not easy to grasp. Even by the gods a doubt has been felt in regard to it. (So) leaving out this subject, choose off-springs, wealth, etc., as the boon.” Thus told (by Yama), Naciketas said: (5)

See *KU*, 1.21-25.

पुत्राद्या नश्वराः क्लेशहेतवश्चाथ दुर्गमम् ।  
तत्त्वं वक्तुं त्वादृशोऽन्यो नेत्यात्मैव त्वयोच्यताम् ॥ ६ ॥

Transient are the off-springs and others: they are the causes of afflictions too. Further there is no other teacher

like you to instruct me about the self as it is difficult to grasp. Hence let the nature of the self alone be explained by you. (6)

See KU, 1, 26-28.

शृणु प्रियं हितं चेति पुरुषैरर्थ्यते द्वयम् ।

प्रियाः पुत्रादयस्त्वात्मा हितो दुःखविवर्जितः ॥ ७ ॥

(Yama said as follows): Listen, pleasant and good are the factors sought after by men. Pleasant are the things like off-springs and others. The self free from misery is the good one. (7)

अविवेकविवेकौ द्वौ मार्गौ तत्राविवेकिनः ।

प्रियार्थिनस्त्वं तु नैवं मत्तो ज्ञानं हितं भज ॥ ८ ॥

There are two courses — non-discrimination and discrimination. Of those who have no discrimination seek the pleasant. You, however, are not like them. Choose knowledge (of the self) from me. (8)

See KU, 2.2.

मूढातिमूढौ न समौ त्वयात्यन्तविवेकिना ।

मूढस्त्वोपद्विवेको सन् स्वर्गमिच्छति नैहिकम् ॥ ९ ॥

The ignorant and the most ignorant are not like you who possess the highest degree of discrimination. The ignorant possessing discrimination in a smaller degree desires heaven and not anything in this world. (9)

तद्गुरुश्च तथैतौ द्वौ अन्धनीतान्धवत्स्थितौ ।

आत्मतत्त्वानभिज्ञत्वादविद्याभ्यन्तरे स्थितौ ॥ १० ॥

1. प्रियार्थिन्स्त्वं तु - पु०, पु०, वा०, वा०, वा०, वा०, वै, वै.



His preceptor is also like him. Both of them dwell amidst darkness because of the absence of the knowledge of self. They go about like the blind that are led by a blind man. (10)

See *KU*, 2.2.

अतिमूढो धनार्थी सन् ब्रह्महत्यादिकान्यपि ।  
करोति परलोकस्तु न तस्य प्रतिभासते ॥ ११ ॥

The most ignorant one seeking wealth even commits (interdicted) actions like killing a man of spiritual birth, etc. The existence of a hereafter does not even come to his notice. (11)

चार्वाकैः कर्मभिश्चात्मा श्रवणायापि दुर्लभः ।  
मुमुक्षवोऽपि बहवः शृण्वन्तोऽपि न जानते ॥ १२ ॥

It is difficult even to hear this self for the Cārvaka-s and those who are devoted to the pursuit of *karma*. Even among those who are desirous of liberation and who hear this self, many do not comprehend it. (12)

See *KU*, 2.7.

हविर्भुजां हि देवानामप्रियं मर्त्यवेदनम् ।  
मर्त्यास्तत्त्वं न जानन्ति विघ्नैर्देवकृतैर्हताः ॥ १३ ॥

Man attaining the knowledge of the self is not agreeable to the divine beings who partake of the sacrificial offerings. Hence impeded by means of obstacles caused by the divine beings, men do not realise the self. (13).

#### 11.2 Definition of a Preceptor and a Disciple

आचार्यशिष्ययोर्दोषान् देवा उत्पादयन्ति हि ।  
वाग्दोषाद् बुद्धिदोषाद्वा वक्तुं शक्नोति नो गुरुः ॥ १४ ॥

The divine beings cause defects in both the preceptor and the disciple. The preceptor may not be able to instruct (the disciples) because of defects in speech or in mind. (14)

अविश्वासात् कुतर्काद्वा शिष्यो बोद्धुं न शक्नुयात् ।  
ईश्वरानुग्रहाद् देवा विहन्तुं शक्नुवन्ति नो ॥ १५ ॥

The disciples may not understand the teachings of the preceptor because of disbelief and vicious logic. It is only by the grace of God, the divine beings become inefficacious in causing impediments (to the preceptor as well as the disciples). (15)

सहनावित्यादि शान्तिजपेनेशप्रसादतः ।  
निर्विघ्नौ गुरुशिष्यौ स्तस्तादृशौ दुर्लभौ खलु ॥ १६ ॥

By chanting the peace invocation *sa ha nāvavatu ....*, the preceptor as well as the disciples become, through the grace of God, free from impediments. The preceptor and the disciples of such nature are difficult to attain. (16)

शब्दार्थज्ञः स्वात्मतत्त्वानुभवी च गुरुर्द्विधा ।  
आद्यो नरो न तु ब्रह्म नरत्वभ्रान्त्यनाशनात् ॥ १७ ॥

There are two kinds of preceptors: one who knows (only) the significative relation between words and their senses, and the other who has got the direct experience of the self. The former one is an ordinary human being and not the supreme Self, as the false notion of his being a man is not yet removed in his case. (17)

तेनोक्ते संशया एव स्युर्वाचा बहुयोजनात् ।  
ब्रह्मैवानुभवी तेन ब्रह्म प्रोक्तं विबुध्यते ॥ १८ ॥

When instructed by such a preceptor there would only result doubts as he would employ too many words. The



knower of the truth is Brahman itself, and what has been instructed by him is immediately realised. (18)

कुतर्कान्नाशयते विद्या तार्किको न गुरुस्ततः ।  
आगमे चानुभूतौ च कुशलोऽत्र गुरुर्भवेत् ॥ १९ ॥

By vicious logic, knowledge will be destroyed. Hence a logician (that is, one who employs reasonings that are not in conformity with the teachings of the *Upaniṣads*) is not a (proper) preceptor. He who is versed in the scriptures and at the same time a realised soul, is the competent preceptor. (19)

The meaning of the expression *jñāninaḥ tattvadarśinaḥ* in the text of the *B.G.* 4.34 is implied here.

शिष्यो बहिर्मुखो न स्यादध्यात्मं योगमाचरन् ।  
दुर्दर्शत्वादिसंयुक्तमप्यात्मानं प्रपश्यति ॥ २० ॥

The disciple should not direct his mind toward external objects. By centering the mind upon the self he would realise the self although it would be seen only with difficulty as it is very subtle. (20)

### 11.3 The Definition of Ātman

बाह्येन्द्रियैर्न दृश्योऽयं गूढस्थानप्रवेशतः ।  
पञ्चकोशगुहान्तस्थो गह्वरे तमसि स्थितः ॥ २१ ॥

This self cannot be perceived by the external senses because it is present in a hidden place. It is concealed by nescience present in the cavity, namely, the five sheaths (of food, vital-air, mind, intellect and nescience). (21)

See *KU*, 2.12.

योगेनान्तर्मुखा बुद्धिस्तमो नाशयते ततः ।  
देवं ज्ञात्वा हर्षशोकौ त्यजेत् तद्योग्यतास्ति ते ॥ २२ ॥

The mind which is directed inward by the practice of withdrawing it from external objects (leads to the realisation of the self and thereby) removes ignorance. By realising the self-luminous self, one would give up joy and grief. You have the fitness for realising the self. (22)

See *KU*, 2.12-13.

योग्योऽहं चेत् तर्हि तत्त्वं रहस्यं यत्त्वमीक्षसे ।

तद्ब्रूहि सर्वसंसारगुणातीतं विमुक्तये ॥ २३ ॥

धर्माधर्मौ कार्यहेतू तथा भूतभविष्यती ।

अन्यच्च सर्वं नो यत्र तदेवापेक्षितं मम ॥ २४ ॥

(Naciketas said): "If I am worthy of it, please tell me that truth which you know, which is beyond understanding and which transcends all the features that characterise transmigratory existence with a view that I may attain salvation."

"I seek that wherein there is neither merit nor demerit, neither effect nor a cause, neither the past time nor the future time, and wherein there is the absence of everything else." (23-24)

The self is free from merit and demerit. It cannot be viewed as either an effect or a cause. It is not conditioned by the three divisions of time.

सर्ववेदेषु यद्वेद्यं तपांसि यदवाप्तये ।

ब्रह्मचर्यं च तद्वस्तु प्रणवेनाभिधीयते ॥ २५ ॥

That which should be known as the import of all the *Vedas* (that is, the *Upaniṣads*), and in order to realise which duties relating to one's stage and class of life are performed and the life of a religious student is being led — that is referred to by the *pranava*. (25)

See *KU*, 2.15.



प्रणवो वाचकस्तस्य स्यात् प्रतीकमुपास्तये ।

तेन बोद्धुर्भवेन्मुक्तिर्ब्रह्मलोकोऽप्युपासितुः ॥ २६ ॥

The *pranava* symbolises the self (both higher and the lower). It serves as the symbol for meditation upon the self. If one meditates upon the *pranava* as the higher Brahman then one will realise it and would attain liberation. If one meditates upon it as the lower Brahman then one would attain the world of Hiraṇyagarbha. (26)

Higher Brahman is the supreme Self. Lower Brahman is Hiraṇyagarbha. If one meditates upon the *pranava* as lower Brahman one would reach the world of Hiraṇyagarbha and would attain liberation at the end of the cosmic age. This is liberation stage by stage. If one meditates upon the *pranava* as the supreme Self or Brahman one would attain the knowledge of Brahman and will be released here and now.

See KU, 2.16-17.

न 'जायते न म्रियते प्रणवार्थश्चिदात्मकः ।

पुराणोऽसावजत्वेन नित्यः स्यादमृतत्वतः ॥ २७ ॥

कारणं नास्य कार्यं वा देहघातेऽपि' नो हतिः ।

देहो देहान्तरं हन्ति न चिद्हन्ति न हन्यते ॥ २८ ॥

The essence of the pure consciousness is not born. It does not die. It is the primeval Being as it is unborn. It is eternal as it is free from death.

It does not have a cause, and nothing (really) originates from it. It is not affected by the afflictions caused to the

1. ह्युपासितुः - वा, रा

2. जायते म्रियते वा - ब०, वै०, वै०

3. देहघातेऽपि - वा०

body [in which it dwells for the time being]. It is only the body that kills another body. The consciousness (which is the self) neither slays nor is slain. (27-28)

See *KU*, 2.18-19.

श्यामाकदेरणोर्गेषोऽणीयांस्तत्राणुकल्पनात् ।

महीयान्महतः खादेस्तत्राकाशादिकल्पनात् ॥ २९ ॥

It is subtler than the subtle object like a grain of *śyāmāka*, because in it the subtle things are superimposed. It is greater than the great entities like ether, etc., because ether, etc. are superimposed upon it. (29)

स्थितो जन्तोर्हृद्गुहायां तं निष्कामस्तु पश्यति ।

इन्द्रियाणां प्रसन्नत्वाद् वीतशोकस्तदा भवेत् ॥ ३० ॥

The self abides in the cave of the heart. He who has effaced desire realises it. Since his sense-organs are not actuated by desire, he becomes free from sorrow. (30)

See *KU*, 2.20.

अन्तर्मुखोऽहं पश्यामि मत्तोऽन्यो बाह्यधीः पुमान् ।

ज्ञातुमर्हति को वा तं विरुद्धात्मत्वभासिनम् ॥ ३१ ॥

I realise the self with my mind directed inward. Who excepting myself, with his mind directed toward external objects could realise the self which exhibits a contradictory nature? (31)

दूरं गच्छेदिहासीनः शयानो याति सर्वतः ।

समदो विमदश्चातो दुर्लक्ष्यो ह्यविवेकिभिः ॥ ३२ ॥

Sitting here it goes far, lying (here) it wanders all about. It is joyful and joyless. Hence it is impossible to be comprehended by the ignorant. (32)



वने ध्यातुं समासीनो देहं संकल्प्य मानसम् ।  
तेनैव नगरं गत्वा करोति क्रयविक्रयौ ॥ ३३ ॥

One who sits in the forest for meditation mentally assumes a body and with that goes to the town and exchanges articles. (33)

शयानो मञ्चकेऽक्षेषु विलीनेषु निराकृतिः ।  
आकाशवत् सर्वगतः एकः सुप्तोऽवतिष्ठते ॥ ३४ ॥

When the sense-organs in the case of one who is asleep in a couch cease to function, then such a one is unembodied and remains all-pervasive like ether. (34)

धनविद्यादिभिर्मत्ताः पाण्डित्यं सदसि ब्रुवन् ।  
वैराग्यनटनेनासौ लक्ष्यते मदहीनवत् ॥ ३५ ॥

One conceited by wealth and learning, but exhibiting his erudition in an assembly and thus pretending to be detached appears to be free from conceit. (35)

एवं विरुद्धधर्मत्वात् स्वभावः कोऽस्य वास्तवः ।  
इति ज्ञातुमशक्यत्वादन्तर्दृष्ट्यैवमीक्षताम् ॥ ३६ ॥

In view of the presence of these contradictory features it is difficult to know as to what exactly is the true nature of a person. Hence let one direct one's mind inward (to know the true nature of a person). (36)

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
सर्वगं बहुभावाधिष्ठानं मत्वा न शोचति ॥ ३७ ॥

The self is the bodiless within the bodies, the unchanging one in things which possess no stability; it is omnipre-

sent and is the substratum of all objects. Realising the self to be this, one does not grieve. (37)

See *KU*, 2.22.

#### 11.4 The Grace of God

नायमात्मा बहोः पाठाद् बहुश्रुत्या च मेधया ।  
लभ्यो बहिर्मुखस्यास्य नेश्वरानुग्रहो यतः ॥ ३८ ॥

यमन्तर्मुखमीशोऽनुगृह्णीते तेन लभ्यते ।  
तस्येशः स्वात्मनो रूपं भासयत्यखिलं स्फुटम् ॥ ३९ ॥

By one whose mind is directed outward and who (therefore) does not have the grace of God, the self cannot be realised by learning the various (Vedic) texts, or by acquiring abundant knowledge (by means of the study of texts other than the *Vedas*), or by mental power (to retain the teachings of the texts studied).

It is attained by him (alone) upon whom God bestows His grace and who directs his mind inward. To such an aspirant God clearly reveals His essential nature in its entirety. (38-39)

God, being the blend of pure consciousness and *māyā* or *avidyā*, has His essential nature as pure consciousness. He reveals His essential nature to the qualified aspirant.

See *KU*, 2.23.

पापं क्रोधमनैकाग्र्यं योगसिद्धिं च नैति यः ।  
तमीश्वरोऽनुगृह्णाति संज्ञानेनैवमाप्नुयात् ॥ ४० ॥

God bestows His grace upon him who is free from sin, anger and distraction of mind and who is not allured by the supernatural powers (resulting from the pursuit of the



eight limbs of *Yoga*). That aspirant attains (the true nature of) the self through knowledge (that is, self-realisation). (40)

ब्राह्मणादि जगन्मृत्युसहितं यस्तु संहरेत् ।

सोऽयमुग्रः कथं बोद्धुं शक्यः स्यान्नियतिं विना ॥ ४१ ॥

How is it possible for one to realise, without the grace of God, the effulgent self that consumes along with the lord of death the entire world beginning with men of spiritual birth? (41)

को बोद्धा कश्च बोद्धव्य इति चेत् तावुभौ शृणु ।

बुद्धिप्रविष्टौ जीवेशौ बोद्धबोद्धव्यतां गतौ ॥ ४२ ॥

If it is asked as to who is the knower and what it is to be known, then listen about the two; the individual soul and God have entered into the mind and they have (respectively) attained the characteristics of being a knower and an object to be known. (42)

The pure consciousness reflected in or conditioned by the mind is the individual soul. And the consciousness that transcends the mind is the witness-self identified with God.

See *KU*, 3.1.

अविच्छिन्नो भवेज्जीवोऽनवच्छिन्नो महेश्वरः ।

रथस्वामी च गन्तव्यदेशो यद्वदुभौ यथा<sup>1</sup> ॥ ४३ ॥

The individual soul is the conditioned entity, while God is an unconditioned one. The relation between the two is similar to the one that exists between the lord of the chariot and the place to be reached (by him). (43)

1. तथा - क., पु., म., ल., वा., वा<sub>2</sub>

जीवं तं रथिनं विद्धि शरीरं रथमेव तु ।

जीवोपाधिमहंकारं सारथिं प्रग्रहं मनः ॥ ४४ ॥

Know the individual soul to be the lord of the chariot. Know the body as verily the chariot. Know the intellect which is the limiting adjunct of the individual soul to be the charioteer. And know the mind as the rein. (44)

See *KU*, 3.3.

इन्द्रियाणि हया ज्ञेया विषया गम्यभूमयः ।

सारथ्यधीना सर्वत्र रथिनः सदसद्गतिः ॥ ४५ ॥

कर्ता सारथिरक्षाणि नियम्य मनसा क्रमात् ।

गच्छन्नन्तर्मुखो मार्गपारं विष्णुपदं व्रजेत् ॥ ४६ ॥

The senses are to be known as horses and sense-objects are the paths (where the senses go). Reaching the destination or not reaching it in the case of the lord of the chariot always depends upon the charioteer.

Controlling the senses by mind, the intellect would function inward gradually and would reach the farther end of the path, namely, the (supreme) abode of the all pervading. (45-46)

See *KU*, 3.4-7.

इन्द्रियादिविष्णुतत्त्वपर्यन्तो ह्यान्तरक्रमः ।

इन्द्रियेभ्यो भौतिकेभ्यो भूतेष्वान्तरता स्थिता ॥ ४७ ॥

The due order of the inward objects begins with the senses and ends with the self. The elements are more inward than the elementals — the sense-organs. (47)

See *KU*, 3.10.



तद्भूतेभ्यः सूक्ष्मभूतकार्यत्वान्मन आन्तरम् ।  
ततोऽतिसूक्ष्मकार्यत्वात् कर्तृत्वोपाधिरान्तरः ॥ ४८ ॥

Mind which is the effect of the subtle elements is more inward than the quintuplicated elements. And intellect which is the limiting adjunct that causes the sense of agency is still more inward. (48)

समष्टिकर्तृतोपाधिरान्तरो व्यष्टिकर्तृतः ।  
समष्ट्याख्यमहत्तत्त्वात् तद्धेतव्यव्यक्तमान्तरम् ॥ ४९ ॥

And that which causes the sense of agency in the cosmic Being is much more inward than the intellect that causes the sense of agency in the individual soul. It is known as *mahat*, and *māyā* the unmanifested is more inward. (49)

It is only the reflection and resolve on the part of the supreme Self in the form 'I shall become many'. It is a mode of *avidyā*,

मायाख्याव्यक्ततोऽप्यस्याधारः पुरुष आन्तरः ।  
पुरुषान्न परं किञ्चित् सर्वं तेनैव पूरितम् ॥ ५० ॥

More inward than *māyā* — the unmanifest, is the self which is its substratum. There is nothing more inward than the self. Everything is being pervaded by it. (50)

See *KU*, 3.10.

सद्रूपः पुरुषस्तस्य सत्त्वेनान्यस्य पूरणात् ।  
अस्तीति निखिलं भाति पूरकः 'पुरुषो मतः ॥ ५१ ॥

The self is of the nature of existence. Every object is manifested as existent (*sat*) because it is pervaded by the

1. पुरुषोत्तमः - पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, पु<sub>6</sub>, व<sub>1</sub>, व<sub>2</sub>, रा, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वै<sub>1</sub>, वै<sub>2</sub>, वै<sub>3</sub>

self (which is existence). The self is (termed) *puruṣa* as it fills all. (51)

वस्तुतत्त्वविचारोऽतः पुरुषेऽस्मिन् समाध्यते ।

गन्तव्यतत्त्वसीमत्वाद् रथी गच्छति तं क्रमात् ॥ ५२ ॥

So the enquiry into the true nature of the objects culminates in the self. Since it is the final goal to be reached, the lord of the chariot (that is, the individual soul) reaches it gradually. (52)

रथिनो वास्तवं रूपं 'पूर्णत्वं तदबोधतः ।

अवच्छिन्नत्वमेतच्च तदबोधेन निवर्तते ॥ ५३ ॥

The true nature of the charioteer (that is, the individual soul) is the absolute (Brahman). It is because of the ignorance of this fact there is the conditioned state. The latter would be removed by the realisation of its true nature. (53)

#### 11.5 *The Stages of Yoga*

आत्मा सर्वेषु देहेषु भ्रान्त्या गूढो न भासते ।

एकाग्रयया सूक्ष्मयैतं पश्येत् ताच्छील्यवान् धिया ॥ ५४ ॥

The (true nature of the) self is hidden in all bodies because of false identification (with mind, etc.,) and hence it is not manifest. He who is devoted to the self would realise it through the intellect which is concentrated upon it and which is (thereby) capable of comprehending the self that is most subtle. (54)

See *KU*, 3.12.

धियस्तथात्वं योगात् स्याद् योगो भूमिचतुष्कवान् ।

वाग्धीकर्तृसमष्टीनां निरोधात् भूमयोऽभवन् ॥ ५५ ॥

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1. पूर्णं तदबोधकः - रा; पूर्णत्वं तदबोधकम् - म



The mind would become so by the practice of *yoga*. And *yoga* consists of four stages: control of sheath (that is, the sense-organs), mind, individual intellect and collective intellect. (55)

वागादिकं बाह्यमक्षं निरुन्धन् शेषयेन्मनः ।

मनो निरुन्धन् कर्तारं शेषयेद् व्यष्टिरूपिणम् ॥ ५६ ॥

सविकल्पकमेतच्च निरुन्धन्निर्विकल्पकम् ।

अस्मीत्येतन्मात्ररूपं महान्तमवशेषयेत् ॥ ५७ ॥

By controlling the external organs like speech, etc., one must make the mind alone function. Controlling the mind too one must make the individual ego-sense alone remain.

Controlling this one too which is determinate in character, one must make the collective intellect — which is great, indeterminate in character and which is of the form 'I am' — remain as it is. (56-57)

Intellect is two-fold as individual and collective. The former one is exclusively related to each and every individual soul and it has the false notion which is determinate in the form 'I am the son of the particular person' etc. The latter one is collective in nature and it has the false notion indeterminate in the form 'I am' only. This is referred to as great.

The intellect is inspired by the reflection of consciousness in it and hence it acquires the false cognition 'I'. In this sense it is referred to as *ahamkāra* or ego-sense.

See, *KU*, 3.13.

तमप्यन्ते निरुद्ध्याथ शान्तात्मा शिष्यते स्वयम् ।

क्षुरधारेव विषमो योगो मन्दमतेरयम् ॥ ५८ ॥

Finally when the collective intellect also is subdued, then the self alone which is tranquil remains on its own accord. This *yoga* or the means is difficult to practice in the case of a man of average intellect like passing over the edge of a sharpened razor. (58)

See *KU*, 3.13-14.

क्षुरोऽतिलम्बो देहघ्नो न लग्नश्चेद्वपेत नो ।  
समाहितं मनोऽप्येवं निद्रां कुर्याद् बहिर्व्रजेत् ॥ ५९ ॥

If the razor comes into contact with the body deeply, then it would cut off the body. If it does not come into contact it would not shave. In the same way mind too even when it is controlled would give rise to sleep or would proceed externally. (59)

'कौशलं योगिनोऽपेक्ष्यं नापितस्य 'यथा क्षुरे ।  
निवार्य लयविक्षेपौ समादध्यात् परात्मनि ॥ ६० ॥

Just as skill is required on the part of a shaver in using the razor, in the same way skill is required on the part of one who practices mind — control. Avoiding sleep and distraction, one must centre the mind upon the supreme Self. (60)

शब्दस्पर्शादिहीनात्मा सौक्ष्म्यात् सौक्ष्म्यधियेक्ष्यते ।  
स्वायवग्निजलोर्वीणां स्थौल्यं शब्दादिमत्त्वतः ॥ ६१ ॥

The self is subtle by being free from sound, touch, etc. It is realised by one whose mind is capable of comprehending the subtle one. The gross nature of ether, air, fire, water, and earth is due to their possession of sound, etc. (61)

1. कौशल्यम् - वै., वै.

2. यथा तथा - पु., ब., वा., वा., वै.



The self free from sound, etc., is therefore not gross but is only subtle.

See *KU*, 3.15.

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।

एकद्वित्रिचतुःपञ्चगुणा व्योमादयः क्रमात् ॥ ६२ ॥

Sound, touch, colour, taste, smell — all these are the qualities of the elements. Space, etc., respectively possess one, two, three, four and all of the five qualities. (62)

Space possesses the quality of sound only. Air possesses sound and touch. Fire has sound, touch and colour, while water, has sound, touch, colour and taste. Earth possesses smell too besides the above four.

गुणाधिक्ये स्थौल्यवृद्धिः सूक्ष्म्यवृद्धिर्गुणक्षयात् ।

निर्गुणं चातिसूक्ष्मत्वादतिसूक्ष्मधियेक्षते ॥ ६३ ॥

The gross form of a substance increases in accordance with the increase in qualities. The subtle nature of an entity also will increase in accordance with the decrease in qualities. The self being free from any quality is the most subtle, and, it is realised by the mind which is (also extremely one-pointed and thus is) capable of comprehending the most subtle. (63)

विद्यायोगौ यमेनोक्तौ वैराग्यं नचिकेतसा ।

स्वत एवास्त्युपाख्यानं नाचिकेतमिदं शुभम् ॥ ६४ ॥

Knowledge and the means thereof have been explained by Yama. Detachment has been exhibited by Naciketas of his own accord. Hence this narrative relating to Naciketas is auspicious. (64)

See *KU*, 3.16-17.

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1. शब्दादयः — वै<sub>1</sub>, वै<sub>2</sub>; व्योमादिषु — क<sub>2</sub>, वा।

एतदेवातिविस्पष्टं पुनश्चात्र प्रपञ्च्यते ।

श्रूयतां नचिकेतोऽत्र विद्यायाः प्रतिबन्धकम् ॥ ६५ ॥

This itself is again set forth in all its details in a clear manner. Oh, Naciketas! listen to the impediments that stand in the way of attaining the knowledge. (65)

इन्द्रियाणि बहिर्द्रष्टुं ससृजे परमेश्वरः ।

अतस्तैः प्रत्यगात्मानं न कश्चिदपि वीक्षते ॥ ६६ ॥

The supreme Lord created the sense-organs to perceive external objects. Hence no one sees the inward self through them. (66)

सकामं च मनस्तद्वन्निष्कामं चात्मबुद्धये ।

सृष्टं तयोर्योगयुक्तमनसात्मावलोक्यते ॥ ६७ ॥

In the same way, mind has been created with desire—it has been created without desire [too] with a view to realise the self. Of the two, it is with the [latter type of] mind associated with concentration, the self is realised. (67)

#### 11.6 Discrimination

यच्चैतन्यानुग्रहेण रूपादीनिन्द्रियैः पुमान् ।

जानाति येन स्वप्नादि दृश्यते तद्विविच्यताम् ॥ ६८ ॥

Let that consciousness be distinguished by the aid of which the person knows colour, etc., through his sense-organs, and perceives the objects of the dream state. (68)

चैतन्येन जडं ज्ञेयमित्युक्ते शिष्येतेऽत्र किम् ।

अज्ञानं निखिलं प्राज्ञं चैतन्यं ब्रह्म वस्तु हि ॥ ६९ ॥

When it is said that the [group of] inert objects is manifested by the consciousness, does group of the know-



able objects exist independent of consciousness? [No].  
And that consciousness is indeed Brahman. (69)

यद्देवैरपि संदिग्धं यत् पृष्ठं नचिकेतसा ।

धर्माधर्माद्यतीतं यत् तदिदं ब्रह्म वर्णितम् ॥ ७० ॥

That which even the Gods have doubted, that which Naciketas asked for, and that which transcends merit and demerit is described as Brahman. (70)

'यः कर्मफलभोक्तास्ति जीवः प्राणादिधारकः ।

उपाधितो विविच्यैतं ज्ञात्वेशं' न जुगुप्सते ॥ ७१ ॥

Knowing the [true nature of] the individual soul who is the experient of the fruits of actions, and who is the supporter of the vital-airs, and by distinguishing it from the limiting adjunct, as identical with [the true nature of] God, one does not have any disgust [as such a one has become Brahman which is one without a second and which is free from transmigratory existence]. (71)

See KU, 4.5.

Śaṅkara interprets the expression *na vijugupsate* in the sense that he who has attained the knowledge of Brahman does not desire to protect oneself as he has become Brahman which is free from transmigratory existence.

जुगुप्सा योनिसंप्राप्तिर्नासावेतस्य विद्यते ।

जगत्कर्तृतया लक्ष्य ईशोऽयं तस्य का जनिः ॥ ७२ ॥

Fresh birth is disgustful. And that is not present in the case of the knower of the truth. He is referred to as the creator of the world. How could there be origination for him? (72)

यद्देहेऽस्ति तदेवैषु वेदेषु<sup>१</sup> ब्रह्म गीयते ।

मृत्योः स मृत्युमाप्नोति योऽत्र नानेव पश्यति ॥ ७३ ॥

That which abides in the body is proclaimed in the *Vedas* as Brahman. He who perceives anything like variety goes from death to death [that is, he will be born again and again and meet death]. (73)

See *KU*, 4.10.

मनसैवेदमाप्तव्यमेकाग्रणेशजीवयोः ।

तत्त्वमद्वैतमेतस्मिन् योगी भेदं न पश्यति ॥ ७४ ॥

The fact of non-duality between [the true nature of] the individual soul and [that of] God is to be attained by concentrated mind alone. And in the non-dual self, the one with concentrated mind does not see any difference. (74)

See *KU*, 4.10-11.

हृन्निष्ठो बुद्धयवच्छिन्नो जीवो ह्यङ्गुष्ठमात्रकः ।

उपाध्यपगमे सोऽयमीशानो भूतभव्ययोः ॥ ७५ ॥

The individual soul who resides in the heart and is conditioned by the mind is of the size of the thumb. When the limiting adjunct is removed it is the controller of the world of objects — past, (present) and future. (75)

This means that the essential nature of the individual soul is identical with the essential nature of God who is the controller of the world.

वृष्टं जलं पर्वताग्रे बहुधाधोगतिं व्रजेत् ।

जीवेशभेददृक्चैवं बहुयोनिषु जायते ॥ ७६ ॥

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1. देवेषु — ब१, रा



The water rained down in a ridge flows down in a manifold way. In the same way, he who sees difference between the individual soul and God undergoes several births. (76)

वृष्टं तु निर्मले कूपे सुस्थितं पीयतेऽमृतम् ।

तथैव ब्रह्मतां स्वस्य विजानन् मुच्यते 'सुधीः' ॥ ७७ ॥

When pure water rained down into the limited water in a well stays there; [it becomes the same and] it is drunk. In the same way, the person with controlled mind, by knowing his true nature to be Brahman [becomes Brahman] and is liberated. (77)

The point of illustration here is: when pure water is poured into pure water it becomes just the same and not different. In the same way the self of one who knows Brahman becomes Brahman.

See KU, 4.15.

पुरमेकादशद्वारं नाभिमूर्धन्यसंयुतम् ।

देहाख्यं यस्य तं दृष्ट्वा विमुक्तः सन् विमुच्यते ॥ ७८ ॥

Realising the ruler of the city of eleven gates including the navel and the one on the skull which is termed body, one who is already liberated gets liberated. (78)

The body has eleven apertures — seven in the head (eyes, ears, nostrils and mouth), three in the lower part of the body including the navel and one on the skull.

The individual soul being really of the nature of Brahman is always liberated. Yet, because of its false identification with mind, body, etc., owing to *avidyā* it has lost sight of its identity with Brahman. When *avidyā* is removed by the realisation of Brahman as identical with the true nature of the individual soul,

the latter seems to attain liberation. Hence he who is already liberated seems to be liberated.

जीवन्नविद्याकामादिबन्धैर्मक्तो मृतः पुनः ।  
शरीरग्रहणाभावाद् विदेहः सन् विमुच्यते ॥ ७९ ॥

The one who has attained the knowledge of Brahman and [thus] is liberated continue to live in the body by being freed from the bondage consisting of *avidyā*, desire, etc. When his body falls off, 'He' being freed from the body is [finally] liberated in view of the absence of taking another body. (79)

प्राणमूर्ध्वं नयत्यात्मापानवायुं नयत्यधः ।  
तत्सेवकाश्चक्षुराद्या लिङ्गेनात्मानुमीयताम् ॥ ८० ॥

The self leads up *prāṇa* and bring down *apāna*. The sense-organs like sense of sight, etc., function for its sake. Let the existence of the self be inferred on the basis of this reasoning. (80)

सकर्तृकाः प्राणचक्षुराद्याः स्युः साधनत्वतः ।  
कुठारवत् ततो नायमस्तीत्येतन्निराकृतम् ॥ ८१ ॥

The vital-airs, sense of sight, etc., have an agent because these are instruments, like axe. [And the agent is the self]. Hence the contention that there is no self is rejected. (81)

Naciketas has said that there are those who believe that there is no self apart from the body, senses, mind, and intellect. (See *Kaṭh Up.* 1.21). And that contention is rejected in this verse by saying that there must exist something for whose sake vital powers and sense-organs do operate. And that is the self.

प्राणापानवशाद् देहो जीवतीति यदुच्यते ।  
तन्न प्राणाद्याश्रयो यः कर्ता तेनैव जीवति ॥ ८२ ॥



The contention that the body lives by the upward and the downward breath is not sound. The body lives by the agent [that is, the self] in which the vital powers etc., endure. (82)

See *KU*, 5.5.

स कर्तास्मिन् मृते देहे स्वकर्मवशतः पुनः ।  
विप्रादियोनिमाप्नोति लतावृक्षादिनामुत ॥ ८३ ॥

When the body falls off, the individual soul again attains spiritual birth, etc., or it is born as a creeper or tree in accordance with its past merits and demerits. (83)

See *KU*, 5.7.

देहौ नीचोत्तमौ तादृक् कर्मकर्तृपुरःसरौ ।  
नीचोत्तमत्वात् प्रासादपर्णशाले यथा तथा ॥ ८४ ॥

The body higher or lower is based upon the actions performed by the individual soul; it is because it is higher or lower, like a palace and a hut. (84)

The point of illustration is thus: A palace and a hut are of higher and lower grades respectively. And they are fashioned by a king and a poor man who have performed meritorious and sinful deeds in their previous births respectively

सुषेष्पक्षेषु यः स्वप्ने कामं कामं सृजत्ययम् ।  
देहातिरिक्तस्तं को वा निराकर्तुं प्रभुर्भवेत् ॥ ८५ ॥

Who is capable of denying the existence of the self, the one who is distinct from body and who creates in the state of dream, when all the sense-organs cease to function, objects at one's own will. (85)

11.7 *The Identity of Jīva and Brahman*

जीवात्मानं प्रसाध्यैवं तस्यैवोपाध्यपायतः ।

ब्रह्मतां वेत्ति जगत आधारत्वेन लक्षिताम् ॥ ८६ ॥

Having thus established the individual soul (as distinct from body, etc.) and (then) leaving out its limiting adjuncts one realises it as identical with Brahman which is indicated by the characteristic of being the substratum of the world. (86)

अग्निर्यथैकः काष्ठेषु प्रविश्य बहुधा भवेत् ।

तथात्मा त्वेक 'एवैषु देहेषु' बहुधोच्यते ॥ ८७ ॥

Just as fire would become varied in shape according to the form of objects it burns such as pieces of wood, in the same way the only one self becomes varied according to whatever form of the bodies it enters into. (87)

See KU, 5.10.

वायुश्चैकोऽपि देहेषु प्रविश्य प्राणरूपतः ।

बहुधा भात्येवमात्मा प्रत्युपाधि पृथग् भवेत् ॥ ८८ ॥

Just as wind entering into the bodies in the form of *prāṇa* appears varied (like *apāṇa* etc.) in the same way the self too appears as distinct in each and every limiting adjunct. (88)

See KU, 5.11.

सर्वचक्षुःस्थरूपोऽपि न रविर्नेत्ररोगभाक् ।

सर्वात्मत्वेऽपि तद् ब्रह्म तथा दुःखैर्न लिप्यते ॥ ८९ ॥

1. एवैष - वै<sub>1</sub>, वै<sub>3</sub>

2. बहुधोच्यते — क<sub>1</sub>, क<sub>2</sub>, त, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ब<sub>1</sub>, ब<sub>3</sub>, मै, रा, वै<sub>2</sub>

3. लक्ष्यते - त, म



Just as the sun who is present in the eye of every being (as its presiding deity) is not tainted by the impurities of the eye, in the same way Brahman — the self although present within all beings is not affected by the misery of these beings. (89)

सर्वभूतान्तरात्मैकः स्वतन्त्रो माययावृतः<sup>१</sup> ।

एकं स्वं बहुधा कुर्याद् बहुरूपो यथा नटः ॥ ९० ॥

The one, which does not depend upon any other factor for its manifestation, which is the inner self of all would make itself appear in a manifold way by being concealed by *māyā*, like an actor. (90)

See *KU*, 5.13.

मायोपाधिक ईशोऽयं बुद्ध्युपाधिमतां नृणाम् ।

कर्मनुसारिणः कामान् विदधात्युपभुक्तये ॥ ९१ ॥

This self having *māyā* as its limiting adjunct is God. The latter dispenses the fruits of the actions of the selves which have intellect as their limiting adjunct with a view that they may experience them. (91)

See *KU*, 5.14.

स्वचित्तास्थं साक्षिरूपमीशं पश्यन्ति ये नराः ।

तेषां नित्या दुःखशान्तिर्ब्रह्मानन्दश्च शाश्वतः ॥ ९२ ॥

There is eternal tranquility and unending Brahman-bliss for those who realise the self which remains as the witness by transcending their minds. (92)

1. मायया युतः - ब०

2. कामानु<sup>०</sup> - वा०, वा०

अनिर्देश्यं तमानन्दं प्रत्यक्षं मन्वते बुधाः ।

'स दृश्यो वा स्वप्रकाश इति चेन्न स दृश्यते ॥ ९३ ॥

That bliss which is beyond words, the wise ones experience it directly. It is asked as to whether it is an object of knowledge or self-luminous. It is said that it is not an object of knowledge. (93)

न भासयन्ति सूर्याद्या बुद्ध्याद्याश्च स्वयंप्रभम् ।

किं तु भान्तं तमन्वेते भान्ति भासा तदीयया ॥ ९४ ॥

The sun and the like and the intellect, etc., do not manifest that self-luminous principle. On the other hand, they all shine following its luminosity through its light. (94)

KU, 5.15.

For details see Introduction, 0.2.

सर्वोत्तमत्वादूर्ध्वं तन्मूलं संसारशाखिनः ।

देवमानुषपशवाद्याः शाखास्तस्याधमा मताः ॥ ९५ ॥

For this tree of transmigratory existence, Brahman-the root is high above as it is the supreme abode. Divine beings, human beings, animals, etc., constitutes its branches, which are (shooting) downwards. (95)

See KU, 6.1.

यन्मूलं तत् स्वयं ज्योतिस्तदेवामृतमुच्यते ।

तस्मिन् लोकाः श्रिताः सर्वे तच्च नात्येति कश्चन ॥ ९६ ॥

That which is the root is self-luminous. On this ground itself it is spoken of as immortal. All the worlds are superimposed upon it. Nothing transcends it. (96)

1. सच्चिन् - रा<sup>०</sup>

2. तमन्वेति - रा



Pot, etc., which are not self-luminous and which depend upon sense-organs for their manifestations are subject to destruction.

मायाशक्तियुजा तेन जगत्सर्वं नियम्यते ।

अग्निसूर्यादयस्तस्माद्भीताः सन्तश्चरन्ति हि ॥ ९७ ॥

By that Brahman which is associated with the power-*māyā* the entire world is controlled. The Gods of Fire, Sun and others are afraid of Him (that is, abide by his law) and carry out their functions. (97)

See *KU*, 6.2-3.

नरदेहस्य पातात् प्राक् तद्बोद्धुं शक्नुयान्न चेत् ।

जन्मान्तरेषु तद्बोधः प्रायेणात्यन्तदुर्लभः ॥ ९८ ॥

Prior to the falling off of this body, if one is not able to realise the self, then it is generally very hard to attain its realisation in births in the other worlds. (98)

स्वप्नवत् पितृलोकस्य स्वातन्त्र्यं नास्ति 'किञ्चन ।

गन्धर्वलोके भोगेच्छावशाद्धीरतिचञ्चला ॥ ९९ ॥

In the world of manes, the individual soul does not have any independence as in the world of dream. In the world of Gandharvas the mind of the individual soul is extremely unsteady in view of the desire for enjoyment there. (99)

ब्रह्मलोकोऽस्त्येष बोधः स लोकः सुलभो न हि ।

आदर्शवच्छुद्ध्यचित्ते नरेणात्मेक्ष्यते स्फुटम् ॥ १०० ॥

This realisation can be had in the world of Hiraṇyagarbha. But the attainment of the world is not at all easy.

The self would be clearly perceived by the individual soul in a pure mind as in a mirror. (100)

See *KU*, 6.5.

इन्द्रियाणामनात्मत्वमागमापायदर्शनात् ।

बुध्वा तत्साक्षिणि स्वस्मिन् ब्रह्मत्वं बुध्यते 'सुखात् ॥ १०१ ॥

After knowing that the sense-organs do not constitute the self in view of their rising and setting [during the waking and the sleeping states respectively], in the witness of the sense-organs which is the true nature of one's self, its identity with Brahman is easily understood (101)

मन्दश्चेदक्षधीकर्तृसमष्ट्यव्यक्तरूपतः ।

क्रमाद् 'विविच्य मूढः स्वं वीक्ष्यते सूक्ष्मया धिया ॥ १०२ ॥

If the aspirant is one of average intellect, then he realises the true nature of his self by distinguishing it with concentration of thought, from the sense-organs, mind, intellect viewed collectively and the unmanifest one by one. (102)

If the aspirant is one of superior intellect then he would know that in the manner set forth in the previous verse.

'बाह्याक्षविषयेष्वात्मस्वरूपं न हि तिष्ठति ।

निवृत्ताक्षो निरुद्धेन सूक्ष्मेण मनसेक्षते ॥ १०३ ॥

The self does not come within the sphere of sense-organs. He who has directed his sense organs inward realises the self with mind which is controlled and which has become one-pointed. (103)

1. सुखम् - म

2. विमुच्य - वै,

3. बाह्यार्थं - वै, वै, वै.



अप्रमत्तोऽखिलाक्षाणि सकर्तृणि यदा पुमान् ।

निरुणद्धि तदा योगस्तामवस्थां प्रचक्षते ॥ १०४ ॥

When the aspirant, casting off negligence, holds back all the sense-organs along with the intellect, then that state they consider to be *yoga*. (104)

सर्वाक्षागोचरत्वेऽपि स्वात्मास्तीत्याह तत्त्ववित् ।

कारणस्यात्मनोऽसत्त्वे शून्यं कार्यं जगद्भवेत् ॥ १०५ ॥

The knower of the truth has said that the self exists, although it transcends the sphere of all sense-organs. If the self which is the cause is non-existent, then the effect — the world would become void. (105)

अस्तीत्येवोपलब्धव्यो नायमस्तीति न त्वया ।

सर्वत्रानुगतं यत् तत् तन्नास्तीत्युच्यते कथम् ॥ १०६ ॥

सोपाधिकं तावदादौ दृष्ट्वास्तीति ततः पुनः ।

उपाधीन् सम्परित्यज्य तत्त्वभावेन पश्यति ॥ १०७ ॥

This self must be believed to be existing, and, it should not be believed that it is not existing. That which is pervasive everywhere, how could it be said that it does not exist?

Grasping the self as existing through its adjuncts in the initial stage, one realises it in its true nature (later on) by eliminating all the limiting adjuncts. (106-107)

### 11.8 *The Destruction of the Limiting Adjunct*

उपाधीनां माययैषां कल्पितत्वेन तैर्विना ।

निरुपाधिकसन्मात्रं वस्तु तच्च तथेक्ष्यताम् ॥ १०८ ॥

Let it be realised thus: since the limiting adjuncts are fancied by *māyā*, that entity (namely, the self) is free from the limiting adjuncts and is mere unconditioned existence. (108)

कलुषं जलमानीय ततोऽस्मिन् कातकं रजः ।

यदा क्षिपेत् तदा नीरं प्रसीदति यथा तथा ॥ १०९ ॥

सोपाधिकज्ञानवतो निरुपाधिः प्रसीदति ।

रजः प्रक्षेपसदृशी योगान्निष्कामता धियः ॥ ११० ॥

Having brought the turbid water, if one puts the powder of cleansing-nut in it, then the water becomes limpid. In the same way too, to one who has the knowledge of the self with its adjuncts, the unconditioned one presents itself clearly. The intellect characterised by the absence of desire through the practice of mind-control is similar to putting the powder of the cleansing-nut in water. (109-110)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

तदैव मर्त्यतां हित्वा स जीवन् ब्रह्मतां व्रजेत् ॥ १११ ॥

When all the desires rooted in the heart are removed, then the individual soul leaving out its mortal nature becomes Brahman while living. (111)

The individual soul although in its essential nature is eternal, yet as associated with the psycho-physical organism is viewed as mortal.

अहंकारेण चैतन्यं ग्रथित्वेच्छति चेत् तदा ।

हृदये ग्रन्थयः कामास्ते भिद्यन्ते विवेकिनः ॥ ११२ ॥

Desires constitute the knots of the heart. They arise when one falsely identifying the pure consciousness with the intellect desires for the objects. They are torn in the case of the knower of the truth. (112)



अहंकारचितोरैक्यभ्रान्तेरपगमे सति ।

कामाभासाः सन्तु चित्तो क्रमान्नश्यन्ति तेऽपि च ॥ ११३ ॥

When the false notion of identity between the consciousness and the intellect is removed [by the direct knowledge of the self], then let there be the semblance of desires in the mind. They too will vanish gradually. (113)

When there arises the knowledge of the self, *avidyā* will be removed and so its effect — mind will be removed. Desire, etc., too which are the modifications of the mind cannot exist. Yet, the latent forms of them will continue to exist on account of the force of the fructified merits and demerits. These latent forms are referred to as semblance of desires. When the fructified merits and demerits are exhausted, the latent forms would also vanish.

जीवन्मुक्तस्तु निष्कामो न मृतिं प्रतिपद्यते ।

प्राणोत्क्रान्तिमृतिः सा तु ज्ञानिनो न हि विद्यते ॥ ११४ ॥

The one who is liberated and yet alive does not experience death. Death is only the departure of the vital breath [from the body]. That, however, is not the case in respect of the knower of the truth. (114)

प्राणा अन्तर्विलीयन्ते तप्ताश्मक्षितनोरवत् ।

ज्ञानी पुरापि ब्रह्मैव सन् ब्रह्माप्येति तल्लये ॥ ११५ ॥

The vital-airs are dissolved inside the body like water poured over a heated stone. The knower of the truth being Brahman prior to enlightenment becomes Brahman after the dissolution of the vital-airs. (115)

Here becoming Brahman means *realising* Brahman and being Brahman.

ब्रह्म बोद्धुमशक्तः सन्नुपास्ते चेत् तदा पुमान् ।  
नाड्या मूर्धन्यया ब्रह्मलोकं गत्वा विमुच्यते ॥ ११६ ॥

If an aspirant not able to realise [the unconditioned] Brahman meditates upon the conditioned Brahman, then he, after the fall of the body, proceeding through the artery in the head reaches the world of Hiraṇyagarbha and will be liberated. (116)

अत्रैवोपासकस्यास्य धीशुद्धिश्चेत् तथा त्वसौ ।  
देहाद् विविच्य हृन्निष्ठं ब्रह्मत्वेनावगच्छति ॥ ११७ ॥

If here itself there arises the purity of heart to the one who meditates, then he distinguishes the self which is immanent in the heart [from the intellect, etc.] and realises it to be Brahman. (117)

मृत्युप्रोक्तां नाचिकेतो विद्यां योगं तथाखिलम् ।  
लब्ध्वा ब्रह्माप्तवानेवं लब्ध्वान्योऽपि विमुच्यते ॥ ११८ ॥

Having attained the knowledge imparted by Yama, as also the practice of mind-control, Naciketas attained Brahman. Any other person who attains these will also be liberated. (118)

See *KU*, 6.18.

विद्या तत्फलयोर्विधनशान्त्यर्थं सहनाविति ।  
मन्त्रं जपेत् तेन विघ्नाः शाम्यन्त्येव न संशयः ॥ ११९ ॥

One should recite the hymn 'saha nau' in order that the impediments that stand in the way of attaining knowledge and its fruit may be warded off. By the recital of the hymn all the impediments are quelled. There is no doubt about this. (119)



वैराग्यं नाचिकेतस्य यथा तीव्रं तथा पुमान् ।

प्राप्नोति सेवमानः सन् विद्यातीर्थमहेश्वरम् ॥ १२० ॥

By worshipping Vidyātīrtha Mahesvara, a person would attain that amount of intense detachment as is possessed by Naciketas. (120)

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे कठवल्लीविवरणो  
नामैकादशोऽध्यायः ।

Here ends the Chapter XI entitled "An Elucidation of the *Kaṭhōpaniṣad*" in the *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

1. प्राप्नोतु - क<sub>1</sub>, क<sub>2</sub>, व<sub>3</sub>, रा

2. इत्यनुभूतिप्रकाशे कठवल्लीविवरणे एकादशोऽध्यायः - क<sub>1</sub>, पु<sub>6</sub>,  
ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वै<sub>1</sub>

इत्यनुभूतिप्रकाशे नाचिकेतविद्याख्यः चतुर्थोऽध्यायः - त, म

इत्यनुभवप्रकाशिकायां कठवल्लीविवरणे एकादशोऽध्यायः - रा,  
वा<sub>3</sub>, वा<sub>6</sub>, वै<sub>1</sub>, वै<sub>3</sub>

इति श्रीविद्यारण्यमुनिविरचिते सर्वोपनिषदर्थानुभूतिप्रकाशे  
कठवल्लीविवरणं नामैकादशोऽध्यायः - क<sub>2</sub>, क,

## CHAPTER XII

### 12. ŚVETĀŚVATARA VIVARAṆAM

श्वेताश्वतरनामा यो यजुःशाखाप्रवर्तकः ।

सोऽत्याश्रमिभ्यः प्रोवाच विद्यां व्याचक्ष्महेऽत्र ताम् ॥ १ ॥

Śvetāśvatara — the originator of the recension of the *Yajurveda* has imparted the knowledge of Brahman to the ascetics of the *paramahansa* order. I shall explain it here. (1)

The *Śvetāśvataropaniṣad* belongs to the *Taittirīya* school of the *Kṛṣṇa-yajurveda*. It consists of six *adhyāyas*. It deals with the identity of the individual soul with Brahman by explaining the cause of the world, the nature of *māyā*, the means to the knowledge of Brahman and the nature of God and the individual soul. This also contains several invocations addressed to God.

#### 12.1 *The Cause of the World*

ये वेदवादिनस्ते तु मीमांसन्ते मुमुक्षवः ।

जगतः कारणं ब्रह्मेत्येवं वेदेषु घुष्यते ॥ २ ॥

Those who always expound the meaning of the *Vedas* and who are desirous of release pursue the reverential inquiry (into the nature of Brahman). It is proclaimed in the *Upaniṣads* that Brahman is the cause of the world. (2)

See *SU*, 1.1.

उत्पत्तिस्थितिनाशाः स्युर्यतस्तत्कारणं त्विति ।

सामान्यमेव विज्ञातं विशेषस्तु न बुध्यते ॥ ३ ॥



It is only generally known that a cause is that from which origination, sustentation and destruction (of the effects) take place. What exactly is the nature of that cause is not known. (3)

कस्माद् वस्तुविशेषाद्भो जन्म केन च जीवनम् ।  
लयः कस्मिन् व्यवहृतौ सुखादौ को नियच्छति ॥ ४ ॥

From which specific source are we born? By what do we live? Where do we lapse back? Who is the dispenser of the fruits of actions, namely, pleasure, etc.? (4)

See *SU*, I.1.

पितृभ्यामन्नतो 'रोगादपि जन्मादयस्त्रयः ।  
नियामकश्च राजेति वचनं 'बालभाषितम् ॥ ५ ॥

The assertion — that birth, etc. (sustentation and death) proceed from parents, food, and disease, and the dispenser of the fruits of actions is the king — is insignificant. (5)

पितृराजाद्यशेषस्य जगतश्चिन्त्यतेऽधुना ।  
कारणं तच्च शास्त्रैकगम्यं शास्त्रं तु नैकधा ॥ ६ ॥

Now what is enquired into is the cause of the world consisting of parents, the king and the like. That, however, could be known only from metaphysical texts. And the teaching of each text, however, is different. (6)

कालः स्वभावो नियतिर्यदृच्छा भूतपञ्चकम् ।  
प्रधानं जीव एतानि मतान्युक्तानि शास्त्रिभिः ॥ ७ ॥

- 
1. रेतादपि - क०, पु०, ब०, ब०, मि, वा०, वा०  
रेतसोऽपि - रा; योगादिति - वै०, वै०
  2. कालभाषितम् - ब०; कालभाषणम् - रा

The cause of the world has been described by philosophers as time, nature, law, chance, the five elements, *pradhāna* or the individual soul. (7)

See *SU*, 1.2.

ऋतुकाले भवेद्गर्भो वर्षतौ सस्यसम्भवः ।

उदाह्रियत इत्यादि बहुधा कालवादिना ॥ ८ ॥

Foetus arises during the time favourable for conception. During the rainy season plants come into existence. These are cited as illustrative examples by one who advocates the view that time is the cause of the world. (8)

स्वभाववाद्यग्निमुष्णं जलं द्रवमुदाहरत् ।

रूपज्ञानं चक्षुषैवेत्याहुनियतिवादिनः ॥ ९ ॥

He who advocates that nature constitutes the cause, cites the illustrative example of fire, which by nature, is hot and of water which is liquid. He who maintains that necessity constitutes the cause refers to the example of the cognition of colour resulting from (the functioning of) sense of sight. (9)

घनिकत्वाद्यव्यवस्था' यदृच्छावादिनोच्यते ।

भूतवादी देहगतकाठिन्यादीनुदाहरत् ॥ १० ॥

By him who says that everything is produced by chance, the disparity of one being rich and another poor is cited as an example. He who considers the five elements (of earth, water, fire, air and space) to be the cause cites hardness (which is the quality of earth) etc., present in the physical body as an example. (10)

प्रधानवादी पुरुषान् सात्त्विकादीनुदाहरत् ।

जीववादी कर्मवशाज्जन्मदेवाद्युदाहरत् ॥ ११ ॥

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1. घनिकत्वाद्यव्यवस्था - क, ब, व, वै, वै.



He who considers *pradhāna* (consisting of the three strands of *sattva*, *rajas* and *tamas*) as the cause of the world refers to persons who are *sattva*-predominant in character as an example. He who views the individual souls to be the cause of the world refers to the birth as a divine being, etc., under the influence of merits. (11)

Merits arising from the performance of prescribed deeds constitute the cause of birth as a divine being. It is the individual soul who performs the actions. Hence the individual soul is the cause of the world which is its field of experience.

सर्वत्र युक्तेर्दृष्टत्वात् किं तत्त्वमिति चिन्त्यते ।

सर्वेषामनिवार्यत्वात् तत्संघोऽस्त्विति चेन्न तत् ॥ १२ ॥

Each and every case (referred to above) is substantiated by reasoning. Hence what exactly is the truth that is being enquired into. If it is said that since none of the above factors can be dispensed with, the aggregate of all the factors constitutes the cause, then it is said 'no'. (12)

स्वतन्त्रे चेतने जीवे सति कालाद्यचेतनः ।

समप्रधानभावेन कथं 'संघीभवन्ति ते ॥ १३ ॥

When the individual soul which is sentient and which independently exists, how could, according to you, time and other factors which are insentient could form an aggregate each one retaining its predominant nature? (13)

तर्हि जीवो हेतुरस्तु तन्न दुःखादिदर्शनात् ।

स्वतन्त्रः स्वात्मनो दुःखं कुर्वन् दृष्टो 'न हि क्वचित् ॥ १४ ॥

1. सुखी - म

2. न कुत्रचित् - रा

If that be the case, then let the individual soul be the cause of the world — if it is said so, then it is stated 'no'. It is because the individual soul is afflicted with misery. He, who is independent, is never seen to be causing misery to one's self. (14)

See *SU*, 1.2.

दोषान् सर्वेषु पक्षेषु पश्यन्तो बहुधा तदा ।  
मायाशक्तिमनिर्वाच्यामपश्यन् ध्यानयोगतः ॥ १५ ॥

Discerning several logical difficulties in all the views, (the sages) by means of devotion to contemplation intuitively perceived the indeterminable power known as *māyā*. (15)

See *SU*, 1.3.

द्वित्रिकक्षासु युक्तीनां सत्त्वेऽप्यन्ते न सन्ति ताः ।  
न जानामीत्येवमन्ते विषीदन्ति हि वादिनः ॥ १६ ॥

Although there are reasonings (to substantiate the views) in the initial stages, yet ultimately there is none. 'The disputants are worried in the end with the feeling 'I do not know'. (16)

12.2. *Māyā*

यदन्ते शरणं सर्ववादिनामविवादतः ।  
तदज्ञानमनिर्वाच्या मायेत्याहुर्विपश्चितः ॥ १७ ॥

If a person seeks proof in regard to that which is indescribable, then he is an ignorant one. Being deluded to a great extent, he would (even) seek to have visual cognition of an entity that is devoid of colour. (17)



अनिर्वाच्येऽपि युक्तिं चेदन्विच्छति स मूढधीः ।

'नीरूपं चक्षुषा द्रष्टुमिच्छत्येवातिमोहितः ॥ १८ ॥

That which is the final resort of all the disputants without any difference of opinion whatsoever is ignorance. It is that ignorance which wise men identify as indeterminate *māyā*. (18)

सर्वकार्येषु शक्तत्वान्माया क्षेपं न सार्हति ।

दुर्घटस्येव घटने स्वभावः सर्वसंमतः ॥ १९ ॥

*Māyā* is not to be discredited, as it is capable of bringing into existence every effect. It is accepted by all that its nature is to bring together two incompatible things. (19)

तथाविधायां मायायां परात्मा प्रतिबिम्बितः ।

अवान्तराणि वस्तूनि कालादीन्यधितिष्ठति ॥ २० ॥

The supreme Self is reflected in *māyā* of such nature. And it is the underlying principle of time and other factors which come under the realm of *māyā*. (20)

Time according to Advaita is the relation between Brahman and *māyā*. See *SLS*, p. 362.

मायाविशिष्टमीशानं जगदाकारतां गतम् ।

संसारचक्रमित्याहुः संसाराख्यनदीति च ॥ २१ ॥

Wise men describe the supreme Self — which is associated with *māyā* and which appears as the world — as the wheel of transmigration and also as the river of transmigration. (21)

\* See *SU*, 1.4-5

1. न रूपं - क<sub>1</sub>, क<sup>\*</sup>, ब<sub>1</sub>, ब<sub>2</sub>, ब<sub>3</sub>, मुद्रितकोशेषु च ।

पुनः पुनर्जायमानश्चक्रवत्परिवर्तते ।

अविच्छेदेन संसारो नदीवत् प्रवहेत् सदा ॥ २२ ॥

Transmigratory process occurring oftentimes whirls round like a wheel. There is a continual flow of it like the the current of a river. (22)

जीवोऽहंकारोपहितश्चक्रवद् भ्राम्यते 'सदा ।

मायोपहित ईशानो जन्मसु प्रेयेदमुम् ॥ २३ ॥

The individual soul, having mind as its limiting adjunct, is made to undergo cyclic existence like a wheel. It is God who has *māyā* as his limiting adjunct makes the individual soul take several births (in accordance with its merits and demerits). (23)

This means that the individual soul reaches the other world and comes back to the earth quite often.

उपाधिद्वयहीनं तु ब्रह्म वेदेषु बोध्यते ।

इत्थं वेदरहस्यज्ञा भवेयुर्ब्रह्मतत्पराः ॥ २४ ॥

Brahman is taught in the *Upaniṣads* as one free from the two limiting adjuncts. Those who know this truth of the *Upaniṣads* would be devoted to Brahman. (24)

ŚU, 1., 6-7.

जगत् स्याद् व्यक्तमव्यक्तं सृष्टिसंहारयोः क्रमात् ।

विभर्ति द्वयमीशानश्चिदात्मा तु विमुक्ति भाक् ॥ २५ ॥

The world during the creation and dissolution would remain manifest and unmanifest respectively. God is the substratum of the two. And pure consciousness that transcends the world is in liberation forever. (25)



ईशानीशावज्ञतज्ज्ञौ भोक्ता भोजयिता च तौ ।  
तयोर्निर्वाहिका माया ब्रह्मण्यारोपितं त्रयम् ॥ २६ ॥

God is the controller. He is omniscient and makes the individual soul experience (the object of the world). The individual soul is controlled by Him; it is ignorant and is an experient. It is *māyā* which is responsible for the conceptions of the two. These three, namely, God, the individual soul and *māyā* are superimposed upon Brahman. (26)

See *SU*, 1.9.

'जगद्भ्रमं जीवभेदं वासना देहधारणम् ।  
चतुष्टयं निराकुर्यादभिध्यानादिभिः क्रमात् ॥ २७ ॥

One must dispel by meditation, etc., the four factors, namely, the false appearance of the world, the false notion that the individual soul is different (from Brahman), latent impressions, and the sustentation of body. (27)

अभितो ब्रह्मरूपत्वध्यानाद् याति जगद्भ्रमः ।  
ब्रह्मत्वे योजिते स्वस्य जीवभावोऽपगच्छति ॥ २८ ॥

By meditation upon Brahman as everything, the false appearance of the world vanishes. By meditation upon one's self as Brahman, the state of being an individual soul too vanishes. (28)

अद्वये भाविते तत्त्वे वासना विनिवर्तते ।  
आरब्धान्ते देहहानिर्मायैवं क्षीयतेऽखिला ॥ २९ ॥

When non-duality (between the so-called individual soul and Brahman) is meditated upon, the latent impressions

cease to exist. And the body falls off when the fructified merits and demerits are exhausted. *Māyā* in its entirety is removed then. (29)

See *SU*, 1.10.

For details see Introduction, 0.6

ब्रह्मज्ञानात् पाशहानौ क्षीणक्लेशो न जन्मभाक् ।  
पाशाश्चतुर्विधाश्चैव शास्त्रेषु प्रतिपादिताः ॥ ३० ॥

When by the knowledge of Brahman the bonds are removed, one becomes free from afflictions and does not experience (fresh) birth. The bonds are set forth to be four in the scriptures. (30)

See *jñātvā devaṃ sarvāpāśāpahāniḥ*  
*kṣīṇaiḥ kleśaiḥ janmamṛtyuprahāniḥ*, *SU*, 1.11.

मलो माया कर्म तत्त्वतिरोधानं च ते मताः ।  
मलो ज्ञानक्रियाशक्त्योश्छादको दोष इष्यते ॥ ३१ ॥

The bonds are admitted to be four: *mala*, *māyā*, *karma* and *tattvatirodhāna*. Of these, *mala* is the defect that subjugates the power of knowledge and the power of action (existing in the internal organ). (31)

रागादिहेतुर्मायोक्ता कर्म पुण्यं च पातकम् ।  
मूढैस्तत्त्वतिरोधानं सवैरप्यनुभूयते ॥ ३२ ॥

*Māyā* is stated to be the cause of desire, etc. *Karma* stands for both merits and demerits. The concealment of Brahman is evident in the case of all the ignorant ones too. (32)



12.3 *The Means of Knowledge*

क्लेशान् पतञ्जलिः प्राह तेष्वविद्यादिरस्मिता ।  
द्वितीया द्वेषरागौ चाभिनिवेशस्तु' पञ्चमः ॥ ३३ ॥

Patañjali has described the five kinds of afflictions. Of these, *avidyā* is the first one. The second one is individuation. Desire and aversion are the subsequent ones. Ardent attachment is the fifth one.

*avidyāsmitā-rāgadveṣābhiniveśāḥ pañcakleśāḥ, Yoga-sūtra, 2.3.*  
*anityāśuciduḥkḥānātmāsu nityaśucisukhātmakhyātiravidyā, Ibid, 2.5.*  
*dygdarśanaśaktyorekātmataivāsmitā, Ibid, 2.6.*  
*sukhānuśāyī rāgaḥ, Ibid, 2.7.*  
*duḥkḥānuśāyī dveṣaḥ, Ibid, 2.8.*  
*svarasāpi viduso'pi tathārūḍho'bhiniveśaḥ, Ibid, 2.9.*

भोक्ता भोग्यं प्रेरकश्च त्रयं ब्रह्मेति तत्त्वधीः ।  
उपायेन ब्रह्मधीः स्यादरणिस्थाम्निलाभवत् ॥ ३४ ॥

The knowledge that the group of the experient (namely, the individual soul), the objects of enjoyment, and God (who prompts the individual souls to actions) is Brahman is the knowledge of Brahman. It would be attained by pursuing the means like the attainment of fire from the fire-producing stick. (34)

See *SU*, 1.12-13.

उपायः प्रणवेनात्मध्यानं तेनैष लभ्यते ।  
तिलात् तैलादयो यद्वल्लभ्यास्तत्तदुपायतः ॥ ३५ ॥  
सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।  
आत्मविद्यातपोभ्यां तमुपलभ्य विमुच्यते ॥ ३६ ॥

1. 'भिनिवेशश्च - रा

2. 'रिहार्पितम् - ब३

The meditation upon the *praṇava* as Brahman is the means of attaining the knowledge of Brahman. Just as oil is attained from sesamum seeds, in the same way the knowledge of Brahman is attained through the pursuit of the means (namely, meditation upon *praṇava*, etc.)

The self pervades all things, like butter, the milk. Comprehending it by meditation upon *praṇava* and through that by the knowledge of Brahman one is released. (35-36)

See *SU*, 1.15-16.

यदुक्तं प्रणवध्यानं स योगस्तत्र यत्नवान् ।  
मनो ब्रह्मणि युञ्जानस्तत्साक्षात् कुरुते धिया ॥ ३७ ॥

What has been said as meditation upon *praṇava* is *Yoga*. He who strives hard to concentrate the mind upon the *praṇava* attains the direct knowledge of Brahman. (37)

उरोसमूर्धस्थानेषु त्रिषु देहं समुन्नतम् ।  
अवस्थाप्यासनं जित्वा प्रत्याहारं समाचरेत् ॥ ३८ ॥

Holding the body steady and the three parts — chest, shoulders, and head erect, and acquiring mastery over the practice of postures, one must pursue *pratyāhāra*. (38)

हृद्यक्षाणां निरोधो यः प्रत्याहारः स उच्यते ।  
जयेत् प्राबल्यमक्षाणां प्रणायामेन धैर्यवान् ॥ ३९ ॥

*Pratyāhāra* consists in making the senses rest in the heart. One, by remaining firm, overcomes the overwhelming nature of the sense-organs through breath-control. (39)

प्राणाधीनव्यापृतीनामक्षाणां प्राणरोधनात् ।  
निरोधः स्यात् ततश्चित्तं धारयेताप्रमादतः ॥ ४० ॥



For the sense-organs whose function depends upon the vital-air there results subjugation by the control of vital-air. Then one must concentrate one's mind with attentiveness (in a specific object). (40)

समे शुचौ शर्करादि मशकदिविवर्जिते ।

मनोऽनूकूलेऽवस्थाय देशे ध्यानं समाचरेत् ॥ ४१ ॥

One must practice meditation in an even place which is clean and free from pebbles, etc., mosquito, etc., and which is favourable to one's mind. (41)

See *SU*, 2.10.

नाडीरूपाणि नीहारधूमान्यत्र विभान्ति चेत् ।

ब्रह्मसन्निधिमाप्ताधीरिति निश्चीयतां तदा ॥ ४२ ॥

If the veins appear as mist, smoke, etc., then let one ascertain that one's mind is drawn nearer to Brahman. (42)

Sun, wind, fire, fireflies, lightning, crystal and moon are the other factors. The appearance of the veins in these forms is a prelude to the manifestation of Brahman.

निर्जरत्ववितृष्णत्वशुभगन्धादि चेद् भवेत् ।

योगसिद्धिः प्रवृत्तेति ज्ञात्वा योगे स्थिरो भवेत् ॥ ४३ ॥

One must practice *yoga* in a steadfast manner by knowing that one has started achieving the fruit of *yoga* when there results absence of decay and of desire and also pleasant odour, etc. (43)

See *SU*, 2.13.

मेघच्छन्नं चन्द्रबिम्बं मेघापायेऽतिनिर्मलम् ।

तथैवबुद्धिचाञ्चल्यशान्तावात्मा प्रसीदति ॥ ४४ ॥

The moon concealed by the cloud becomes bright when the clouds vanish away. In the same way, when unsteadiness in mind is subdued, mind becomes clear. (44)

See *SU*, 2.14.

स्वात्मतत्त्वप्रसादेन ब्रह्मतत्त्वं प्रसीदति ।

शास्त्राद् बुद्धं ब्रह्मतत्त्वमात्मेत्येवानुभूयताम् ॥ ४५ ॥

When the mind becomes clear, there is the clear manifestation of Brahman. Let Brahman which is known through the scriptures be realised as identical with one's self. (45)

अजं ध्रुवं मायिकैस्तैः कार्यैः सर्वैर्विवर्जितम् ।

ज्ञात्वा देवं परात्मानं सर्वपाशैर्विमुच्यते ॥ ४६ ॥

Realising the supreme Self which is self-luminous, unborn, and immutable, and is free from all the effects of *māyā* one is released from all the bonds. (46)

See *SU*, 2.15.

एष देवः सर्वदिक्षु बह्न्यादिष्वखिलेषु च ।

वर्तते तं विचिन्त्याथ प्रणमेत् सर्वदैवतम् ॥ ४७ ॥

This self-luminous principle pervades all regions, and in all factors such as fire and the like. One should offer one's salutations to Him by meditating upon Him. (47)

See *SU*, 2.16-17.

#### 12.4 God

तत्त्वयोगौ समुद्दिष्टावुत्तमस्याधिकारिणः ।

अथ सोपाधिकं वस्तु मन्दं प्रत्यभिधीयते ॥ ४८ ॥



The nature of attributeless Brahman and meditation upon the *pranava* have been imparted with reference to the highly competent aspirant. Then the conditioned Brahman is described with reference to the aspirants of average intellect. (48)

ऐन्द्रजालिकवन्माया जालवानेक ईश्वरः ।

नियच्छन् शक्तिभिर्लोकान् सृजते संहरत्यपि ॥ ४९ ॥

Like a juggler, the one God who spreads the net of *māyā* controlling the world with its powers, created it and destroys it. (49)

See *SU*, 3.1-2.

एक एवेश्वरस्तादृक् द्वितीयो नैव विद्यते ।

जनानां प्रत्यगात्मासौ जगत्सृष्ट्यादि कार्यपि ॥ ५० ॥

God is one only. Like Him there is no second entity. He is the inner-self of all the beings. He is the creator etc., of the world. (50)

God, through *māyā*, creates, sustains and destroys the world.

स विराड्रूपतां प्राप्य विश्वतश्चक्षुरादिमान् ।

सर्वेषां चक्षुराद्या ये तदीया एव तेऽखिलाः ॥ ५१ ॥

Having attained the cosmic form He has eyes, etc., on all sides. The eyes, etc., of every being belong to Him. (51)

See *SU*, 3.3.

यो देवानामिति प्रोक्तैस्त्रिभिर्मन्त्रैस्तमोश्वरम् ।

सुमुक्षुः प्रार्थयेतैव सदा बुद्धिविशुद्धये ॥ ५२ ॥

He who is desirous of liberation should always offer worship to that Lord, by reciting three hymns beginning

with *yo devānām*, etc., with a view to attain cleansing of the heart. (52)

See *SU*, 3.4-6.

ततः शुद्धमतिर्ब्रह्म सर्वभूतेष्ववस्थितम् ।  
अन्तर्बहिश्च संव्याप्तं ज्ञात्वा स्यान्मृतिवर्जितः ॥ ५३ ॥

He whose mind has become pure thereby, realising the unconditioned Brahman as immanent in all beings and as pervading the entire world inside and outside would attain immortality. (53)

श्वेताश्वतरनामाऽहं पुरुषं वेद्मि तं प्रभुम् ।  
अन्योऽपि तं विदित्वैव मृत्युमत्येति नान्यथा ॥ ५४ ॥

I, by name Śvetāśvatara, know that Lord. Anybody else too can transcend mortality only by realising Him and not by any other means. (54)

See *SU*, 3.8.

यस्मात्परं नापरं वा किञ्चिदस्ति तदद्वयम् ।  
वृक्षवन्निश्चलं तेन पूर्णं सर्वमिदं जगत् ॥ ५५ ॥

Than whom there is none else higher or smaller, by whom the entire world is pervaded and who is firm like a tree is the non-dual entity. (55)

See *SU*, 3.9.

एतद्विदुर्मृत्युहीनास्ते स्युर्ये तु न तद्विदुः ।  
ते दुःखमेव गच्छन्ति न तत्सोपाधिकेक्षणे ॥ ५६ ॥

Those who know this non-dual entity become immortal. Those who do not know this invariably experience trans-



migratory existence. The latter does not result when one realises the conditioned Brahman (set forth in the succeeding verse). (56)

See ŚU, 3.10.

दुर्लक्ष्यो निरुपाध्यात्मा सूक्ष्मधीवर्जितैर्नरैः ।

सुलक्ष्य एव सोपाधिस्तस्मादेवं स्मरेदमुम् ॥ ५७ ॥

The unconditioned Brahman is difficult to be comprehended by those who are devoid of keen intellect. For them the conditioned Brahman is easy of comprehension. Hence one (of average intellect) should meditate upon this. (57)

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।

वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ ५८ ॥

He is the face, head, and neck of all beings, and is the controller of the entire world consisting of movable and immovable objects. (58)

विश्वाकारजनेः प्राक् च सर्वव्यवहृतिक्षमः ।

अपाणिपादो जवनो गृहीता सर्वशक्तियुक् ॥ ५९ ॥

Even before assuming the cosmic form the Lord is capable of effecting every objects. He is without feet or hands; yet He is swift and grasping. (59)

See ŚU, 3.19.

अणोरणीयान् दुर्लक्ष्यो महीयान् महतः स्फुटः ।

इत्यात्मानं शास्त्रदृष्ट्या पश्यतो नास्ति दुःखिता ॥ ६० ॥

It is subtler than the subtle and hence it cannot be comprehended (by men of impure intellect). It is greater than the great. He who realises the Self of this nature in the scriptures there is no misery. (60)

स्थूलदर्शी तु साकारे सार्वत्रिके वासिते सति ।  
निराकारं ततो बोद्धुं प्रार्थयेत्तैश्वरं वपुः ॥ ६१ ॥

See *SU*, 3.20

(The mind of one) who comprehends the cosmic form of Brahman becomes steeped in the all-pervasive nature of Brahman. Then in order to attain the knowledge of the acosmic form one must pray God possessed of a divine form. (61)

य एकोऽवर्ण इत्यादि स्तुवन्मन्त्रचतुष्टयात् ।  
प्रार्थ्याथ मायाजीवौ च 'बद्धमुक्तौ विचारयेत् ॥ ६२ ॥

#### 12.5 Enquiry into the Nature of Brahman

Praying God by praising Him with the four hymns *ya eko'varṇaḥ* one should then enquire into the nature of *māyā* and the individual soul and the states of bondage and liberation. (62)

See *SU*, 4.1-4

The four hymns are:

1. The Self which is non-dual, and is free from any colour (that is, attributeless), which through the power of *māyā* brings into existence the world consisting of names and forms without any selfish end in view, and which at the time of dissolution makes the world lapse back into it—let that Self endow us with a clear understanding.
2. The Self is the fire, the sun, the wind, the moon; that is lustre, Hiraṇyagarbha and Virāṭ.
3. You are woman, man, youth and the maiden. You as an old man totter along with a stick. You are born in a manifold from (by *māyā*).

- 
1. बन्धमुक्तौ - क<sub>३</sub>, पु<sub>३</sub>, पु<sub>५</sub>, व<sub>१</sub>, व<sub>३</sub>, व<sub>४</sub>; बुद्धसुप्तौ - क<sub>१</sub>, क<sub>३</sub>, पु<sub>३</sub>, व<sub>१</sub>, व<sub>५</sub> मुद्रितकोशेषु च ।



4. You are the dark bee, the green (parrot) with red eyes. You are the cloud with lightning inside. You are the seasons. You have no beginning. From you the entire world has come into being and hence you are omnipresent.

लोके काचिदजा वर्णत्रयोपेता बहुप्रजाः ।

सृजते तामजः कश्चित्सेवतेन्यस्तु तां त्यजेत् ॥ ६३ ॥

In ordinary experience, a she-goat possessed of three colours gives rise to many offsprings. One he-goat follows it, while other one abandons it. (63)

तेजोऽवन्नात्मिका तद्वन्माया वर्णैस्त्रिभिर्युता ।

आसक्तो भजते मायां विरक्तस्तु विमुञ्चति ॥ ६४ ॥

In the same way, *māyā* which has assumed the form of fire, water, and earth is associated with three colours (red, white and black). He who has attachment takes delight in it; and the unattached one gives it up. (64)

विरक्तः कर्त्रकर्तारौ विचिन्त्यात्स्वस्य विग्रहे ।

चिच्छायावानहंकारः कर्ता चिद्भाति केवला ॥ ६५ ॥

He who is detached must distinguish within his body the agent and the non-agent. The intellect which is inspired by the reflection of consciousness in it is the agent; and the consciousness manifests of its own accord (as a non-agent). (65)

पादपे क्षुधितः पक्षी फलमत्तीतरः पुनः ।

पश्यन्नास्ते तथा विद्याद्भोक्तृतत्साक्षिणावुभौ ॥ ६६ ॥

A hungry bird in a tree eats the fruit. Another one simply looks at it. In the same way one should know the distinction between the experient and the witness-self. (66)

See *SU*, 4.6

The consciousness that is immanent in the intellect is the individual soul. It is the agent of action and the experient of the results of actions. The consciousness that transcends the mind is the witness self.

For details see Introduction, 0.3.

चिच्छायागतभोक्तृत्वं साक्षिण्यारोप्यते भ्रमात् ।  
अनीश्वरोऽयं साक्षीति शोको भवति मोहतः ॥ ६७ ॥

The characteristics of being an agent present in the consciousness reflected in the mind is superimposed upon the witness-self (which is the true nature of the individual soul). Out of ignorance that this witness-self is helpless, there arises grief. (67)

See *samāne vṛkṣe puruṣo nimagnah anīśayā śocati muhyamānah*, *SU*, 4.7.

नित्यतृप्तेश्वरत्वं यत्साक्षितत्वं तदीक्षते ।  
यदा तदा वीतशोको महिमानमवाप्नुयात् ॥ ६८ ॥

When the witness-aspect of the consciousness is realized as the ever-content Īśvara-aspect then one becoming free from grief attains the all-pervasive self. (68)

See *SU*, 4.7.

ऋचो देवाश्च शब्दार्था यस्मिन्नात्मनि कल्पिताः ।  
यस्तं न वेद तस्यर्चा किं स्याद् यो वेत्त्यसौ कृती ॥ ६९ ॥

Of what avail are the *Vedas* to him who does not realize the self in which the *Vedas*, the divine beings, the words and their senses are superimposed? He who knows the self has accomplished the goal. (69)

See *SU*, 4.8.



छन्दांसि यज्ञानन्यच्च मायावी सृजतेऽखिलम् ।  
जीवात्मना प्रविश्यास्ते सन्निरुद्धो वपुष्ययम् ॥ ७० ॥

Possessing *māyā*, Brahman creates *Vedas*, sacrifices, etc. Getting reflected in the body in the form of the individual self, it is bound (*as it were*) by the body. (70)

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं 'सर्वमिदं जगत् ॥ ७१ ॥

Know *māyā* to be the primal cause of the world and the supreme Self to be the controller of it. The whole world is filled with beings who form His parts. (71)

ईशो यः स्वत एकस्सन् जीवाकारैरनेकशः ।  
योनिं योनिं व्रजत्येतमीशं ज्ञात्वा न संसरेत् ॥ ७२ ॥

He who is the supreme Self of His own accord undergoes manifold births in the form of the individual souls. The individual soul, by realizing its true nature as the supreme Self does not undergo transmigration. (72)

See *SU*, 4.11.

प्रतिबन्धस्य बाहुल्याद्यो देवेत्यादिमन्त्रतः ।  
पुनः 'पुनर्भजेतेशं प्रतिबन्धनिवृत्ताये ॥ ७३ ॥

Since the impediments are too many, one must worship oftentimes the supreme Lord by reciting the hymns beginning with 'who of the Gods', in order that the impediments may be removed. (73)

See *SU*, 4.12-13.

1. सर्वं जगत्त्रयम् - व<sub>२</sub>

2. पुनर्भजेदीशं - म

अदृष्टप्रतिबन्धो यो निवर्त्य भजनेन तम् ।  
दृष्टो यः प्रतिबन्धस्तं विचारेण जयेत्पुनः ॥ ७४ ॥

By removing the invisible impediment by worshipping the Lord, one must overcome the visible impediments (in the form of doubt, etc.) by vedāntic study. (74)

सूक्ष्मेभ्यः परमाणुभ्योऽप्यतिसूक्ष्मो न लक्ष्यते ।  
बहिर्मुखैः स्वतस्सोऽयं विश्वं व्याप्यावतिष्ठते ॥ ७५ ॥

The supreme Self which is subtler than the subtlest cannot be comprehended by one whose mind is directed toward external objects. It is the supreme Self that encompasses the entire world. (75)

See *SU*, 4.14.

जगतः पालनेनायमस्तीत्यादौ विबुद्धयताम् ।  
ब्रह्मर्षयो देवताश्च योगेनैतं विजानते ॥ ७६ ॥

Let it be understood mediately that the supreme Self exists on the basis of the orderly function of the world. The divine sages and the Gods realize it directly through spiritual practices. (76)

क्षीरे घृतनिमित्तं यत्सारं तद्धीमतेक्ष्यते ।  
तथा वृत्तिनिरोधिन्या सूक्ष्मं वस्तु धियेक्ष्यताम् ॥ ७७ ॥

Ghee which forms the very essence of milk is discerned in the milk by the wise man. In the same way, let the subtle self be discerned by the intellect through the subjugation of the modes of the latter in the form of external objects. (77)

See *SU*, 4.16.



दिवा रात्रिस्तमश्चान्यद्यस्मिन्नास्ति न किञ्चन ।  
नोर्ध्वं न तिर्यग्द्वस्तु न दृष्टान्तोऽस्य विद्यते ॥ ७८ ॥

Reality is that wherein there is neither day or night or darkness. It cannot be grasped above or across (as it is all-pervasive). It is like nothing. (78)

See *SU*, 4.18-19.

दृग्गोचरे तस्य रूपं नास्त्यतः कोऽपि नेक्षते ।  
अजात इति मन्त्राभ्यामन्तर्दृष्ट्या भजेत तम् ॥ ७९ ॥

It does not have any form that would come within the range of perception. Hence no one perceives it. By uttering the two hymns 'the unborn' etc., one must worship Him as immanent in one's self. (79)

पुनश्चैवं विवेक्तव्यं विद्याविद्ये निजात्मगे ।  
अविद्यया बद्धयतेऽसौ विद्यया तु विमुच्यते ॥ ८० ॥

Knowledge and ignorance relating to one's self must be clearly distinguished. By ignorance one is bound and by knowledge one is liberated, (80)

See *SU*, 5.1.

#### 12.6. *Jīva and Īśvara*

अविद्याकल्पितोपाधिभेदादीशत्वजीवते ।  
चैतन्यस्य भवेतां ये कथ्येते ते क्रमादिह ॥ ८१ ॥

For the consciousness there are the states of being a God and individual souls owing to the limiting conditions fancied by *avidyā*. These two are set forth here in due order. (81)

हिरण्यगर्भमुत्पन्नमादौ ज्ञानैर्विभर्ति यः ।

एकैकमन्तःकरणं बहुधा विकरोत्ययम् ॥ ८२ ॥

He who nourishes Hiranyagarbha, who came into being first with the knowledge of the *Vedas*, directs the mind of each and every soul in accordance with the past merits and demerits of the latter. (82)

See *SU*, 5.2-3.

अधश्चोर्ध्वं दिशः सर्वा भ्राजतेऽसौ प्रकाशयन् ।

भारं वहेद्यथाऽनङ्गान्जगद्भारं वहेत्तथा ॥ ८३ ॥

The Self shines by manifesting all quarters — above and below. Just as an ox bears the load, in the same way, the Self sustains the world. (83)

यो भावान् 'क्षीरबीजादीन्दधिवृक्षादिरूपतः ।

परिणामं नयेत्सोऽयं गुणास्त्रीन् विनियोजयेत् ॥ ८४ ॥

He who transforms the objects like milk, seed, etc., into curd, tree, etc., makes the individual souls endowed with (the predominance of one of) the three *guṇas*. (84)

अविद्याकृतमीशत्वं तदिदं स्पष्टमीरितम् ।

वेदगुह्योपनिषदा तस्य तत्त्वमुदीरितम् ॥ ८५ ॥

Thus the state of being God caused by *avidyā* is explained clearly. The true nature of God is explained by the *Upaniṣad* which forms the essence of the *Veda*. (85)

See *SU*, 5.6.

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1. क्षीरनीरादीन् - क<sub>1</sub>, क<sub>2</sub>, ल, वै.



अविद्याकृतजीवत्वमथ स्पष्टमुदीर्यते ।

सत्त्वं रजस्तमश्चेति गुणैर्जोवस्समन्वितः ॥ ८६ ॥

स फलार्थं कर्म कुर्याद् भुङ्क्ते तस्यैव तत्फलम् ।

दक्षिणोदगधोमार्गैस्संसरत्येष कर्मभिः ॥ ८७ ॥

The state of being an individual soul, which is originated from *avidyā*, is explained in detail next. The individual soul is associated with the three characteristics of *sattva*, *rajas* and *tamas*.

It performs actions with a view to experience their fruits. He experiences the fruits of his actions. And he undergoes transmigratory process through the three paths — the path of the Gods, the path of the manes and the path to lowest births. (86-87)

See *SU*, 5.7.

अङ्गुष्ठमात्रहृन्निष्ठः स्वप्रकाशः स सूर्यवत् ।

अहंकारोपाधिकस्सन् संकल्पान् कुरुते बहून् ॥ ८८ ॥

He is immanent in the heart which is of the size of a thumb. He is self-luminous like the sun. Having the mind as his limiting adjunct he resolves many things. (88)

बुद्धिवृत्त्यात्मचैतन्यसंयोगादेष चेतनः ।

ससंकोचविकासाभ्यां तैस्तैर्देहैस्समो भवेत् ॥ ८९ ॥

He is the knower because of the association of the mental state and the consciousness (that is reflected in it). He undergoes contraction or expansion (*as it were*) and remains as of the size of the body (in which it happens to be present). (89)

नैव स्त्री न पुमानेष नैव चायं नपुंसकः ।

यद्यच्छरीरमादत्ते तेन तेन स कथ्यते ॥ ९० ॥

He is neither female, nor male, nor neuter. Whatever body he assumes, (he becomes identified with that and he) is spoken of as female and the like. (90)

See *SU*, 5.10.

अविद्याधीनजीवेशावुक्तौ यत्तात्त्वमेतयोः ।

तद्विद्यासिद्धये कालस्वभावादीन् विचारयेत् ॥ ९१ ॥

The nature of the soul and God that come under the realm of *avidyā* is set forth. In order that there may arise the knowledge of their true nature, one must enquire into the nature of time, nature, etc. (91)

See *SU*, 6.1.

मूलकारणतैतेषां न युक्ता जनिमत्त्वतः ।

देवस्य महिमा योऽसौ मायाख्यस्तस्य युज्यते ॥ ९२ ॥

These cannot be called the primal cause as they are subject to origination. The state of being a primal cause holds good in the case of the power of self-luminous consciousness, namely, *māyā*. (92)

तन्महिम्नावृतं सर्वं कालं च कलयत्यसौ ।

भूतभव्यादिरूपेण भिन्नोऽसौ जायते ततः ॥ ९३ ॥

Everything is enveloped by the power of *māyā*. It projects the factor — Time with its three-fold distinction of past, present and future. (93)

जलाग्न्यादिसमुत्पत्तौ 'स्वभावः सह जायते ।

यदृच्छा पञ्चभूतानि प्रधानं चेति मायिकम् ॥ ९४ ॥

The essential nature of objects arises along with the rise of water, fire, etc. Chance, the five fundamental elements, and *pradhāna* — all these are the effects of *māyā*. (94)

1. स्वभावस्ते न जायते — व<sub>2</sub>, वै<sub>1</sub>, वै<sub>3</sub>



Chance is nothing but the power of a factor to produce an effect all of a sudden. *Pradhāna* is the first transformation of *māyā*.

मूलकारणतास्त्येव मायाया जन्यभावतः ।

अवान्तरं कारणत्वं कालादीनां भवत्वित्दम् ॥ ९५ ॥

The state of being a primal cause pertains to *māyā* as it is beginningless. Let there be the state of being an intermediate cause in the case of time, etc. It is because they have a beginning and they are positive factors. (95)

एकं प्रधानं द्वे पुण्यपापे सत्त्वादिकास्त्रयः ।

अष्टौ प्रकृतयो भूमिमुख्यास्तैर्जायते वपुः ॥ ९६ ॥

The body consists of *māyā* which is one, the two factors of merits and demerits, the three strands of *māyā*, namely, *sattva*, *rajas* and *tamas*, and the eightfold aspect of nature beginning with earth, etc. (96)

The eight fold aspects are: The five elements, mind, intellect and ego-sense.

यो मायावी स सर्वेषामादिः कालत्रयात्परः ।

विश्वरूपं स्वचित्स्थं तमुपास्य प्रसादयेत् ॥ ९७ ॥

The supreme Lord who has control over *māyā* is the cause of every being. He transcends the three divisions of time — past, present, and future. By worshipping this cosmic principle immanent in the heart, one should gratify Him. (97)

संसारवृक्षात्कालादिशाखायुक्तात्परोक्ष्यम् ।

धर्मावहं पापनुदं स्वचित्स्थं तमीक्ष्यताम् ॥ ९८ ॥

1. तमुपायैः - क., पु., ब., वा., वा.

He transcends the tree of *samsāra* associated with the branches such as time and the like. He is immanent in one's heart. He is the source of virtue and the destroyer of sin. Let Him be realized as identical with one's self. (98)

ŚU, 6.6.

विष्ण्वादीनामीश्वराणां परमं तं महेश्वरम् ।  
देवानां परमं देवं विदामोऽस्य प्रसादतः ॥ ९९ ॥

This supreme Being transcends the Gods such as Viṣṇu and others. He transcends all other divine beings. By His grace we realize His true nature. (99)

See ŚU, 6.7.

न तस्य वपुरक्षं च विद्यते तत्समोऽपि न ।  
परास्य शक्तिर्विविधा बलज्ञानक्रियादिका ॥ १०० ॥

He is free from body and sense-organs. There is none like Him. His power is supreme having manifold effects such as controlling and comprehending everything. (100)

सोऽधिष्ठानतया सर्वकारणं करणाधिपाः ।  
ये जीवा अधिपस्तेषां नान्योऽस्याधिपतिर्भवेत् ॥ १०१ ॥

He is the cause of everything by being their substratum. He is the Lord of the individual souls who direct the sense-organs. There is no Lord for Him. (101)

See ŚU, 6.9.

यस्तन्तुनाभ इत्यादिमन्त्रेण प्रार्थयेत् ततः ।  
एको देवः सर्वदेहे गूढो व्यापि च सर्वतः ॥ १०२ ॥  
सर्वप्राण्यन्तरात्मासावध्यक्षः सर्वकर्मणाम् ।  
सर्वभूताशयः साक्षी निर्गुणः शुद्धचिद्गुणः ॥ १०३ ॥



One should pray by uttering the hymn 'just as a spider' etc. This one self-luminous principle is hidden in all the beings. It is all-pervasive. It is the essential nature of every being. It is the witness of the activities of the individual souls. It is the substratum of all beings and the witness of the individual souls. It is attributeless and is pure consciousness. (102-103)

Just as a spider is concealed with the threads drawn from its own navel, in the same way, the supreme Being is concealed by the world of objects — its projection. Let that supreme Being grant us absorption in Brahman.

ये तु पश्यन्ति तं धीरास्तेषां स्याच्छाश्वतं सुखम् ।

नित्यं तं चेतनं बुद्ध्वा प्राप्नुयाच्छान्तिमक्षयाम् ॥ १०४ ॥

For those wise men who realize the self, there will be eternal bliss. Having realized this eternal consciousness one shall attain eternal peace. (104)

See *SU*, 6.12.

अशक्यं यत् सुखं वक्तुं तदेतदनुभूयते ।

इति तत्त्वविदः प्राहुरुपायः श्रूयतामिह ॥ १०५ ॥

That bliss which cannot be described is experienced. So say those who have realized the Self, that is, bliss. Let the means of realizing it be listened to. (105)

विवेकयोगस्तद्बोधहेतुस्तत्त्वविवेकतः ।

यथाशास्त्रं विविच्यानुभवन्ति दृढयोगतः ॥ १०६ ॥

The pursuit of the means to knowledge (namely, *śravaṇa*, *manana* and *nididhyāsana*) preceded by the discrimination between what is eternal and non-eternal is the cause of knowledge. Having distinguished in accordance with scripture between the eternal and the non-eternal, the wise

men with the discriminating knowledge realize the self by the pursuit of means in a well-directed manner. (106)

See *SU*, 6.13.

सूर्यचन्द्रादयः सर्वभासका अपि तत्सुखम् ।

नैव भासयितुं शक्ता भास्यन्ते किन्तु तेन ते ॥ १०७ ॥

The sun, the moon, etc., which manifest every object, are not capable of manifesting the self — the bliss. They are manifested by the latter. (107)

See *SU*, 6.14.

चित्सुखात्मा स्वप्रकाशो भासते प्रथमं स्वयम् ।

सूर्यादयस्तस्य चित्ता भासन्ते न चितान्यथा ॥ १०८ ॥

The self which is consciousness and bliss manifests of its own accord first. The sun, etc., are manifested by the same consciousness and not by any other consciousness. (108)

एकाकी सूर्यवद्योऽयं सर्वं व्याप्नोति भासयन् ।

तं यो वेत्ति स एवेशो नास्त्यन्यो हेतुरीशने ॥ १०९ ॥

He who knows the self which remaining one like the sun pervades the entire world by manifesting it is the supreme Lord. There is no other supreme Lord. (109)

ज्ञान्येव विश्वकृत्कालकालः सत्वादिभासकः<sup>1</sup> ।

प्रधानजीवयोः स्वामी हेतुस्संसारमोक्षयोः ॥ ११० ॥

It is the knower of the truth who is the Time that is the (efficient) cause of the world. He is the destroyer of the world too. He manifests the three strands of *sattva*, *rajas* and *tamas*. He is the controller of *māyā* and the individual souls. He is the cause of both transmigration and liberation. (110)

1. पालकः — पुं, ब<sub>1</sub>, ब<sub>2</sub>, म, मै, ल, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>1</sub>, वै<sub>2</sub>.



12.7. *Prayer*

विद्याफलमिदं बाह्यधियो न स्यात्कदाचन ।

तद्धीशान्त्यै प्रार्थयेत तं यो ब्रह्माणमीश्वरम् ॥ १११ ॥

The fruit in the form of knowledge may at times not be had in the case of one whose sense-organs go outward. In order to arrest them from going outward one must pray God by uttering the hymn — 'He who at the beginning of creation projected the Hiraṇyagarbha' etc. (111)

हिरण्यगर्भं सृष्ट्वादौ वेदांस्तस्मै ददाति यः ।

तं भासकं स्वात्मधियो मुमुक्षुः शरणं भजे ॥ ११२ ॥

I surrender unto Him and worship Him (i) who having produced Hiraṇyagarbha at the beginning of creation imparted the *Vedas* to Him, and (ii) who is the manifesting factor of one's intellect. (112)

निष्कलं निष्क्रियं शान्तं निरवद्यं निरुज्जनम् ।

भजे स्वयं भासमानं तं दग्धेन्धनवह्निवत् ॥ ११३ ॥

I worship Him who is partless, actionless, tranquil, faultless and taintless and who manifests of His own accord like fire that has consumed its fuel. (113)

निष्कलोऽवयवैर्हीनो हेतुहीनो निरुज्जनः ।

निरिन्धनाग्निसाम्यं तु मायातत्कार्यवर्जनात् ॥ ११४ ॥

He is partless as He is free from limbs. He is taintless as He is free from cause. He is similar to fire that has consumed its fuel as He is free from (any real relation to) *māyā* and its effects. (114)

तादृशं परमात्मानं विदित्वैव विमुच्यते ।

विना ज्ञानं न मुक्तिः स्यादितरैः कोटिसाधनैः ॥ ११५ ॥

Only by knowing the supreme Self of this nature, one will be liberated. Liberation will not result even by crores of means excepting the knowledge of Brahman. (115)

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय मुक्तिर्न त्वस्ति तद् द्वयम् ॥ ११६ ॥

If men could roll up the sky like a skin, then there will be liberation without realizing the supreme Self. But the two are impossible. (116)

See *SU*, 6.20.

तपसा देवमाराध्य श्वेताश्वतरनामकः ।

अत्याश्रमिभ्यः प्रोवाच ब्रह्मविद्यामृषिप्रियाम् ॥ ११७ ॥

The sage by name Śvetāśvatara imparted the knowledge of Brahman which is pleasing to the sages, the ascetics of the highest order, after having attained it by gratifying God through penance. (117)

See *SU*, 6.21.

वेदान्ते परमं गुह्यं नानोपाख्यानवर्णितम् ।

नाप्रशान्ताय दातव्यं देयं शिष्याय धीमते ॥ ११८ ॥

This supreme secret which is present in the *Upaniṣads* and which is explained on the basis of several episodes should not be revealed to one who does not have control of mind. It must be revealed to a disciple who is worthy (to receive it). (118)

See *SU*, 6.22.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ ११९ ॥



These truths — when imparted to the high-souled one who has supreme devotion to God and an equal degree of devotion to spiritual teacher — will shine forth fully (in such a person). (119)

See *SU*, 6.23.

अन्तः प्रविष्टः शास्तेति योऽन्तर्यामी श्रुतीरितः ।  
सोऽस्मान्मुख्यगुरुः पातु विद्यातीर्थमहेश्वरः ॥ १२० ॥

He who is referred to as the indwelling spirit in the *śruti* text — He who is immanent in the heart and is the controller — is the pre-eminent preceptor, Śrī Vidyātīrthamahesvara. Let Him protect us. (120)

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
श्वेताश्वतरोपनिषद्विवरणो नाम  
द्वादशोऽध्यायः ॥

Here ends the Chapter Twelve entitled *Śvetāśvatara-vivaraṇa* of the *Anubhūtiprakāśa* composed by the Sage Vidyāranya.

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1. इत्यनुभूतिप्रकाशे श्वेताश्वतरविवरणं नाम द्वादशोऽध्यायः -  
क<sub>3</sub>, पु<sub>1</sub>, मै, ला  
इत्यनुभूतिप्रकाशे श्वेताश्वतरविवरणे द्वादशोऽध्यायः — वा<sub>1</sub>, वै<sub>3</sub>  
इत्यनुभूतिप्रकाशिकायां श्वेताश्वतरनिरूपणं नाम द्वादशो-  
ऽध्यायः — रा, वा<sub>6</sub>  
इत्यनुभूतिप्रकाशे श्वेताश्वतरविद्याख्यः पञ्चमोऽध्यायः — त, म

## CHAPTER XIII

### 13. KĀNVAVIDYĀPRAKĀŚA [BRHADĀRANYAKOPANIṢAD]

काण्वो याजुषशाखायां नानाख्यानोपबृंहिताम् ।  
ब्रह्मविद्यामुवाचेमां सङ्ग्रहेण ब्रवीम्यहम् ॥ १ ॥

In the Kāṇva recension of the *Yajurveda*, Kāṇva imparted the knowledge of Brahman by means of several episodes. I shall set forth it briefly. (1)

The *Brhadāranyakopaniṣad* belongs to *Śukla-yajurveda*. It is preserved in two recensions: the *Kāṇva* and the *Mādhyandina*. Śrī Śaṅkara has commented upon this *Upaniṣad* of the *kāṇva* recension. This *Upaniṣad* begins from the third *adhyāya* of the *Aranyaka* of the *Śatapatha brāhmaṇa* and extends up to the eighth *adhyāya*. The first *adhyāya* consists of six *brāhmaṇas*. The first three *brāhmaṇas* deal with rituals and modes of worship associated with them. The fourth one deals with the knowledge of Brahman in respect of one who is disgusted with the things of the world consisting of a variety of means and ends. This *brāhmaṇa* has been taken up by Śrī Vidyaraṇya in this chapter of the present treatise for a detailed exposition.

#### 13.1 *The Origination of Virāṭ*

बृहदारण्यकप्रोक्तैः विराट्सूत्राद्युपासनैः ।  
स्याद्विराडादिरूपत्वं स विराडिह कथ्यते ॥ २ ॥

By pursuing meditative worship upon Virāṭ, Hiraṇyagarbha and others as set forth in the *Brhadāranyakopa-*



*niṣad* one would attain the nature of Virāṭ, Hiraṇyagarbha and others. Here the nature of Virāṭ is described. (2)

The nature of Virāṭ is set forth here chiefly with a view to generate the sense of detachment in the mind of the aspirant.

उपास्तेर्महिमा तेन भ्रातृपासनमिच्छतः ।

मुमुक्षुस्तु विराडादिदोषान् दृष्ट्वा विरज्यते ॥ ३ ॥

He who wants to pursue meditative worship would know the greatness of meditation by this description. He who is desirous of release would become detached (from the world here and hereafter) by ascertaining the defects pertaining to Virāṭ and others. (3)

अध्यायस्य तृतीयस्य चतुर्थब्राह्मणे श्रुतम् ।

वैराजं वपुरेतच्च शरीरान्तरकारणम् ॥ ४ ॥

In the fourth *brāhmaṇa* of the third *adhyāya*, the form of Virāṭ is set forth. And this is the cause of other bodies. (4)

In the *Āraṇyaka* this is the third *adhyāya*. And in the *Upaniṣad* this is the first *adhyāya*.

इदं नरगवाश्वादिबपुस्तत्सृष्टिः पुरा ।

आत्मासीत्पुरुषाकारो ब्रह्माण्डाख्यशरीरभृत् ॥ ५ ॥

(The word) 'this' refers to the bodies of cow, horse, etc. Prior to their creation the self existed in a human form possessing the body named the cosmic egg. (5)

The word *idam* in the text *ātmaiva idam agra āsit* (BU, 1.4.1) is explained in this verse.

प्रत्यग्रूपः पराग्रूपाद् व्यावृत्तोऽनुभवात्मकः ।

प्रथते यः स आत्मेति प्राहुरात्मविदो बुधाः ॥ ६ ॥

That which is distinct from external forms is the inward self. It is of the nature of experience. It is the self. So say those who have realized the self. (6)

The word *ātman* in the text *ātmaiva idam agra āsit* (BU, 1.4) is explained in this and the following three verses.

बहिर्मुखेन न ज्ञातं प्रत्यक् तत्त्वमर्तिं विना ।  
यदज्ञातं परं तत्त्वं तद्वेत्सर्वकारणम् ॥ ७ ॥

Without the correct knowledge of the inner self, the latter cannot be known by one whose mind is directed toward external objects. The self which is not realized yet (by those who are attached to external things) is the supreme Self and it is the cause of everything. (7)

विराडपि ततो जज्ञे त्रैलोक्यात्मकदेहवान् ।  
यथोक्तज्ञानकर्मभ्यामेवं प्रत्यक् विराडभूत् ॥ ८ ॥

Even Virāṭ who possessed of the body in the form of the three worlds came into being from the inner self. The latter (associated with *avidyā*) has attained to the state of Virāṭ by the pursuit of ritual-actions and meditative worship. (8)

स एष परमोऽप्यात्मा कोशपञ्चकधारणात् ।  
संवृत्तः पुरुषाकारः कामाविद्याद्युपप्लुतः ॥ ९ ॥

That this Virāṭ, although supreme, has been afflicted by desire, ignorance, etc., in view of the fact that he is conditioned by being associated with the five sheaths and thereby with a human form. (9)

सोऽनुवीक्ष्यात्ममोहोत्थं वैराजं रूपमात्मनः ।  
नापश्यदपरं किञ्चित्सोऽहमस्मीत्यथाभ्यधात् ॥ १० ॥



Having carefully noticed his gross form born out of his nescience (*avidyā*), he could not see anything else. Then he said 'I am'. (10)

Since the three worlds constitute his body, there is nothing that he could see excepting himself. Hence perceiving his body he referred to it as 'I'.

अहमित्येव नामास्य संपन्नं तेन लौकिकाः ।

'तत्पृष्टाः स्वं स्वमात्मानमहमित्यभिचक्षते ॥ ११ ॥

Hence there arose the appellation 'I' for him. Following this, people in the empirical world too refer to oneself as 'I' (when asked who is there). (11)

See *tato'ham nāmābhavat*, BU, 1.4.1

कोशपञ्चकयुक्तस्य प्रत्यक्त्वस्य नाम तत् ।

विराजा कृतमित्येतत्सर्वसाधारणं मतम् ॥ १२ ॥

The name 'I' was given by Virāt to the inner self associated with the five sheaths. This name is considered to be common to all beings. (12)

असाधारणदेहस्य तत्तत्पित्रादिना कृतम् ।

देवदत्तादिकं नाम जघन्यं पूर्वनामतः ॥ १३ ॥

The individual bodies, the names Devadatta and the like are given by the parents. These names, however, are secondary when compared with the earlier name 'I'. (13)

कस्त्वमित्येष पृष्टः सन्नादावहमिति ब्रुवन् ।

पश्चाज्जघन्यं नामेदं वक्ति जिज्ञासवे जनः ॥ १४ ॥

1. तत्पृष्टाः—क<sub>1</sub>, क<sub>2</sub>, रा<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>

When a person is asked 'Who are you', he first says, 'aham' (I am). And then only he tells the name (like Deva-datta) when the other one wants to know about him specifically. (14)

चिदेकरस आत्मैव कश्मले कोशपञ्चके ।

एकतामभिसंपन्नोऽहंकरोत्यभिमानतः ॥ १५ ॥

The self alone which is the essence of consciousness by the mere rise of the notion 'I', has become one with the five sheaths that are impure. (15)

बहवोऽतीतकल्पेऽन्य आसन्यद्यप्युपासकाः ।

तथापि भावनाधिक्यादेक एव विराडभूत् ॥ १६ ॥

Although there were many in the previous aeons given to meditative worship, yet one only has attained the state of Virāt because of the intensity of meditation. (16)

निःशेषेणासुरं पापं दग्धवान् बहुजन्मभिः ।

ततो विराडभूदन्योऽप्येवं दग्ध्वा भवेद् विराट् ॥ १७ ॥

He became Virāt at the end of several births by totally getting himself rid of all sins that are demoniac in nature. Any other being too by getting itself rid of all sins could become Virāt. (17)

The total removal of sin has not taken place all of a sudden but only gradually during the course of innumerable births.

### 13.2 The Cause of Fear

दग्धपापोऽप्यनात्मज्ञो देहादावभ्यमन्यत ।

ततः स्वनाशमाशङ्क्य सोऽबिभेदस्मदादिवत् ॥ १८ ॥

Although he got himself rid of all sins, yet he had conceit over his body because he had not realized the self.



Hence doubting his destruction he became frightened like us. (18)

स्रजं हि कल्पयित्वास्ते तद्वयादाकुलेन्द्रियः ।

एवं नश्वरदेहादि प्रतीच्यारोप्य कम्पते ॥ १९ ॥

It is well-known in ordinary experience that one falsely imagining a garland for a snake and being afraid of it remains with his sense-organs confounded. In the same way one attains fear by falsely identifying one's body with the inner self. (19)

आलोचयेत्स्रजस्तत्त्वं भीतिध्वस्त्यै यथा नरः ।

विराडालोचयत्तद्वत् प्रतीचस्तत्त्वमादरात् ॥ २० ॥

One would ponder over the true nature of the substratum, that is, garland and thereby become freed from ignorance (regarding the true nature of the garland). In the same way, Virāṭ, pondered over with earnestness the true nature of the substratum, namely, the inner self. (20)

आलोचयन् यथातत्त्वमपास्तध्वान्ततद्भयम् ।

अनन्यानुभवं साक्षाददर्शैकात्म्यमात्मनि ॥ २१ ॥

When the true nature of the substratum is carefully analysed, one becomes free from ignorance regarding it. And Virāṭ (by pondering over his true nature) had direct realization of identity with it which does not involve any other factor. (21)

प्रत्यग्याथात्म्यविज्ञानशिखिप्लुष्टमहातपाः ।

आत्माशेषपुमर्थोऽयं सोऽमन्यत ततो विराट् ॥ २२ ॥

This self from whom the great ignorance has been burnt by the flame of the knowledge of the true nature of the inner self is the supreme human end. Virāṭ whose ignorance has been removed thought thus. (22)

देहेन्द्रियमनोबुद्धिभावाभावादिसाक्षिणः ।

प्रतीचोऽन्यत्किमप्यत्र नास्ति कस्माद् बिभेम्यहम् ॥ २३ ॥

There is nothing apart from the inner self which is the witness of the presence as well as the absence of the body, the senses, mind, and the intellect. Whenceforth should I have any fear? (23)

See BU, 1.4.2.

अन्वयव्यतिरेकाभ्यां स्वमात्मानं यदा पुमान् ।

प्रतीच्येवानुसन्धत्ते ब्रह्मास्मीति तदेक्षते ॥ २४ ॥

He who always concentrates his mind upon the self invariably attains the realisation in the form 'I am Brahman'. This is ascertained on the basis of co-presence and co-absence. (24)

प्रत्यगृष्ट्या तदज्ञानं न तज्जं चेक्षते स्वतः ।

ब्रह्मप्रतीचोरैकात्म्यात् तद्दूरीकृत्य गर्जति ॥ २५ ॥

Since the inner self is identical with Brahman, he who has realized the inner self is not influenced by ignorance and its effects. Having the ignorance far removed, he proclaims (his true nature). (25)

प्रत्यक्ता ब्रह्मणो रूपं ब्रह्मता चात्मनः स्वतः ।

एवं सति कुतो मे भीरिति विद्वांस्त्रुपायते ॥ २६ ॥

"The essential nature of Brahman is the inner self, and that of the inner self is Brahman. When such is the case, wherefrom could there arise fear in me." Thus the knower of the truth is ashamed (of his having had fear earlier). (26)



ब्रह्मविद्यामृते नान्यद्व्यहेतुविनाशकृत् ।

अतोऽवबोधादेवास्य भयं 'वीयाय सर्वतः ॥ २७ ॥

Apart from the knowledge of Brahman there is no other factor that could put an end to the cause of fear. So in the case of Virāt, fear has been removed from every being by the knowledge of Brahman. (27)

कस्मादभेष्यदीशोऽयं द्वितीयात् खलु तद्वयम् ।

द्वितीयो नेश्वरस्यास्ति ततो निर्भय एव सः ॥ २८ ॥

Whenceforth did this Lord attain fear? Fear indeed arises from a second entity. And in the case of the Lord there is no second entity. Hence he is free from fear. (28)

ननु प्रजापतेरैक्यदर्शनं कुत 'उद्बभौ ।

शास्त्राचार्यादितद्धेतोरसत्वात्तदसम्भवः ॥ २९ ॥

(It is asked:) From which source did there arise the knowledge of identity to Virāt? In the absence of the causes of the rise of the knowledge of Brahman, namely, preceptor, scripture, etc., the rise of the knowledge of Brahman in Virāt is impossible. (29)

उच्यते महता पुण्यपुञ्जपाकेन तत्पदम् ।

वैराजं लब्धवांस्तेन ज्ञानमस्योद्बभौ स्वतः ॥ ३० ॥

(It is replied:) By the ripening of the group of the great merits (accumulated in the course of innumerable previous births), he has attained the state of Virāt. On the strength of those merits, knowledge of Brahman arose in him. (30)

1. विनष्टं सर्वतः - पु.

2. उत्थितम् - वै.

“ज्ञानमप्रतिघं यस्य वैराग्यं च जगत्पतेः ।

ऐश्वर्यं चैव धर्मश्च सहसिद्ध”मिति स्मृतिः ॥ ३१ ॥

The *Smṛti* text states: “Infallible knowledge, detachment, lordship and righteousness — these are innate in the Lord of the Universe.” (31)

The *Smṛti* text is cited in *SB* on the *BU*, 1.4.2.

एवं सति स्वयंभातवेदत्वादबुद्धवान् स्वयम् ।

बोधध्वस्तात्ममोहस्याप्यरतिस्समजायत ॥ ३२ ॥

When such is the case, He realized (His identity with the self) through the *Upaniṣads* that are manifested to him spontaneously. His ignorance regarding the nature of one's self had been removed and yet he became unhappy. (32)

स्वाभीष्टवस्त्वलाभेन चेतसो यानवस्थितिः ।

अरतिः सा सिसृक्षोः सा वस्त्वलाभादजायत ॥ ३३ ॥

Unhappiness is an unsteady state of mind caused by the non-attainment of the object that is sought after. That arose in the case of Virāṭ who wanted to create the beings but could not. (33)

ननु विज्ञानविध्वस्तावविद्यायाः कुतोऽरतिः ।

ध्वस्तान्ध्यस्यापि सा चेत् स्यात् अनिमोक्षः प्रसज्यते ॥ ३४ ॥

It is objected: how could there arise unhappiness when *avidyā* is removed by the knowledge of Brahman? If it could arise even in the case of one who is free from *avidyā*, then there arises the contingency of absence of liberation. (34)

अप्युत्पन्नात्मबोधानामधिकारासमाप्तिः ।

अरत्यादि यथा दृष्टं तथैव स्यात्प्रजापतेः ॥ ३५ ॥



It is replied: just as in the case of the knower of truth, unhappiness, etc., are noticed in view of the force of the fructified deeds (that have caused the body), in the same way it would be present in Virāt too. (35)

अधिकारो यस्य यावान् भुक्ते भोगे स तावति ।  
कुतो न मुच्यते मुक्तिप्रतिबन्धस्य संक्षयात् ॥ ३६ ॥

The results of fructified merits and demerits are experienced till their force is operative. Then the impediment to liberation being removed one would certainly attain liberation. (36)

सत्यामप्यात्मविद्यायां यो दोषो न निवर्तते ।  
तेन दोषेणानुमेयोऽधिकारो विदुषामसौ ॥ ३७ ॥

The operation of the force of the fructified merits and demerits must be inferred in the case of the knower of truth on the basis of the existence of some defect which is not removed even when the knowledge of Brahman is attained. (37)

### 13.3 *The Creation of the World*

प्रबलारब्धवेगेन कामुकः सन् प्रजापतिः ।  
एकं देहं स्वभोगार्थमसृजत् मिथुनात्मकम् ॥ ३८ ॥

In view of the powerful force of the fructified merits and demerits, Virāt became possessed of a desire (to have a second entity). Then for his enjoyment he projected another body of the size of man and wife together. (38)

See BU, 1.4.3.

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1. प्रतिबन्धनिवर्तनात् - ब<sub>1</sub>, वै<sub>1</sub>, वै<sub>2</sub>

तद् द्वेधापातयद् देहमभूतां दम्पती उभौ ।

मनुः पुमान् वधूर्ज्ञेया शतरूपात्र नामतः ॥ ३९ ॥

He parted the body into two. The two became husband and wife. The male one is to be known by the name Manu, and the female one, Śatarūpā. (39)

See BU, 1.4.3.

तयोः सम्भोगतो 'जाता मनुष्या दम्पती पुनः ।

नानादेहानगृहीतां ताभ्यां द्वन्द्वानि जज्ञिरे ॥ ४० ॥

By their union, human beings were born. Again the male and the female among the human beings gave rise to many bodies. From them there arose many human beings. (40)

See tato manuṣyā ajāyanta, BU, 1.4.3.

गवाश्वरासभाजाविप्रमुखा आपिपीलिकम् ।

प्राणिनो मिथुनात्मानो जाताः कर्मानुसारतः ॥ ४१ ॥

In accordance with their past *karma*, the souls assumed the bodies of cow, horse, ass, goat, ram, down to ants in pairs. (41)

मुखबाहूरुपादेभ्यो वह्नीन्द्रवसुभूमिकाः ।

देवता असृजद्ब्रह्मा चातुर्वर्ण्यनियामिकाः ॥ ४२ ॥

Virāṭ created the gods — Agni, Indra, Vasu and Earth as the presiding deities of the four classes from mouth, hand, thigh and foot respectively. (42)



तत्रेन्द्रादीन् भिन्नदेवान् मन्यन्ते यागभूमिषु ।  
कर्मिणस्तदसज्ज्ञेयं विराडेवाखिला इमे ॥ ४३ ॥

The priests in sacrifices consider Indra and other gods as distinct from one another. This must be known as not correct. All these are only the forms of Virāṭ. (43)

अविद्वदधिकारित्वात् कर्मणां भिन्नदेवताः ।  
उच्यन्तां कर्मकाण्डेन वस्तुतस्तु न तत्ताथा ॥ ४४ ॥

Since *karmas* are prescribed with reference to the ignorant ones, let the deities be spoken of as distinct from one another in the ritualistic section of the *Veda*. In reality, however, it is not so. (44)

विराजो जीवतामाहुः केचिदन्ये परात्मताम् ।  
उभयं युक्तमेवैतत् विवक्षाया विशेषतः ॥ ४५ ॥

Some say that Virāṭ is the transmigratory individual being while others view it as the supreme Self. These two views are but proper on the basis of two different stand-points. (45)

सोपाधिकविवक्षायां जीव एव विराट् भवेत् ।  
निरुपाधिविवक्षायां परमात्मैव नेतरः ॥ ४६ ॥

When it is viewed as associated with limiting adjuncts, Virāṭ is the individual soul. And when he is viewed as being free from the limiting adjuncts, He is the supreme Self only and none else. (46)

वयमप्येवमेवेति यद्युच्येत तथास्तु तत् ।  
सृष्ट्वा विराट् भोक्तृवर्गं भोग्यमन्नमचीकृपत् ॥ ४७ ॥

If it is said that we are also like that, then let it be. Virāṭ having created the group of experients arranged to create the objects of enjoyment. (47)

The individual soul too when viewed as free from limiting adjuncts is the supreme Self.

पूर्वजन्मनि मर्त्यः सन् कृत्वासौ ज्ञानकर्मणी ।  
अमृतानसृजद् देवान् यद्यप्येतत् महाद्भुतम् ॥ ४८ ॥

Being a mortal in his previous birth and pursuing ritual-actions and meditative worship, Virāṭ has attained his present state and created the divine beings. And this is indeed unique. (48)

सृष्टाखिलमवेत् सृष्टमहमस्म्यखिलं जगत् ।  
ईदृशो महिमा ज्ञेयः कृतयोर्ज्ञानकर्मणोः ॥ ४९ ॥

Having created the entire world he had the feeling 'I am the entire world'. That this is the greatness of pursuing *karma* and meditative worship must be understood. (49)

वर्णितेत्थं प्रयत्नेन ज्ञानकर्मफलोजितः ।  
उपासितुः प्रवृत्त्यर्थं निवृत्त्यर्थं मुमुक्षुतः ॥ ५० ॥

Thus is described with effort the great fruit of *karma* and meditative worship with a view to prompt one toward meditative worship and make one who is desirous of release turn away from it. (50)

सृष्टृश्चर्ये स्वतन्त्रत्वं तत्कामी बहु मन्यते ।  
दोषानेव विवेक्यत्र बहूनुत्प्रेक्षते धिया ॥ ५१ ॥

- 
1. °मवेत्सृष्टमिति वार्तिकसारसंमतः पाठः ; °मयं देवमिति मुद्रित-  
कोशपाठः , सर्वासु मातृकासु च ।



He who has desire to create the world considers independence in the act of creation to be very great. He who has discriminating knowledge attributes only defects in regard to this by his intellect. (51)

अविद्या पटसंवीतचक्षुषामियदेव हि ।

वैदिकं साधनं ज्ञेयं ज्ञानकर्मस्वभावकम् ॥ ५२ ॥

By those whose eyes are covered with the veil in the form of *avidyā*, this much alone, namely, the means consisting of meditative worship and ritual-actions set forth in the *Veda* must be known. (52)

तच्च कर्त्रादिसापेक्षं 'विरिञ्च्यन्तफलप्रदम् ।

जन्मादिविक्रियाषट्कयुतं सातिशयं जडम् ॥ ५३ ॥

Ritual-actions and meditative worship which are dependent upon an agent, have the world of Hiraṇyagarbha as their final fruit. Their fruits are associated with the six factors of birth, etc., and admit of gradation. They are insentient. (53)

*jāyate, asti, vardhate, pariṇamate, apakṣiyate and naśyati, Nirukta, 2.2.*

For details regarding the fruits of *karma* or ritual action, see *BSB*, 1.1.4.

दुःखानि च विचित्राणि सन्त्येव बहुजन्मसु ।

अनेन क्लेशयुक्तेन दुर्लभं तपसा विना ॥ ५४ ॥

In each and every birth there are manifold sufferings. This state of *Virāt* cannot be attained without penance (consisting of ritual-actions and meditative worship) associated with innumerable difficulties. (54)

कथंचित् साधितेऽप्यस्मिन् परानन्दघनं प्रभुम् ।

अन्तर्भाव्य विराट्पिण्डे स्थातव्यं हि जुगुप्सिते ॥ ५५ ॥

Even if this birth of Virāṭ is attained, yet one must remain in the body of Virāṭ by relegating the supreme bliss — the Self to the background (that is, by not realizing the Self). (55)

न केवलं पिण्डवासस्तादात्म्यं<sup>1</sup> चाभिमानतः ।

ततो भयं भक्षणाय पितुर्मुखविदारणात् ॥ ५६ ॥

It is not merely a question of remaining in the body of Virāṭ but it results in having the false cognition of identity with one's body which in turn results in the fear of being devoured by God. (56)

The state of Virāṭ is subject to time. Time according to Advaita is of the nature of God or the relation between the supreme Self and *avidyā*. See SLS, p. 362.

चण्डालानां तु नेयं भीः किंतु पन्नगजन्मनः ।

को भेदः स्याद् विशङ्जन्मन्युरगात् पुत्रभक्षिणः ॥ ५७ ॥

This fear is not experienced even by persons of low caste. It relates to one who is born as a serpent. Serpents eat their eggs. Is there any difference between the birth as Virāṭ and as a serpent (when both of them are afraid of being destroyed by their originating causes)? (57)

कृच्छ्राद्भये प्रशान्तेऽपि जग्राहाथारतिग्रहः ।

क्रियमाणे प्रतीकारे गर्दभादिशरीरता ॥ ५८ ॥

Even assuming that fear is removed with great difficulty, then one is enveloped by the evil planet of unhappiness. If unhappiness is removed (by some propitiatory rites), even then one will be born as an ass, etc. (in accordance with his past demerits). (58)



एकयोनौ सकृज्जातः क्लेशं सोढुं न शक्नुयात् ।

अनन्तयोनिष्वसकृज्जायमानस्य का कथा ॥ ५९ ॥

He who is born in a particular birth and that too only once would not be able to tolerate the afflictions relating to that birth. What to speak of one who undergoes several births oftentimes. (59)

विस्तरेद् विद्यया चेत् किं बकबन्धप्रयासतः ।

अथ विद्यामुपेक्ष्योर्ध्वं किं विद्यां प्रार्थयिष्यते ॥ ६० ॥

If you say that one would attain liberation by knowledge (after becoming Virāt) then why is this exertion in a round-about manner? Why, by leaving out the knowledge of Brahman (in the initial stage itself), would one desire for meditative worship? (60)

One who wants to catch hold of a crane first puts butter on its head and waits till it melts and defiles its eyes. Then he catches holds of it. Instead of this, at the time of placing the butter on its head itself, one could have caught hold of it.

The point of illustration is: one who wants to attain the knowledge of self after pursuing meditative worship could very well pursue the means to the knowledge of self at the initial stage itself.

क्लेशेन महतोपास्य बहुयोनीः प्रविश्य च ।

विद्यान्वेषणतः श्रेय इदानीमेव वेदनम् ॥ ६१ ॥

It is better to attain the knowledge now itself than to seek for it after having pursued meditative worship with great difficulty and having attained repeated births. (61)

एवं विचार्य बहुशस्तूर्णमेव मुमुक्षति ।

निवृत्ताः सर्वबाह्यार्थात् प्रमेयं मातुमर्हति ॥ ६२ ॥

Thus having deliberated in a manifold manner one wants to attain liberation very soon. Withdrawing one's mind from all external objects one should realize what is fit to be realized. (62)

अधिकारी साधितः स्यादेवं फलविचारतः ।

तेन प्रमातुं यद्योग्यं तदिदानीं निरूप्यते ॥ ६३ ॥

By the inquiry into the nature of the fruit of meditative worship, it is established that one who is detached from such a fruit is the one fit to realize Brahman. What is fit to be realized by him (namely, Brahman) is now described. (63)

13.4 *Avyākṛta*

उपादेयस्य मेयस्य 'वाच्या संभावना यथा ।

हेयसंसारहेतुश्च वक्तव्यो यत्नतस्तथा ॥ ६४ ॥

Just as the nature of the object that is to be realized must be set forth, in the same way the cause of transmigratory existence which is to be avoided must also be set forth with effort. (64)

संसारख्यमहाव्याधेः किं मूलमिति चिन्तिते ।

तद्ध्वस्तये चिकित्सेयं तदा फलवती भवेत् ॥ ६५ ॥

When the root-cause of the great disease in the form of transmigratory existence is inquired into, then the remedial measure to remove it will become fruitful. (65)

<sup>३</sup>अविज्ञातनिदानेन भिषजा यच्चिकित्सितम् ।

तद् अनर्थकरं यद्वत् प्रकृतेऽप्यवगम्यताम् ॥ ६६ ॥

1. वाचा - रा

2. ६६ तमश्लोकात् ७७ तमश्लोकपर्यन्तो भागः पु. - मातृकाया-  
मेव दृश्यते। वार्तिकसारेऽप्ययं भागः विद्यते। अतोऽत्रायं  
भागः संयोजितः।



In the present case let the analogy of a medicine administered by a physician who does not know the cause of disease and which causes evil thereby be understood. (66)

मायामूलं द्वैतमेतदित्यज्ञाते कथं त्विदम् ।  
अद्वैतं बुद्धिमारोहेत् स्यादतोऽन्या तु नैव धीः ॥ ६७ ॥

When it is not known that the world has *māyā* as its cause, how could there arise the conception of non-duality. There would be the knowledge that duality is real and there would not be the knowledge that it is non-real. (67)

Only when the world is known as non-real, Brahman may be known as non-dual. In order to know that the world is non-real one must know that it has *avidyā* as its cause.

देहादृष्टक्रियाकर्तृरागाध्यासार्थसप्तकात् ।  
द्वारा संसारहेतुः स्यादात्माज्ञानं तु लोकवत् ॥ ६८ ॥

As in ordinary experience, the ignorance relating to the self is the cause of transmigratory existence, through seven factors, namely, object, false identity with it, desire (and aversion), agent, action, merit and demerit and body. (68)

See *NS*, pp. 2-3.

आत्माज्ञानमनर्थानां मूलं लोकेऽपि नेतरत् ।  
स्वपराक्रममज्ञात्वा युध्यन् म्रियत एव हि ॥ ६९ ॥

Ignorance relating to the self and none else is the cause of all evil in worldly experience too. Indeed by not knowing one's prowess one fights and dies. (69)

एवं स्वात्मानमज्ञात्वा संसारानर्थमाप्नुयात् ।  
अनर्थाज्ञानयोः कार्यकारणत्वं प्रपञ्च्यते ॥ ७० ॥

Thus by not knowing one's self one would attain the evil of transmigratory existence. And the causal relation between the evil and ignorance is now set forth. (70)

जिहासितस्यानर्थस्य हेतुः स्यात् सशरीरता ।

न प्रियाप्रियविच्छेदः सशरीरस्य कस्यचित् ॥ ७१ ॥

False identification with body is the cause of evil that is desired to be avoided. The removal of desire and aversion is not possible in the case of one who has such false identification. (71)

धर्माधर्मौ च देहस्य योनिरित्यागमोऽब्रवीत् ।

विहितं प्रतिषिद्धं च कर्म मूलं तयोरपि ॥ ७२ ॥

The scripture has stated that merits and demerits constitute the cause of the body. And for these two, the prescribed and interdicted action constitute the cause. (72)

See *yathā karma yathā śrutam*, 5.7.

कर्तुं रेव भवेत्कर्म रागद्वेषाच्च कर्तृता ।

शोभनाशोभनाध्यासौ रागद्वेषप्रयोजकौ ॥ ७३ ॥

Action relates to one who is an agent. The characteristic of being an agent is due to desire or aversion. And the false cognition that one is pleasant or unpleasant is the cause of desire or aversion. (73)

उक्ताध्यासोऽप्यन्यवस्तुसद्भावात् स्यान्न चान्यथा ।

वस्त्वन्तरस्य सद्भाव आत्माज्ञानेन कल्पितः ॥ ७४ ॥

The said false cognition too is due to the existence of another object and not otherwise. The existence of another object is projected by the ignorance or nescience present in the self. (74)



एवं देहादिवस्त्वन्तसप्तकव्यवधानतः ।

संसारानर्थहेतुः स्यादात्माज्ञानं जगत्सृजेत् ॥ ७५ ॥

In this way, nescience relating to the self is the cause of evil of transmigratory existence through the medium of the seven factors beginning with body, etc. And it projects the world. (75)

प्रत्यग्याथात्म्यसंमोहात् जगत्सदिव भासते ।

प्रत्यग्याथात्म्यसंबुद्धौ न सत्तन्नासदुच्यते ॥ ७६ ॥

The world appears to be real because of the ignorance of the true nature of the self. When there arises the valid knowledge of the self, the world is spoken of as neither real nor an absolute nothing. (76)

अशेषानर्थरूपस्य प्रत्यगज्ञानरूपिणः ।

ध्वस्तौ ध्वस्तिरनर्थानामानन्दश्च समाप्यते ॥ ७७ ॥

When ignorance which relates to the self and which is of the nature of all evil is removed, there is the removal of all evil. And it results in bliss. (77)

निरस्तातिशयानन्दरूपता प्रत्यगात्मनि ।

यो वै भूमा तत्सुखं स्यादित्यादि श्रुतिसंमतम् ॥ ७८ ॥

Bliss which is free from gradation is the essential nature of the self. It is in accordance with the teaching of the *śruti* text that that which is infinite is bliss. (78)

See *yo vai bhūmā tat sukham*, *CU*, 9.13.1.

स्वत आनन्दयाथात्म्येऽप्यबोधाद्दुःखसंप्लुतिः ।

सोऽबोधोऽनर्थहेतुत्वान्निर्देष्टव्यश्चकित्सितुम् ॥ ७९ ॥

Although one's true nature is bliss, yet on account of ignorance there is the deluge of misery. That ignorance being the cause of evil must be specified in order that it may be remedied. (79)

अबुद्धमात्मनस्तत्त्वं प्रमातुं योग्यमागमैः ।

निर्देष्टव्यं तदप्यत्र संभावयितुमञ्जसा ॥ ८० ॥

The true nature of the self which is not known is fit to be realised by the scriptural texts. And the nature of the self must be set forth in order to show that its validity is possible. (80)

तमबोधं तच्च मेयमव्याकृतगिरा श्रुतिः ।

निरदिक्षच्छ्रुतिः सा तु न्यायेनात्र विचार्यते ॥ ८१ ॥

The *Upaniṣad* refers to that ignorance as well as that which is fit to be realized by the expression *avyākṛta*. The import of this text is explained here on the basis of reasoning. (81)

तच्चेदं तर्ह्यविस्पष्टमासीदव्याकृताभिधम् ।

इत्येतस्मिन् श्रौतवाक्ये पदार्थस्तावदीर्यते ॥ ८२ ॥

The meanings of the words of the sentence "This one was That then in an unmanifest form, that is, *avyākṛta*" are explained. (82)

See BU, 1.4.7.

अज्ञानात्मन्यशेषेण लीनं बीजस्वरूपधृक् ।

तच्छब्देन जगत्प्रोक्तं परोक्षार्थाभिधायिना ॥ ८३ ॥

The world which has merged in *avidyā* and remains there in a latent form is referred to by the term 'That' which conveys a mediate object. (83)



अव्याकृतस्य जगतो भूतकालाभिसंगतेः ।

बुभुत्सुं प्रति पारोक्ष्यात् तच्छब्दस्तत्र युज्यते ॥ ८४ ॥

The usage of the word *tat* (That) is appropriate in regard to the world in an unmanifest form because it was related to the past time and was mediated to the one who is desirous of knowing it. (84)

The meaning of the word *tat* in the text — *tat ha idam avyākṛtam āsīt BU*, 1.4.7 is explained in this verse.

एतिह्यर्थे हशब्दः स्यात् सुखेनार्थावबुद्धये ।

तर्केणोक्ते धियः क्लेशः परमाण्वनुमानवत् ॥ ८५ ॥

The word *ha* is significative of the sense 'Is it not so'. This is used for clear understanding. If something is explained on the basis of logic, then there will be mental exertion like the inferential argument to prove the existence of atoms. (85)

When it is said 'Is it not so that the world prior to creation was not manifest?' everyone will understand the implication of the question and know that the world was not manifest prior to creation.

अचिन्त्याः खलु ये भावाः न तांस्तर्केण योजयेत् ।

नाप्रतिष्ठिततर्केण गम्भीरार्थस्य निश्चयः ॥ ८६ ॥

Those objects which do not come within the range of mind should not be subject to logical analysis. Never indeed would there arise the ascertainment of the sense that is too deep by ratiocination which has no end. (86)

नामरूपादिविकृतं पराङ्मानेन भासितम् ।

इदंशब्देन निखिलं जगदेतदुदीर्यते ॥ ८७ ॥

The entire world which is distinguished into names and forms and which is manifested by the means of knowledge is referred to by the term 'this'. (87)

सामानाधिकरण्येन तदिदंपदयोः श्रुतम् ।  
कार्यकारणयोरैक्यं व्याकृताव्याकृतात्मनोः ॥ ८८ ॥

By the appositional relation between the words *tat* and *idam* the identity between the unmanifest and the manifest form of the world that stand in causal relation to each other is set forth. (88)

एकस्य जगतोऽवस्थे व्याकृताव्याकृतात्मके ।  
अवस्थयोर्विभेदेऽपि तद्धर्मी 'न हि भिद्यते ॥ ८९ ॥

Of the one world there are two conditions — the manifest and the unmanifest form. Although the conditions differ, the substratal principle does not differ. (89)

बाल्ययौवनभेदेऽपि देवदत्तो न भिद्यते ।  
ततो जगदभेदेन सामानाधिकरण्यगीः ॥ ९० ॥

Just as the person Devadatta does not become different on account of the differences in his body, namely, childhood, youth, etc., in the same way, the world is not different (on account of the different conditions present in it). Hence the words (*idam* and *tat*) standing in appositional relation to each other are used (to convey the identity of the world which is the substratal principle of the manifest and the unmanifest form referred to by them). (90)

नामरूपाद्यभिव्यक्तेः प्राक्तनः काल उच्यते ।  
तर्हीत्यनेन शब्देन स कालो लोककल्पितः ॥ ९१ ॥



The time prior to the rise of names and forms to the world is referred to by the word '*tarhi*.' And the time is fancied by men. (91)

यद्यप्यव्याकृते कालव्यक्तिर्नास्ति तथाप्यमी ।  
लोकाः प्रलयकालत्वव्यवहारं प्रकुर्वते ॥ ९२ ॥

When the world remains unmanifest, there can be no manifestation of the time factor. Yet men in ordinary experience use the expression 'the time of dissolution'. (92)

जगतोऽस्यानभिव्यक्तिरव्याकृतगिरोच्यते ।  
न जगत्प्रागवस्थायां व्यक्तं गर्भस्थपुत्रवत् ॥ ९३ ॥

By the expression *avyākṛta*, the non-manifestation of the world is conveyed. Just as a child in the embryo is unmanifest, in the same way, the world too prior to creation is unmanifest. (93)

The word *avyākṛta* in the text '*tat ha idam avyākṛtam āsit*,' BU, 1.4.7 is explained in this verse.

आसीदिति च सत्तत्त्वमधिष्ठानतयोदितम् ।  
तथा च भावरूपत्वाज्जगद्व्याकृतिमर्हति ॥ ९४ ॥

By the word '*āsit*,' Brahman which is existence has been referred to as the substratum. It brings forth the appearance of the world on the ground that it is existence which is a positive factor. (94)

अव्याकृतवचस्त्वेवमवतार्यास्य वर्णिताः ।  
पदार्था अथ वाक्यार्थो न्यायेनैव निरूप्यते ॥ ९५ ॥

Thus by taking the sentence (*tat ha*) *avyākṛtam*, etc., the meanings of the words constituting it have been explained. Now the import of the sentence is explained on the basis of reasoning. (95)

यस्य वेदान्तमेयत्वं कारणं जगत्तच्च यत् ।  
अव्याकृतं तदेवात्र वाक्यार्थो द्विविधं हि तत् ॥ ९६ ॥

चित्प्राधान्यादविद्यायाः प्राधान्याच्च द्विधाऽद्वयम् ।  
यच्चिद्वस्तु प्रमेयं तदविद्या तु विकारवत् ॥ ९७ ॥

*Avyākṛta* is that which is the import of the *Upaniṣads* and also is the cause of the world. It is the logical significance of the text. And it is twofold when viewed in relation to the predominance of consciousness and also in relation to the element of *avidyā*. The non-dual consciousness is the import of the *Upaniṣad*. And *avidyā* present in it is the cause of the world. (96-97)

The word '*avyākṛta*' stands for both Brahman and *avidyā*.

न चिद्वस्तु त्रिवादार्हं तेन सर्वार्थसिद्धितः ।  
अज्ञोऽहमित्यविद्यापि प्रसिद्धैवानुभूतितः ॥ ९८ ॥

The consciousness-element is not an object of discussion. It is because the knowledge of every object depends upon its manifestation. *Avidyā* too is well-known as it is the object of experience 'I am ignorant'... (98)

नासदासीन्नो सदासीत् तम आसीदिति श्रुतिः ।  
आसीदिदं तमोभूतमप्रज्ञातमिति स्मृतिः ॥ ९९ ॥

The *śruti* states: "[prior to creation] there existed neither the effect nor the cause;" 'There existed *tamas*



(*avidyā*).” The *smṛti* text states: “This world remained as darkness (*avidyā*). It was not manifest.” (99)

See *Rg-veda*, 10-129-1, and *Manusmṛti*, 1-4.

अज्ञातत्वात् प्रमाणेन ज्ञातव्यमिति मेयता ।

अज्ञानस्य विकारित्वात् कारणत्वं च संभवेत् ॥ १०० ॥

Since Brahman is not known (in its true nature) it could be known through the means of knowledge (that is, the scripture). Hence it is the content of the mental state. Since *avidyā* is subject to change, its being the cause of the world holds good. (100)

मायां तु प्रकृतिं विद्यादीशो मायीति हि श्रुतिः ।

दैवी ह्येषा गुणमयी मम मायेति च स्मृतिः ॥ १०१ ॥

The *śruti* text proclaims: “Know *māyā* to be the primal cause of the world and *Īśvara* to be one possessing *māyā*.” The *smṛti* text declares: “This *māyā* is related to the self-luminous self. It consists of the three strands of *sāttva*, *rajas* and *tamas*. It is under my control.” (101)

See *SU*, 4-10, and *BG*, 7-14.

इत्यव्याकृतवाक्यार्थो न्यायेन सुनिरूपितः ।

अथ व्याकृतवाक्यार्थः क्रमात् प्राप्तो निरूप्यते ॥ १०२ ॥

So far the import of what is designated as *avyākṛta* text has been explained on the basis of reasoning. Now is explained the text, designated as *vyākṛtavākya* which occurs subsequently. (102)

See *tannāmarūpābhyāmeva vyākriyata*, *BU*, 1.4.7.

13.5 *Differentiation into Name and form*

व्याकृतं द्विविधं देहसृष्टिर्जीवप्रवेशनम् ।

देहादिर्विषयत्वेन प्रवेशात् पूर्वमुच्यते ॥ १०३ ॥

What is called *vyākṛta* is twofold as the creation of body and the reflection of Brahman in it. Since body is the medium of reflection, it is set forth prior to the reflection of Brahman in it. (103)

अव्याकृतं यत् 'पूर्वोक्तमरूपकमनामकम् ।

तदिदं नामरूपाभ्यामेव व्याक्रियते स्वयम् ॥ १०४ ॥

That which has been said earlier as *avyākṛta* which is without name and form becomes differentiated into names and forms by itself. (104)

सुषुप्तादुत्थितो राज्ञः स्वयमेव यथा तथा ।

जग्धाशेषजगन्मूर्तेरव्यक्ताद्व्याकृतिर्मुहुः ॥ १०५ ॥

Just as there is awakening from sleep on the part of a king of his own accord, in the same way, from that which has in it the entire world, differentiation takes place spontaneously. (105)

नामरूपे तु शब्दार्थौ न ताभ्यामतिरिच्यते ।

जगत् किञ्चिद् घटादौ हि द्वयमेव समीक्ष्यते ॥ १०६ ॥

What are called name and form are only word and its object. They are not different from the latter. In the world in pot etc., these two (namely, name and form) alone are noticed. (106)

प्रक्रियानियमो नात्र पञ्च्युत्पत्तिप्रधानतः ।

अतः श्रुतिषु सृष्ट्यादिविगानं बहुधेक्ष्यते ॥ १०७ ॥



यया यया भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।  
सा सैव प्रक्रियेह स्यात् साध्वी सा चानवस्थिता ॥ १०८ ॥

Since what is chiefly aimed at is the understanding by the aspirant, in Vedānta there is no constancy in the manner of exposition. That is why in the *Upaniṣad* the order of creation is noticed as set forth in different ways. (107)

By whichever mode of exposition there arises the knowledge of the inner self, that is commendable. And it is not unalterably fixed. (108)

This verse is from *BUBV*, 1.4.402.

विस्पष्टत्वं 'व्याकृतत्वं शुक्तिकारजतादिवत् ।  
स्पष्टमव्याकृतान्मोहात् मिथ्याज्ञानमिदं जगत् ॥ १०९ ॥

Differentiation into name and form means clear manifestation like silver in a shell. The world which is the content of erroneous cognition manifests clearly in Brahman due to *avidyā*. (109)

See *mithyājñānaśabdah karmavyutpattiyā viśayavacanah*,  
*mithyājñānaviśayah prapañcaḥ śuktirajataavat*  
*spaṣṭo babhūva*, *LS*, p. 319.

### 13.6 Reflection as Jīva

नामरूपाध्यास एवं व्याकृतः प्रतिपादितः ।  
प्रवेश्यस्यात्र जीवस्य प्रवेशः प्रतिपाद्यते ॥ ११० ॥

The superimposition of names and forms which are designated by the term *vyākṛta* and which serve as the medium of reflection of Brahman has been set forth. Now

1. व्याकृतत्वं - क<sub>1</sub>, क<sub>3</sub>, पु<sub>1</sub>, पु<sub>4</sub>, य<sub>3</sub>, वा<sub>4</sub>  
A—53

the theory of reflection of Brahman as the individual soul is explained. (110)

सर्वशास्त्रारम्भ एव यदर्थस्तद् विबुद्धये ।

स एष इह देहेषु प्रविष्ट इति गीयते ॥ १११ ॥

It is said in the *Upaniṣad* that the self, to realize which an inquiry into the Vedāntic texts is commenced, undergoes reflection in the bodies. (111)

स एषोऽत्रानखाग्रेभ्यः प्रविष्ट इति वेदगीः ।

व्याख्यायतेऽसौ पदशः आदौ 'मीमांस्यते त्वथ ॥ ११२ ॥

The *Upaniṣadic* text states that he has entered the body up to the tip of the nails. This text is explained word by word first and then on the basis of reasoning. (112)

स इत्यनेन शब्देन प्रकृतार्थावलेहिना ।

अव्याकृताध्यक्ष आत्मा यः पुरोक्तः स उच्यते ॥ ११३ ॥

By the word *saḥ* which refers to the subject at hand, the self which is the witness of unmanifested names and forms set forth earlier is referred to. (113)

See *BU*, 1.4.7.

यद्वा विराडधिष्ठानं बाह्यणादावुदीरितम् ।

आत्मशब्देन तस्यात्र परामर्शो भविष्यति ॥ ११४ ॥

Or else, the word *saḥ* may be taken to refer to that which has been stated in the beginning of this *Brāhmaṇa* as the substratum of *Virāt* by the word 'Ātman.' (114)

See *ātmaiva idam agra āsīt puruṣavidah*, *BU*, 1.4.6.

1. मीमांस्यते - ब.

2. 'वमर्शिता - क., क., पु., पु., बा., वै.



तच्छब्देन परामृष्टः साक्ष्यव्याकृतभासकः ।

एतच्छब्देन कार्यस्थः प्रत्यक्ष उपदिश्यते ॥ ११५ ॥

By the word *saḥ* the witness who manifests the *avyākṛta* is referred to. And by the word 'this' (*eṣaḥ*), the self which is immanent in the effect, namely, mind and which is immediate is referred to. (115)

The words *saḥ* and *eṣaḥ* in the text *sa eṣa iha praviṣṭaḥ ānakhāgrebhyah*, BU, 1.4.7 are explained in this verse.

अद्वितीयमधिष्ठानं कार्यस्थः सद्द्वयस्तयोः ।

स एष इत्यभेदोक्तिर्दुष्करेति न चोद्यताम् ॥ ११६ ॥

[It is objected:] the substratum is non-dual and the self immanent in the effect is characterized by duality. And assertion of identity by the expression "*sa eṣa*" does not hold good. (116)

This objection should not be raised. It is because duality in the case of the self immanent in the effect is caused by *avidyā*. In reality the self is identical with the non-dual Brahman.

It may be asked as to how *avidyā* could give rise to the cognition of duality. This is answered in the following verse.

अज्ञातवस्तुतत्त्वस्य दुष्करं नास्ति किञ्चन ।

'नीलीकृतं नभः पश्येच्चक्षुषा नीलवस्त्रवत् ॥ ११७ ॥

In respect of an object (namely, *avidyā*) whose nature cannot be discerned there is nothing incompatible. One visually perceives the sky as blue in colour like a blue garment. (117)

Sky does not come within the range of sense of sight. It is only light that does so. The consciousness that transcends the

mental state in the form of light is the witness-self. And it is by the latter that blue colour is cognized erroneously.

योग्यायोग्यव्यवस्थेयं मानव्यवहृतौ भवेत् ।

कल्पनामात्रनिष्पत्तेर्नापेक्षाज्ञानभूमिषु ॥ ११८ ॥

The fixed condition that something is compatible and some other thing is incompatible would arise in the case of objects that come within the range of the means of knowledge. Such a fixed condition is not at all applicable in respect of objects illusorily projected by *avidyā*. (118)

इहेत्यनेन सूत्रादिस्थाणुपर्यन्तविग्रहाः ।

उच्यन्ते तेषु जीवोऽयं विस्पष्टमुपलभ्यते ॥ ११९ ॥

By the word *iha* (in the text), the bodies of the entities beginning with Virāt and ending with immovable objects are referred to. In all these bodies the individual soul is clearly manifested. (119)

See *sa eṣa iha praviṣṭaḥ*, BU, 1.4.7.

प्रविष्ट इतिशब्देन चिदाभासतमोऽन्विता<sup>1</sup> ।

जीवत्वेनोपलब्धिर्या चितः सैषाभिधीयते ॥ १२० ॥

By the word *praviṣṭaḥ* the manifestation of consciousness as the individual soul by being identified with its reflection in *avidyā* is referred to. (120)

See BU, 1.4.7.

चिदाभासप्रवेशस्तु प्रत्यङ्मोहे स्वतो भवेत् ।

तत्कार्येष्वनुवृत्तः स उपाधिश्चित्प्रवेशने ॥ १२१ ॥

The reflection of pure consciousness takes place of its own accord when the inner self is veiled by ignorance. And

1. 'ससमन्विता - वै, वै,



it pervades all the effects of ignorance. It serves as the basis for the manifestation of pure consciousness as the individual soul. (121)

जपाकुसुमरक्तत्वं स्फटिके कल्प्यते यथा ।

चिदाभासप्रवेशोऽयं चित्यध्यारोपिते 'तथा ॥ १२२ ॥

Just as the red colour of the hibiscus flower is superimposed upon the crystal, in the same way the reflection of the pure consciousness is superimposed upon the pure consciousness. (122)

सूत्रादिस्थाणुपर्यन्तं जगत्सृष्ट्यात्ममायया ।

स्वाभासैकसहायेन स एव प्राविशत् परः ॥ १२३ ॥

Having projected the world beginning with Virāt and ending with immovable objects the supreme Self has become the individual soul on the basis of its reflection only. (123)

आनखाग्रेभ्य इत्युक्त्या मर्यादास्य प्रवेशने ।

'उक्ता स्पर्शेन चैतन्यं नखाग्रावधि लक्ष्यते ॥ १२४ ॥

On the basis of the expression, 'up to the nails' the limit of the presence of the reflection of consciousness is set forth. And the consciousness is manifested on the strength of sensation up to the end of the nails. (124)

See BU, 1.4.7.

सामान्येन विशेषाच्च चिद्देहं व्याप्य वर्तते ।

दृष्टान्ताभ्यां द्वयी वृत्तिर्द्विविधाभ्यामिहोच्यते ॥ १२५ ॥

1. यतः - म

2. उक्तस्यांशेन - मि

The consciousness exists in the body by pervading the whole of it and specific parts of it. These two modes of existence are explained here on the basis of two examples. (125)

दारु कृत्स्नमभिव्याप्य यथाग्निर्दारुणि स्थितः ।

संव्याप्य तद्वदखिलं देहमात्मा व्यवस्थितः ॥ १२६ ॥

Just as fire exists in a fuel by pervading the entire fuel, in the same way the consciousness exists in the body by pervading the entire body. (126)

तस्यावसंव्याप्य यथा क्षुरपात्रं क्षुरस्तथा ।

श्रोत्रादिनाडिमध्यस्थस्तनुमव्याप्य संस्थितः ॥ १२७ ॥

Just as a razor exists in a receptacle by not pervading the entire receptacle, in the same way the consciousness present in the midst of the veins of ear, etc., does so by not pervading the entire body. (127)

क्षुरपात्रे स्थानभेदाद् विभिद्यन्ते यथा क्षुराः ।

चैतन्यानि विभिद्यन्ते तथा नाडीविभेदतः ॥ १२८ ॥

Just as the razors are different because of the difference in their location in the receptacle, in the same way consciousness also becomes manifest in view of the different veins (in which it is present). (128)

See BU, 1.4.7.

प्राप्नोति वृत्ती द्वे जीवः स्वप्नजाग्रदवस्थयोः ।

सामान्यवृत्तिमेवैकां सुषुप्ते प्रतिपाद्यते ॥ १२९ ॥

The self has two modes of existence (by pervading the whole of the body and the parts of it) in the states of waking



and dream. In the state of deep sleep, however, it has only one mode of existence (by pervading the whole of the body). (129)

सामान्यवृत्तिर्या तत्र जीवनायोपपद्यते ।

विशेषवृत्तायो देहे शब्दाद्यालोचनोद्यताः ॥ १३० ॥

Existence by pervading the whole of the body serves the purpose of sustaining the life-principle. Existence by pervading the specific parts of the body serves the purpose of comprehending sound, etc. (130)

Living and knowing are present in the states of waking and dream. It is because the self exists then by pervading the whole of the body and the specific parts of it. In the state of deep sleep one lives but does not know the external objects. It is because the self exists then by pervading the whole of the body only.

प्रवेशवाक्यं पदशस्तात्पर्याच्च स्फुटीकृतम् ।

तदनुग्राहको न्याय इदानीं प्रविचार्यते ॥ १३१ ॥

The statement which speaks of the reflection of pure consciousness has been elucidated word by word. And its import has been explained. The reasoning that substantiates the import is now discussed. (131)

देवदत्ताः परिच्छिन्नाः सांशश्चातो गृहं विशेत् ।

निरंशः सर्वगश्चात्मा कथं देहे विशेदसौ ॥ १३२ ॥

Devadatta is limited (in size) and is composed of parts. Hence he could enter into a house. The self is omnipresent and is free from parts. How could it enter into the body. (132)

The objection raised in this verse is answered in the following verse.

अप्रविष्टस्वभावोऽयं दिग्देशाद्यनभिप्लुतेः ।

कल्पितोऽस्य प्रवेशः स्याज्जलपात्रार्कबिम्बवत् ॥ १३३ ॥

Not being conditioned by space and a particular place, the self by nature cannot enter into any factor. Yet its entry is fancied like the reflection of the original sun in water in a vessel. (133)

विभागाद्यंशवैषम्येऽप्यस्ति साम्यं विवक्षितम् ।

उपाधिस्थोपलब्ध्यादिसाम्यं केन निवार्यते ॥ १३४ ॥

Although there is difference between the sun and the self in so far as the distinction between the object that is reflected and the medium of reflection, etc., yet there the similarity between the two which is desired to be emphasized exists. Who could prevent the similarity between the two in the form of immanence in the limiting adjunct and manifestation therein? (134)

The sun does not exist in the place where the medium of its reflection exists. The self, however, being all pervasive exists where the medium of its reflection exists. Further the sun is composed of parts while the self is partless. Yet the similarity set forth in the verse exists between the two and hence the reflection of the sun is given as an analogy.

उपाधावुपलभ्यत्वमन्यथात्वेन भासनम् ।

बहुत्वभानमित्येतद् दृष्टदार्ष्टान्तयोः समम् ॥ १३५ ॥

The points of similarity between the analogue and the analogy are manifestation in the limiting adjunct, appearance in a different manner, and manifestation as manifold. (135)

तेजोऽधिकं रवेर्बिम्बमशक्यं द्रष्टुमञ्जसा ।

तथापि जलमध्ये तद्बिम्बं सम्यगवेक्ष्यते ॥ १३६ ॥



The sun which is predominant with light is impossible to be looked at directly. Yet it is seen clearly in the midst of water. (136)

स्वयंप्रकाश आत्मैवं नोपलभ्योऽनुपाधिकः ।

जडदेहाद्युपाधौ तु विस्पष्टमुपलभ्यते ॥ १३७ ॥

In the same way, the self which is self-luminous cannot be perceived without limiting adjuncts. But in the limiting adjuncts such as the insentient body, etc., it is clearly perceived. (137)

जीवत्वभ्रान्तिरेषैवं प्रत्यग्बोधोपयोगतः ।

जलपात्रार्कसाम्येन प्रवेश इति कल्प्यते ॥ १३८ ॥

Thus the erroneous cognition in the form of the individual soul is useful for the understanding of the true nature of the inner self. Hence on the basis of its similarity to the sun reflected in water in a vessel, the entry of the self is fancied. (138)

यथा सृष्ट्यादयः कलसाः प्रवेशोऽपि तथेक्ष्यताम् ।

युक्त्या नैवोपपद्यन्ते सृष्ट्याद्याः कल्पितास्ततः ॥ १३९ ॥

Let entrance of the consciousness be viewed as similar to the creation of the worlds, etc., which are well-known. Creation, etc., do not stand for logical scrutiny and hence they are illusorily projected. (139)

### 13.7 *Jīva as Such is Not the Pure Self*

नन्वेवं पर एवात्र प्रविष्टश्चेत् तदा जनाः ।

पश्यन्त्येतं विना शास्त्रमिति शास्त्रं वृथा भवेत् ॥ १४० ॥

If the supreme Self itself has undergone reflection (in the form of individual soul), then people could know it without the aid of the scripture. Thus the scripture would become futile. (140)

अहं प्राणिम्यहं वच्मि पश्याम्येतच्छृणोमि तत् ।

मन्येऽहमित्यहंबुद्ध्या दृष्ट एवाखिलैः परः ॥ १४१ ॥

The supreme Self is known by all as the content of 'I' in such cognitions as 'I breathe', 'I speak', 'I see', 'I hear', and 'I think'. (141)

The objection raised in this and in the previous verse is rejected in the following verse.

उच्यते, तन्न पश्यन्ति 'प्रविविक्तं स्वतो जनाः ।

नो श्वासभाषणे दृष्टिश्रुती वा स्तोऽस्य नो मितिः ॥ १४२ ॥

It is replied: people do not know the supreme Self as distinguished from other factors. For the self there is no activity of breathing, speaking, seeing, hearing or thinking. (142)

प्रविष्टस्यास्ति चेच्छ्वासभाषणाद्यस्तु तावता ।

प्रवेष्टरि किमायातं शास्त्रबोध्यः स एव हि ॥ १४३ ॥

If it is said that in the case of the reflected image breathing, speaking, etc., are noticed then it is said: let it be so. How does it affect the one which has undergone reflection and which is to be known through scripture only. (143)

प्रविष्टस्य प्रवेष्टुश्च रूपाभेदेऽपि भिन्नताम् ।

प्रविष्टत्वाप्रविष्टत्वधर्माभ्यां को निवारयेत् ॥ १४४ ॥

Although there is no difference between the reflected image and the one that has reflection in their essential nature, yet who could prevent the distinction between the two caused by the different features such as the one who undergoes reflection and the one that is reflected. (144)

1. प्रविचिभुमिति वार्तिकसारादृतः पाठः, प्रवेष्टुमिच्छन्तं विम्बा-  
त्मानमित्यर्थः इति तट्टीका



प्रविष्टं येऽत्र पश्यन्ति नाप्रविष्टममी विदुः ।

व्याधत्वेन प्रपश्यन्तो न विदू राजपुत्रताम् ॥ १४५ ॥

Those who see the reflected image have not seen the transcendent one. Those who see a person as a hunter do not see him as a prince. (145)

A prince in his early childhood was taken to a forest and was brought up along with hunters. He behaved like a hunter. Since his identity was not revealed he was considered as a hunter and not a prince.

व्याघ्रोऽयमित्यसावुक्तिर्योजयेत् प्राणसंकटे ।

राजदेवादिकोक्तिस्तु भवेद् बहुफलप्रदा ॥ १४६ ॥

तद्वत् प्रविष्टदृष्टिर्या सा संसारे नियोजयेत् ।

अप्रविष्टात्मदृष्टिस्तु मोचयेत् सर्वसंकटात् ॥ १४७ ॥

The statement that 'he is a hunter' would result in danger to life (from those who know his identity). But the statements that 'He is a king', and 'He is the Lord' would give rise to abundant riches. In the same way, the cognition of the reflected image would unite one to transmigratory existence. And the cognition of the transcendent one would release him of all dangers. (146-147)

अतोऽप्रविष्टदृष्ट्यर्थं निन्द्यते हि प्रविष्टदृक् ।

प्रविष्टदर्शनं यत् स्यान्न तद्दर्शनमात्मनः ॥ १४८ ॥

Hence he who knows the reflected image is being censured with a view to emphasize that he should realize the transcendent one. The cognition of the reflected image cannot be considered as the knowledge of the self. (148)

See BU, 1.4.7.

स्वतः परोऽपि देहादौ प्रविष्टोऽकात्स्न्यदोषतः ।

दूषितो दर्शनं तस्य न भवेत् परदर्शनम् ॥ १४९ ॥

Although the self is supreme in its nature yet on account of its being reflected in the body, it is associated with the defect of being conditioned (as it were). Since it is conditioned, to know it is not to know the supreme Self. (149)

अकृत्स्नत्वं यथास्य स्याद् व्यवहारे 'तथोच्यते ।

श्वासयोगात् प्राणिता स्याद् वक्ता वदनयोगतः ॥ १५० ॥

In ordinary experience it is referred to in such a way that it cannot be considered as all-pervasive. It is referred to as one that breathes and speaks in relation to its association with breathing and speaking. (150)

See BU, 1.4.7.

द्रष्टा दर्शनयोगेन श्रोता श्रवणयोगतः ।

मन्ता मननयोगेन स्पष्टादौ योजयेत् तथा ॥ १५१ ॥

It is the one who sees, hears, thinks, and touches in relation to the activity of seeing, hearing, thinking and touching respectively. (151)

See BU, 1.4.7.

एवं चाहं प्राणितेति ज्ञाते वक्त्राद्यसंग्रहः ।

वक्ताहमित्यपि ज्ञाते प्राणित्रादेरसंग्रहः ॥ १५२ ॥

Thus in the cognition 'I breathe' the one who speaks will not be included. In the same way, in the cognition 'I speak' the one who breathes will not be included. (152)



यतिदीक्षितचोरादिभूमिकां धारयेन्नटः ।

तत्र दृष्टे दीक्षितेऽन्ये द्रष्टा यत्यादयो न हि ॥ १५३ ॥

An actor may play the role of a mendicant, sacrificer, and a thief. But when he is seen as a sacrificer, the other features of being a mendicant or a thief are definitely not perceived. (153)

प्राणनादिकृतां मध्ये एकैकं यः समीक्ष्यते ।

न स जानात्यकृत्स्नत्वादेतदीक्षितवस्तुनः ॥ १५४ ॥

He who has the knowledge of one among those who breathe, etc., does not know the true self. It is because the one which he knows is not the absolute. (154)

इत्युक्तं व्याकृतं सर्वं जडाजडविभागवत् ।

आरोपोऽयं तन्निवृत्त्यै विद्यासूत्रमिहोच्यते ॥ १५५ ॥

Thus the *vyākṛta* which is differentiated as sentient and insentient beings is only superimposed upon Brahman. In order to remove this superimposition an aphorism relating to knowledge is set forth here. (155)

### 13.8 Meditation upon the Self

आत्मेत्येवमुपासीतेत्येतत् सूत्रमुदाहृतम् ।

उक्त्वा पदार्थं सूत्रानुग्राहको न्याय उच्यते ॥ १५६ ॥

‘One should meditate all this as Ātman.’ This is the aphoristic statement made in the *Upaniṣad*. Now the meaning of each word is explained (first), and then the reasoning. (156)

यच्चाप्नोति यदादत्तो यच्चात्ति विषयानिह ।

यच्चास्य सन्ततो भावस्तस्मादात्मेति कथ्यते ॥ १५७ ॥

The self is called Ātman on the ground that it provides existence and manifestation to every object, withdraws unto itself all the objects, manifests and pervades every object. (157)

व्याप्नोत्यनवशेषेण सर्पादीन् स्रगिवाखिलान् ।

कल्प्यानधिष्ठानतया 'प्रत्यङ्ङात्मा भवेत् ततः ॥ १५८ ॥

The inner self by being the substratum pervades every being superimposed upon it without exception like the garland which pervades snake, etc., that are superimposed upon it. On this ground it is called Ātman. (158)

Ātman is the substratum of the world.

सर्वाधिष्ठानसन्मात्र इत्यशेषजगत्प्रति ।

अधिष्ठानतया व्याप्तिं श्रुतिर्ब्रूते सदात्मनः ॥ १५९ ॥

In regard to the self which is existence, the *Upaniṣad* in the expression 'It is only existence that is the substratum of every being' states that it pervades the entire world by being its substratum. (159)

See *NU*, 2.

स्वचिदाभासमोहेन तदुत्थान्यखिलान्यतः ।

आदत्तोऽनात्मनः प्राज्ञस्तत आत्मेति तं विदुः ॥ १६० ॥

पर आत्मनि सर्वेऽपि सम्प्रतिष्ठन्त एकले ।

पृथिव्याद्या अनात्मान इति चाथर्वणे वचः ॥ १६१ ॥

By being identified with *avidyā* inspired by the reflection of it, Ātman — the self withdraws into itself everything



that is not-self which has arisen from *avidyā*. On this ground it is said to be Ātman by the wise.

Earth, etc., which fall under the category of not-self are rooted in the supreme Self which is one (only). This has been said in the *Atharvaveda*. (160-161)

See *PU*, 4.7.

The meaning of the word *ādatte* in verse 157 is explained here.

आत्माभासः पराचीना धीवृत्तिर्विषयोन्मुखा ।  
प्रत्यङ्ङत्तिर्यतोऽतोऽसावात्मेत्युक्तो मनीषिभिः ॥ १६२ ॥

The reflections of the self, the functioning of the mind toward external objects and toward the inner self—all these are manifested by that which for that very reason is stated to be Ātman by the wise. (162)

The meaning of the word *atti* in verse 157 is explained in this verse.

Ātman is the experient of the world in the form of an individual soul.

विश्वो हि स्थूलभुङ्नित्यस्तैजसः प्रविविक्तभुक् ।  
आनन्दभुक् तथा प्राज्ञ इति चागमशासनम् ॥ १६३ ॥

Viśva is always the experient of the gross world; *taijasa* of the private world (in dream); and *prājña* of the bliss (in deep sleep). This is the instruction of the *Upaniṣad*. (163)

See *MK*, 1.3.

अव्यावृत्ताननुगतः पूर्णः स्वात्मन्यवस्थितः ।  
यतोऽस्य सन्ततो भावस्तस्मादात्मेति शब्ध्यते ॥ १६४ ॥

This is called Ātman on the ground that it pervades everything, as it is absolute by being neither a cause nor an effect and by being rooted in its own self. (164)

तद्विष्णोरिति मन्त्रोऽपि विष्णोस्तत्परमं पदम् ।  
चक्षुर्वदाततं व्योम्नि व्याचष्टे प्रत्यगात्मनि ॥ १६५ ॥

The hymn "That is the transcendent state of Brahman," states that the transcendent state of Brahman pervades the inner self like the sense of sight that pervades the ether. (165)

See *NU*, 5.10.

चतुर्विधनिरुक्त्यात्र चत्वारोऽर्थाः प्रकीर्तिताः ।  
अधिष्ठानं कारणत्वं जीवभावो विमुक्तता ॥ १६६ ॥

Four meanings are given here on the basis of four kinds of etymological derivations. (And they are:) the substratum, the state of being the cause, the state of being the individual soul, and the state of being realised (always). (166)

यन्मुक्तरूपं साक्षित्वाद् व्याकृतेऽव्याकृतेऽपि तत् ।  
अतिरोहितमत्रात्मशब्देनैतत् हि सूत्रितम् ॥ १६७ ॥

The transcendental form is not concealed in the world that is distinguished into names and forms and also in the world that is not distinguished into names and forms. Hence by the word Ātman this alone is referred to in an epigrammatic manner. (167)

आत्मशब्दधियोरात्मा विषयो नेति भाषितुम् ।  
सूत्रेऽस्मिन्निति शब्दोऽयं यथैतत्स्यात् तथोच्यते ॥ १६८ ॥

In order to set forth that the pure self is not the meaning of the Ātman and also is not the content of meditation,



the word *iti* (as) is used in the text in an aphoristic manner. That 'it is so' is explained now. (168)

When it is said in the text — "All this is to be meditated upon as Ātman", it is implied that everything else is not Ātman, but for the purpose of meditation only they are to be viewed as Ātman.

यत्रेति परशब्दः स्यात् तत्रोपचरितं वचः ।

ज्येष्ठं पितेति पश्यन्तीत्यादावेवमवेक्षणात् ॥ १६९ ॥

Wherein the word *iti* is subsequent to another word, there the statement is only figurative. In the statement such as — 'He views his elder brother as his father' it is noticed to be so. (169)

The statement *jyēṣṭham pitā iti paśyanti* does not convey the identity between the elder brother and the father. On the other hand, it secondarily conveys the sense that the elder is as venerable as the father.

व्याकृताव्याकृते ये द्वे कल्पिते ते विचारतः ।

एते वारयितुं सूत्रे एवंकारमसूत्रयत् ॥ १७० ॥

The unmanifest and the manifest — these two are superimposed upon Ātman, because the true nature of Ātman has not been inquired into. In order to remove these two, in the aphoristic statement the word *eva* is incorporated. (170)

उपेति सामीप्यवाची तन्निष्ठा प्रत्यगात्मनि ।

कार्यकारणरूपाभ्यां 'प्रत्यङ्नेदीय ईक्ष्यते ॥ १७१ ॥

1. प्रत्यङ् हृदि य' अयं पाठः क०, पु०, वै०, वै० व्यतिरिक्तमातृकासु मुद्रितपुस्तकेषु च उपलभ्यते । प्रत्यङ्नेदीय इत्ययं पाठः वार्तिकसारसंमतः; प्रतीचः नेदीयस्त्वं अत्यन्तसंनिवृष्टत्वमिति तट्टीका ।

The word *upa* conveys the sense of proximity. Proximity is to be rooted in the inner self. For, the inner self which is immanent in the heart is the most proximate when compared to the objects which are characterized as cause or effect. (171)

एतस्य ब्रह्मसामीप्यं तत्त्वमस्यादिनोच्यते ।  
आसीतेति तु शब्देन कूटस्थत्वमसूत्रयत् ॥ १७२ ॥

The proximity of the inner self to Brahman is conveyed by the text 'Thou art that'. By the word *āsita* the immutable nature is epigrammatically set forth. (172)

See *CU*, 6.8 7.

व्युत्थाय कारणात् कार्यात् तत्तत्त्वज्ञानवर्त्मना ।  
उपेत्य कूटस्थमजमासीतापरिणामवान् ॥ १७३ ॥

By raising up from both the effect and the cause, and by reaching the immutable and birthless self through the knowledge of it one must remain as the immutable entity. (173)

इत्यात्मशब्दे सूत्रार्थो वाक्यार्थश्चोपवर्णितः<sup>१</sup> ।  
तदनुग्राहको न्यायः आशङ्कापूर्वमुच्यते ॥ १७४ ॥

So far the meaning of the statement and the import of the statement relating to Ātman have been set forth. Now the reasoning to substantiate the above is set forth by raising a doubt. (174)

व्याकृताव्याकृताभ्यां तद्वस्तुतत्त्वं तिरोहितम् ।  
इति यच्छङ्कितं तन्न स्वरूपस्यातिरोहितेः ॥ १७५ ॥

1. श्योपदर्शितः — क., म



The doubt that the true nature of reality is concealed by the manifest and the unmanifest form is not correct because there cannot be concealment to the essential nature of the reality. (175)

स्वस्वरूपं तिरोघातुं न हि केनापि शक्यते ।  
विस्फार्यतामिहाक्षाणि किमक्षैरपराध्यते ॥ १७६ ॥

Never is it possible for one to conceal one's nature. In this regard let one analyse the nature of sense-organs. What wrong has been committed by the sense-organs? (176)

आपादयेयुः शब्दादीन् यद्यक्षाणि तदापि ते ।  
का हानिस्तस्य शब्दादेरेव तत्त्वं विबुध्यताम् ॥ १७७ ॥

If it is said that the sense-organs present only the objects like sound, etc., then it is asked what is wrong there. Let the true nature of sound, etc., be understood. (177)

तैः शब्दादितया भाति तत्त्वरूपतया न तु ।  
इति चेदत एवैतद् वेदवाक्येन बुध्यताम् ॥ १७८ ॥

If it is said that by the sense-organs what are known are sound, etc., only and not their essential nature, then it is said that on this very ground let this self be realised through the Upaniṣadic texts. (178)

न परोक्षत्वमाशङ्क्य स्वस्वरूपत्वहेतुतः ।  
शब्दादितत्त्वं यद् बोद्धुः स्वरूपं तन्न चेतारम् ॥ १७९ ॥

It should not be doubted that the knowledge arising from the texts would only be mediate. It is because reality is one's essential nature. The true nature of sound, etc., is identical with the essential nature of the knower and not different from it. (179)

एकस्याप्यत्र चित्तस्य सहकारि विभेदितः ।  
क्रमेण ग्रहणं तत्त्वे शब्दादौ च कुतो न हि ॥ १८० ॥

Why cannot the mind which is one comprehend in due order sound, etc., and their true nature by being associated with auxilliary causes? (180)

The point of objection is mind by itself can comprehend the sound, etc., and by being associated with the latent impressions arising out of sentence, it can comprehend the true nature of sound, namely, the self. Thus the self could be known by mind associated with latent impressions of the teaching of the text.

इति शङ्कोत्तरं प्रोक्तमेतत्सूत्रेण सूत्रितम् ।  
स्वरूपवाच्यात्मशब्दादतिरोधानभासनात् ॥ १८१ ॥

A reply to this doubt is provided in this aphoristic sentence. By the word *Ātman* which conveys one's essential nature, absence of concealment is indicated. (181)

The point that is of importance here is that the knowledge arising from the major texts of the *Upaniṣad* is immediate in character. It removes *avidyā* and the self is manifested of its own accord.

### 13.9 Pure Self

ननु 'प्राणादियुक्तात्मबोधोऽकात्स्न्येन दूषितः ।  
सोऽकात्स्न्यदोषः शुद्धात्मबोधे कस्मान्न संभवेत् ॥ १८२ ॥

The realisation of the self as associated with vital-airs etc., is rejected on the ground that it does not refer to the complete self. Will not this defect of incomplete realisation pertain to the realisation of *Ātman*. (182)

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1. प्राणाद्यपूर्णात्मेति - वार्तिकसारसंमतः पाठः।



‘इत्याशङ्कापनुत्तर्यमत्रेदं श्रूयते स्फुटम् ।

अत्र ह्येते सर्व एकीभवन्तीति श्रुतेर्वचः ॥ १८३ ॥

In order to remove this doubt there is the clear statement of the *Upaniṣad*. The statement of the *Upaniṣad* is ‘All these are unified in the self.’ (183)

See BU, 1.4.7

प्राणाद्युपाध्युपहितः सर्वोऽप्यात्मन ईश्वरे ।

शुद्धात्मन्येकतां यान्ति पुत्रभ्रात्रादयो यथा ॥ १८४ ॥

Every self associated with the limiting adjuncts — vital airs, etc., becomes one with the pure Self — the supreme Being like son, brother, and others. (184)

पुत्रे भ्राता पितेत्येको भिद्यते प्रतियोगिभिः ।

पुत्रादयस्तु ‘एकस्मिन्स्मिन् यान्त्येकतां स्वतः ॥ १८५ ॥

One and the same person in relation to different factors (such as father, brother, and son) is viewed as son, brother and father. The different natures of being a son, etc., become one in the person-in-himself. (185)

आत्मनोऽनवशेषेण संबन्धोऽनात्मवस्तुनः ।

रज्जुसर्पादिवन्नातः प्रतीचः शिष्यते पराङ् ॥ १९६ ॥

The self in its entirety is related to the not-self, like the rope to the serpent [that appears in it]. Hence there is no object different from the inner self. (186)

सर्वमज्ञातमेव स्यात् यस्मिन्नज्ञान आत्मनि ।

ज्ञाते ज्ञातं च कृत्स्नोऽसौ तावत्वात् सर्ववस्तुनः ॥ १८७ ॥

1. इतिशङ्का-रा

2. एकस्मिन् एस्मिन्-वै., वै.

The self is absolute because when it is not manifested nothing is manifested and when it is known everything else is known. This is because there is no object which has independent existence apart from it. (187)

प्रमाभासत्वमेतेन वाक्येनास्य निवारितम् ।

मात्वं संभाव्यते तस्य पदनीयत्ववाक्यतः ॥ १८८ ॥

By this text is rejected the objection that the knowledge of everything by the knowledge of Brahman is not valid. For the latter validity does hold good on the basis of the text which speaks of the self as one fit to be realised. (188)

See BU, 1.4.7

अस्य सर्वस्य जगत आत्मेति यदुदीरितम् ।

तदेतत् पदनीयं स्यादिति वाक्यस्य योजना ॥ १८९ ॥

The construction of the sentence is that which has been spoken of as the self of every being is the one that is fit to be realised. (189)

See BU, 1.4.7

पदनीयेतिशब्देन प्रमातुं योग्यतोच्यते ।

अज्ञातत्वात् पुमर्थत्वात् प्रमातुं योग्यतात्मनः ॥ १९० ॥

By the word *padaniya*, fitness to be realised is conveyed. And the self is fit to be realised because it is not known [in its true nature] and it is the (highest) human end. (190)

अव्याकृतव्याकृतयोरज्ञानात्मकता यतः ।

अत आत्मातिरेकेण नाज्ञातार्थोऽस्ति कश्चन ॥ १९१ ॥

The unmanifest and the manifest forms are unknown because of *avidyā* present in the self [which is conscious-



ness]. Hence apart from the self there is no object which is characterized by *avidyā*. (191)

The unmanifest and the manifest forms are not characterized by *avidyā* because they are inert by themselves. It is only the self that is characterized by *avidyā*. And the manifest and the unmanifest forms are unknown because of the *avidyā* present in the self.

ज्ञेयार्थानन्दयोर्यस्मात् समाप्तिः प्रत्यगात्मनि ।

परमः पुरुषार्थोऽत आत्मा भवति नेतरः ॥ १९२ ॥

The self alone is the highest human end and nothing else, because it is the one that is fit to be realized and is bliss. (192)

अज्ञातत्वं पुरा प्रोक्तमव्याकृतगिरा यथा ।

ज्ञेयार्थस्य समाप्तिं तां वक्त्यनेनेति वाक्यतः ॥ १९३ ॥

Just as by the statement *avyākṛta*, unknownness has been said earlier, in the same way by the text *anena*, etc., the culmination of all the objects that are to be known is set forth. (193)

See *avyākṛtam āsit*, BU, 1.4.7.

*anena hi etat sarvaṁ veda*, Ibid.

अनेनैतत् वेद सर्वमित्यात्मज्ञानमात्रतः ।

सर्वज्ञयमुक्तमानन्दसमाप्तिस्तु प्रवक्ष्यते ॥ १९४ ॥

By the statement "Through this, one knows all" it has been said that by the mere knowledge of the self, there results the knowledge of everything else. Now the culmination of all the forms of bliss is set forth. (194)

See BU, 1.4.7.

अन्यज्ञानेन नान्यस्य क्वचिदस्त्यवबुद्धता ।

आत्मज्ञानेन सर्वस्य ज्ञानं कथमुदीर्यते ॥ १९५ ॥

Never indeed is there the knowledge of one thing by the knowledge of something else. So how is it said by the knowledge of Ātman, there would be the knowledge of every thing? (195)

सत्यमेवं भवेदेतद्यद्यात्माप्यन्य इष्यते ।

आत्मासावन्य इति च नानुन्मत्तास्य गीरियम् ॥ १९६ ॥

The above objection would be true provided the self is considered to be different. The statement "This is the self; and it is different" cannot be the one uttered by the sane person. (196)

प्रत्यक्तत्त्वे परिज्ञाते जगत्तत्त्वं प्रबुद्ध्यते ।

इत्यत्र पददृष्टान्तो यथावत् स विविच्यते ॥ १९७ ॥

The true nature of the world would be known when the true nature of the self is known. In order to emphasize this the illustrative example of the foot-prints is given. (197)

See BU, 1.4.7.

एकं पादं यथाश्वस्य दृष्टाश्वत्वमशेषतः ।

दृष्टवानेव भवति दृष्टोऽश्व इति वर्णनात् ॥ १९८ ॥

Since there is the assertion that the horse (as such) has been seen, when the mark left by the foot of a horse alone has been seen, it is understood that one has the knowledge of the horse as a whole. (198)

एवं स्वदेहमात्रस्थे साक्षितत्त्वेऽवलोकिते ।

अशेषजगतस्तत्त्वं लभ्येतैव न संशयः ॥ १९९ ॥

When the witness-self existing inside the body is realized the true nature of the entire world is realized. There is no doubt at all. (199)



आनन्दस्य समाप्तिर्या प्रत्यगात्मनि साधुना ।  
प्रदर्श्यतेऽनुभूत्यात्र स्पष्टं सार्वजनीनया ॥ २०० ॥

Every form of bliss culminates in the inner self. That is now being explained on the basis of universal experience. (200)

वित्तात् पुत्रः प्रियः पुत्रात् पिण्डः पिण्डात् तथेन्द्रियम् ।  
इन्द्रियेभ्यः प्रियः प्राणः आत्मा प्रियतमस्ततः ॥ २०१ ॥

The son is dearer than wealth; the body is dearer than the son; the sense-organs are dearer than the body; the vital-breath is dearer than the sense-organs; the self is dearer than the vital-breath. (201)

See BU, 1.4.8.

स्वात्मभोगस्य हेतुत्वात् प्राणादौ प्रीतिरिष्यते ।  
न स्वतोऽतो न सा 'मुख्या वेद्याप्रीतिर्यथा तथा ॥ २०२ ॥

Love is admitted toward vital-airs, etc., not for their own sake but because they are the means of enjoyment for the self. Hence that love is not primary. It is like the love of a disreputable woman. (202)

प्रतीचि निर्निमित्तैव सर्वावस्थास्वपीष्यते ।  
प्रीतिरग्न्युष्णवत् तस्मान्मुख्यासाविति गम्यताम् ॥ २०३ ॥

The love towards the self is not adventitious and it is admitted in all the states of waking, dream and deep sleep. It is like heat to fire. Hence the love towards the self is primary. Let this be understood. (203)

- 
1. मुख्या ह्यात्मप्रीतिः यथा तथा — इतिवार्तिकसारानुमतः पाठः ।  
आत्मप्रीतिः यथा मुख्या तथा प्राणादौ प्रीतिः न मुख्या इत्यर्थः  
इति तस्य व्याख्या ।

सर्वान्तरत्वेन युज्यते निर्निमित्तात् ।

बाह्येषु सनिमित्तात्वं प्रीतेः स्पष्टं गवादिषु ॥ २०४ ॥

Since Ātman is more inward than everything, the contention that love toward it is not caused by any external factor is but proper. In respect of external object like cow, etc., love toward them is based upon some external factor. (204)

See BU, 1.4.8.

व्याध्याद्युपद्रुतो लोको 'मृतिमप्यभिवाञ्छति ।

निर्निमित्ताप्रियत्वे तु देहादेस्तन्न युज्यते ॥ २०५ ॥

A person afflicted with disease, etc., desires death too. This would not hold good if love towards the body is not caused by any external factor. (205)

अनात्मा प्रिय इत्येवं 'यो मुह्यति स पामरः ।

विनाशित्वमुदाहृत्य मूढं तं बोधयेद्बुधः ॥ २०६ ॥

He who is deluded that not-self is lovable is a lay man. The wise man must instruct him by-pointing out the non-eternal nature of the not-self. (206)

अनात्मा भोगकालेऽस्य सुखं यावत् प्रयच्छति ।

तत्सहस्रगुणं दुःखं नाशकाले प्रयच्छति ॥ २०७ ॥

The not-self at the time of its destruction would give misery which will be thousand-fold when compared to the happiness it provides at the time of its experience. (207)

1. मृतिमप्युपगच्छति - क<sub>1</sub>, पु<sub>1</sub>, ब, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>

2. विमुह्यति - प<sub>1</sub>, पु<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ब<sub>2</sub>, म, ल, वा<sub>1</sub>, वै<sub>1</sub>, वै<sub>3</sub>

3. 'ददाति हि - म; वार्तिकसारेऽपि अयमेव पाठो दृश्यते ।



या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

व्युत्थाय विषयेभ्यस्तां प्रतीच्येव निवेशयेत् ॥ २०८ ॥

That kind of deep love which the ignorant has toward the external objects must be removed from those objects and must be placed in the inner self. (208)

The first half of the verse is from the *Viṣṇupurāṇa*.

विषया इव न प्रत्यक् कदाचिदपि नश्यति ।

अतो दुःखप्रदत्वं तु शङ्कितुं न च शक्यते ॥ २०९ ॥

Never does the inner self cease to exist like the external objects. Hence it is impossible to entertain the doubt that the inner self would give forth misery at the time of its destruction. (209)

### 13.10 Self Realisation

सूत्रार्थज्ञमनुष्याणां मतिं विज्ञाय केचन ।

मुमुक्षवो गुरुम्प्राप्य चोदयन्त्यतिसंभ्रमात् ॥ २१० ॥

Those who are desirous of release, knowing the viewpoint of those who have understood the meaning of the aphoristic statement, approach their preceptor and ask them with great anxiety. (210)

यद् ब्रह्मविद्यया सर्वभावास्ति मन्वते नराः ।

तद् ब्रह्म किं विदित्वाभूत् सर्वमित्येतदीर्यताम् ॥ २११ ॥

Through the knowledge of Brahman one thinks that one could become everything. Please explain this by knowing which has that Brahman become all. (211)

See BU, 1.4.9.

एवं मुमुक्षुभिश्चोद्ये कृते करुणया गुरुः ।  
अनायासेन तच्चोद्यं परिहर्तुं वचोऽब्रवीत् ॥ २१२ ॥

When the doubt is raised by them who are desirous of release the preceptor out of compassion said with a view to dispel the doubt in an effortless manner. (212)

ब्रह्मैव बोधाद् प्राग्जीवो भूत्वात्मानमवेत् पुनः ।  
अहं ब्रह्मेति तद् बोधात् सर्वात्मकमभूत् तदा ॥ २१३ ॥

Even prior to the realisation that which existed as Brahman became the individual soul and then it realised itself as 'I am Brahman' and through that knowledge it became everything. (213)

See BU, 1.4.10.

अवेत् सोपाधिरात्मायमात्मानं निरुपाधिकम् ।  
ज्ञातृज्ञानज्ञेयभेदात् न दोषोऽत्र मनागपि ॥ २१४ ॥

This self which is associated with limiting adjuncts realised the self free from limiting adjuncts. Hence there is no defect whatsoever, as there is the destruction among the one who knows the knowledge and the object known. (214)

अविविक्तस्तु देहाद्यैरात्मा भवति वेदिता ।  
विविक्तात्मा वेदितव्यो धीवृत्तिर्वेदनं भवेत् ॥ २१५ ॥

The self not distinguished from the body, etc., is the knower. And the self distinguished from the body, etc., is the one that is to be known. It is the mental state that is known as knowledge. (215)



अविद्यारोपनिहृत्यै तमात्मानमवेदिति ।

आत्माभिमुखधीवृत्तिरात्मवेदनमुच्यते ॥ २१६ ॥

The self realised itself in order that *avidyā* may be removed. The mental state directed toward the self is stated to be the realisation of the self. (216)

आत्मानमेव तदवेदित्युक्तादेवकारतः ।

निर्माल्यवत् परित्याज्यं देहादीत्यवगम्यते ॥ २१७ ॥

By the word only [*eva*] in the statement 'It realised only itself', it is known that body, etc., are to be abandoned like withered flowers. (217)

See BU, 1.4.10.

त्याज्यमाने तु देहादावात्मैवैकोऽवशिष्यते ।

परित्यक्तुमशक्यत्वादात्मानं निहृतेऽत्र कः ॥ २१८ ॥

When body, etc., are eliminated, it is only Ātman that would remain. It is because it can not be discarded. Is there any factor that could conceal the self? (218)

अहं ब्रह्मास्मि नो जीव इत्यवेद् ब्रह्मरूपताम् ।

शोधितस्याहमर्थस्य युज्यते ब्रह्मरूपता ॥ २१९ ॥

Brahman itself realised that "I am Brahman and not the individual soul." For the clarified sense of the word 'I', the identity with Brahman is but proper. (219)

The import of the text — *aham brahmāsmi* is explained in this and in the succeeding verses.

ब्रह्मता नात्मनोऽन्यत्र नात्मता ब्रह्मणोऽन्यतः ।

तद्व्याख्यात्म्याप्रबोधात् तयोरेष विपर्ययः ॥ २२० ॥

It is Ātman and none else that is identical with Brahman. And it is only Brahman and none else that is identical with the self (of the individual soul which is termed Ātman). The difference between the two is due to ignorance of this fact. (220)

अब्रह्मानात्मताहेतौ प्रत्यग्ध्वान्ते निवर्तिते ।  
आत्मनमेव ब्रह्मेति निर्विघ्नं प्रतिपद्यते ॥ २२१ ॥

When the ignorance present in the inner self which is the cause of the false cognition that Brahman is removed, one realises one's self to be Brahman without any difficulty. (221)

निवर्त्य भेदाद् भिन्नोऽर्थो ब्रह्माहं पदयोर्भवेत् ।  
अब्रह्मानात्मते वार्ये एकस्मिन्नेव वस्तुनि ॥ २२२ ॥

The two words *aham* and *brahman* convey different senses in view of the difference in the factors that are to be eliminated. In one and the same being the false notion that it is not Brahman and that it is not the self must be eliminated. (222)

स्वानुभूत्यवसेयेऽस्मिन् प्रतीच्यब्रह्मतां 'जनाः ।  
आरोप्य शास्त्रगम्येऽस्मिन् अनात्मत्वम'कल्पयन् ॥ २२३ ॥

In the inner self [Ātman] whose nature is to be ascertained on the basis of one's experience, the characteristic that it is not Brahman is falsely imagined. And in Brahman which is to be known only from the scripture, the characteristic that is not the self [Ātman] is falsely imagined. (223)

- 
1. जनः-रा
  2. 'मकल्पयत्-रा



अनुभूत्यवसेयोऽहं ब्रह्मशास्त्रसमर्पितम् ।

अस्मीति बोधादारोपद्वयमत्र निवर्तते ॥ २२४ ॥

The meaning of the word 'I' is to be ascertained on the basis of one's experience. Brahman, is conveyed by the scripture. By the cognition 'I am (Brahman)', the two kinds of false cognitions are removed. (224)

अस्मीति वर्तमानोक्तेर्विद्याकालैवमुक्तता ।

सिद्धातोऽसौ न साध्या स्यादग्निहोत्रादिकार्यवत् ॥ २२५ ॥

The word *asmi* conveys the present time. Hence at the time of realisation itself, one remains as a liberated soul. Hence liberation is not that is to be achieved like the efforts of *agnihotra* and other similar actions. (225)

### 13.11 *It Becomes All*

तस्मात् तत्सर्वमभवदिति वाक्येन वेदनात् ।

उच्यते सर्वभावाप्तिः सर्वज्ञत्वापवादतः ॥ २२६ ॥

By the statement 'It becomes all' the state of being everything resulting from the knowledge of Brahman is set forth by negating the characteristic of *knowing* everything. (226)

स्वतः सर्वात्मकम्ब्रह्म भात्यसर्वमिव भ्रमात् ।

विद्यया भ्रान्तिबाधेऽस्य सर्वत्वमवशिष्यते ॥ २२७ ॥

Brahman, which is all-pervasive, of its own accord appears due to ignorance as not all-pervasive. When the erroneous cognition is negated by the knowledge of Brahman the all-pervasive nature of the latter remains. (227)

नन्वसौ सर्वभावाप्तिर्न विद्यामात्रतो भवेत् ।

विनोत्तमत्वानुष्ठानकालदेवाद्यनुग्रहम् ॥ २२८ ॥

It is objected: the attainment of all-pervasiveness will not result by knowledge alone, unless one is not favoured by birth in a spiritually elevated family, performance of ritual-actions, time and Gods, etc. (228)

विप्रस्य फलदो वेदो न शूद्रस्याधमत्वतः ।

देवादेरुत्तमस्यैव तथा विद्या फलप्रदा ॥ २२९ ॥

The *Vedas* yield forth its fruits only to a person of spiritual birth and not to the one who belongs to a lower class. In the same way, knowledge would yield forth its fruit only to the divine beings who are of higher order. (229)

यागज्ञानमनुष्ठानाद् विना न स्वर्गदं तथा ।

ब्रह्मज्ञानमनुष्ठानाद् विना सर्वाप्तिदं कथम् ॥ २३० ॥

The knowledge of sacrifice does not yield forth the fruit of heaven unless the sacrifice is performed. In the same way, knowledge of Brahman could not give forth its fruit without the performance of actions. (230)

गर्भाधानमृतावेव नान्यकाले तथोत्तमे ।

विद्या कृतयुगे सर्वभावं यच्छति नान्यदा ॥ २३१ ॥

Union at the time favourable for conception alone becomes fruitful and not at other times. In the same way, knowledge would yield forth its fruit of all-pervasiveness to the one of spiritual birth at the *Kṛtayuga* and not at any other period. (231)



राज्ञा कृषिफलं यद्वत् करार्थं प्रतिबध्यते ।  
सर्वभावस्तथा देवैर्यागभुग्भिर्निवार्यते ॥ २३२ ॥

Just as the agricultural produce is confiscated by the king to recover the tax [that is due], in the same way the divine beings who partake of the offering made in the sacrifice prevent the attainment of all-pervasiveness. (232)

The point is that if one realises the Self and remains all-pervasive, then one would not perform sacrifices, and the divine beings would then be deprived of the sacrificial offerings. Hence the divine beings cause all impediments to one in attaining the knowledge of Brahman.

तस्मादनुत्तमे जन्मन्यननुष्ठायिनः कलौ ।  
युगे देवाद्यृणवतो न विद्या सर्वभावदा ॥ २३३ ॥

Knowledge does not yield forth its fruit of all-pervasiveness in the age of Kali to one who is not of spiritual birth, who does not perform *karma*, and who has debts to gods and others to pay off. (233)

One who is born has three debts to pay off: to sages, gods and the manes. One becomes free from these three debts by learning the *Veda*, performing sacrifices to gods, and by begetting a son respectively.

इति चोदयितुर्येऽत्र चत्वारश्चोद्यहेतवः ।  
तद्यो य इत्यादि वाक्यैश्चतुर्भिस्तान्निरस्यति ॥ २३४ ॥

These are the four grounds on the basis of which objections have been raised. All these objections are removed by the four statements beginning with '*tadyo devānām...*' (234)

See BU, 1.4.10.

न तावदुत्तमं जन्म सर्वभावप्रयोजकम् ।  
उत्तमस्यापि देवादेः सर्वत्वं ब्रह्मबोधतः ॥ २३५ ॥

नन्वसौ सर्वभावाप्तिर्न विद्यामात्रतो भवेत् ।

विनोत्तमत्वानुष्ठानकालदेवाद्यनुग्रहम् ॥ २२८ ॥

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युगे देवाद्यृणवतो न विद्या सर्वभावदा ॥ २३३ ॥

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उत्तमस्यापि देवादेः सर्वत्वं ब्रह्मबोधतः ॥ २३५ ॥

To have a birth of higher order is not the criterion for the attainment of all-pervasiveness. It is because attainment of all-pervasiveness in the case of divine beings who are of the high order is due to the knowledge of Brahman only. (235)

यो देवानां ऋषीणां वा मध्ये ब्रह्म व्यबुध्यत ।

असावसावेव सर्वमभून्नान्यस्तु कश्चन ॥ २३६ ॥

Whoever among the gods or sages realises Brahman, he becomes all and no one else. (236)

See BU, 1.4.10.

मनुष्याणां तथा मध्ये ब्रह्मवित् सर्वभावभाक् ।

विद्याविद्ये एव तस्मात् सर्वत्वाल्पत्वकारणे ॥ २३७ ॥

In the same way whoever among men realises Brahman he becomes all. Knowledge and ignorance — these two are the causes of all-pervasiveness and finitude respectively. (237)

ब्रह्म वा इदमग्रेऽभूदिति विद्याधिकारिता ।

श्रूयते ब्रह्मणो ब्रह्म सर्वजातिषु तत्समम् ॥ २३८ ॥

It is known from the *śruti* text "This self was indeed Brahman in the beginning," that Brahman (which has attained to the state of the individual soul) is qualified to attain the knowledge of Brahman. And this Brahman is uniform in all beings. (238)

See "brahma vā idam agre āsīt," BU, 1.4.19.

न पश्वादेः सर्वभावप्रसङ्गो बोधवर्जनात् ।

शूद्रजातिश्च विदुरः सति बोधे विमुच्यत<sup>१</sup> ॥ २३९ ॥

1. बोधे त्वमुच्यत इति वार्तिकसारसंमतः पाठः ।



There is no possibility of animals, etc., attaining all-pervasiveness in view of the absence of knowledge in them. Vidura who belongs to a lower class of life was liberated when he attained knowledge. (239)

यागविद्येवात्मविद्या नानुष्ठानमपेक्षते ।  
फलदान इति ज्ञेयं वामदेवनिदर्शनात् ॥ २४० ॥

It should be known that the knowledge of Brahman like the knowledge of sacrifices, does not require action in order to yield forth its fruits. This is on the basis of the illustrative example of Vāmadeva. (240)

See "tat ha etat paśyan ṛṣiḥ...sūryaśca," BU, 1.4.10.

ब्रह्मात्मत्वं वामदेवः पश्यन् मन्वादिरूपताम् ।  
प्रतिपेदे ह्यनुष्ठानावसरस्तत्र को वद ॥ २४१ ॥

Realising this self to be Brahman Vāmadeva has attained the forms of Manu (and the sun). Tell me where is the scope for the performance of activity. (241)

न चितो वामदेवे वा मनौ वान्येषु वा भिदा ।  
तेन मन्वादिचिद्वामदेवेन प्रत्यपद्यत ॥ २४२ ॥

There is no difference in the consciousness — the underlying principle of the bodies of Vāmadeva or Manu or others. When the consciousness (which is his true nature) is realised by Vāmadeva, the consciousness of Manu too is realized. (242)

यत्तु पुण्ययुगे सर्वभावो न तु कलावपि ।  
तदसद्बोधसाध्यस्य पुण्यकालानपेक्षणात् ॥ २४३ ॥

What has been said, namely, that the attainment of all-pervasiveness is possible only in the ages that are holy and not in the age of Kali is not correct. It is because the result of knowledge does not depend upon auspicious time. (243)

न सूर्यग्रहणापेक्षो बोधान्निद्राक्षयः क्वचित् ।  
तथा न सर्वभावोऽयं कालभेदमपेक्षते ॥ २४४ ॥

The cessation of sleep — when one awakes — does not depend upon the time of solar eclipse. In the same way, the attainment of all-pervasiveness does not depend upon the specific period of time. (244)

य एतर्ह्यपि वेदाहं ब्रह्मास्मीति तदैव सः ।  
इदं सर्वं भवत्येव यदिदं जगदीक्ष्यते ॥ २४५ ॥

Even now he who realises that "I am Brahman" immediately becomes all, *viz.* the world that is perceived. (245)

अविचारितरम्यस्य नामरूपात्मकस्य यत् ।  
जगतो वास्तवं रूपं सत्तात्त्वं ब्रह्म तद्भवेत् ॥ २४६ ॥

That true nature of the world which is pleasant till its true nature is not enquired into, and which is distinguished into names and forms, is Brahman which is Existence. (246)

<sup>1</sup>नाराणामधमर्णत्वात् सर्वभावं दिवौकसः ।  
वारयन्ति हविर्भोक्तुं तैर्दत्तमिति चेन्न तत् ॥ २४७ ॥

1. नाराणामल्पधर्मत्वात् — क<sub>1</sub>, क<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, ल, वा<sub>2</sub>, मुद्रित-  
पुस्तकेषु च ।



If it is said that the divine beings, in order to partake of the sacrificial offering made by men who have performed a small amount of meritorious deeds, cause impediments to their attaining all-pervasive character, then it is replied 'no'. (247)

तस्य ज्ञातात्मतावस्य प्रध्वस्ततमसो यतेः ।

इन्द्रादयोऽपि नैवालं सर्वभावातिवारणे ॥ २४८ ॥

Even Indra and others are not capable of preventing the attainment of all-pervasiveness in the case of the ascetic who has realised the self and whose ignorance has been removed (thereby). (248)

यद्यपीशा नृणां देवास्तथापि ब्रह्मवेदिनः ।

अनीशाः प्रत्युतैतेषामात्मा भवति तत्त्ववित् ॥ २४९ ॥

Although the gods are the lords of men, yet they are not the lords of the realised souls. Further the knower of the truth becomes the self of these gods. (249)

See "*tasya ha devāśca..... sa bhavati*," BU, 1.4.10.

### 13.12 *Avidyā*

इत्थमादेयविद्यायाः सूत्रवृत्ती उदाहृते ।

हेयाविद्या स्वकार्येण युक्ता सूत्रयति श्रुतिः ॥ २५० ॥

So far the aphoristic statement and its elucidation regarding the nature of knowledge has been set forth. *Avidyā* is to be abandoned along with its effects. And the *Upaniṣad* sets forth this in an aphoristic manner. (250)

See "*ātmetyeva upāśīta*," BU, 1.4.7.

"*atha yo'nyām.....na sa veda*," Ibid. 1.4.10.

स्वस्मादन्यां देवतां य उपास्ते स्वं न वेद सः ।

इति सूत्रमविद्यायाः सकार्यायाः श्रुतीरितम् ॥ २५१ ॥

The aphorism relating to *avidyā* with its effect is mentioned in the *Śruti*, "He, who worships one different from his self as god does not realise his true nature." (251)

See *BU*, 1.4.10.

अचिन्त्यशक्तिश्चिन्निष्ठा स्वाश्रयं मोहयेत् क्वचित् ।

अविद्या 'सा बोधनाश्या जीवत्वभ्रान्तिकारिणी ॥ २४२ ॥

*Māyā* is that which has inconceivable powers. It is located in the consciousness. In some cases it deludes its substratum. It is *avidyā*. It is due to the non-realisation of the self. It projects the illusory appearance of the state of being an individual soul. (252)

नाश्रयं मोहयेद्यासावीश्वरत्वस्य कल्पिका ।

वस्तुत्वभ्रान्तिरेवास्यां हेया सा त्ववतिष्ठते ॥ २५३ ॥

That power which does not delude its abode gives rise to the illusory projection of the state of being god. What is to be negated in it is the false notion that it is real. And the false notion that, however exists in [*avidyā*]. (253)

सृष्टिप्रकरणे तत्र मायाकारः पुरोदितः ।

अव्याकृतिगिरा तस्य कार्यं व्याकृतमीरितम् ॥ २५४ ॥

Earlier in the section dealing with creation, the nature of *māyā* has been set forth by the word *avyākṛta*. It has been said that it effects *vyākṛta* (distinguished into names and forms). (254)

कार्मिप्रकरणे त्वस्मिन्नविद्याकार ईर्यते ।

स्वस्माद् भिन्ना देवतेति धीरविद्याविजृम्भिता ॥ २५५ ॥

1. सा बोधयतात् स्यात् — क०, पु०, व०, व०, व०, मुद्रितपुस्तकेषु च ।



In this section dealing with those who are intent upon performing *karmas*, the nature of *avidyā* is set forth. The cognition that a particular god is different from one is projected by *avidyā*. (255)

स्वस्यतत्त्वमविज्ञाय यागदानादिकर्मभिः ।

स्वतोऽस्या देवताः पाति ह्यनड्वान् वाणिजं यथा ॥ २५६ ॥

Not knowing one's true nature, one protects the divine being different from him by the ritual-actions such as sacrifices, offerings etc., like an ox, the merchants. (256)

See "yathā paśuḥ evaṁ sa devānām," BU, 1.4.10.

अपि भूरि पशोः पुंस एकस्मिन्नपि तत्करैः ।

हियमाणे पशौ दुःखं किमु सर्वापहारतः ॥ २५७ ॥

In the case of a person who has many animals, even if one animal is taken away there results anguish. What should one say if all the animals are taken away. (257)

See BU, 1.4.10.

सर्वस्वतुल्ये नृपशौ ब्रह्मधीपरिमोषिणा ।

हियमाणे महद्दुःखं सर्वेषां च दिवौकसाम् ॥ २५८ ॥

When the animal—the individual soul who is the whole of gods' possessions is taken away by the thief, that is, the knowledge of Brahman there results just anguish to all the gods. (258)

तस्मादेषां न प्रियं तद्यन्मनुष्या विजानते ।

ब्रह्मात्मत्वमतो देवाः प्रतिबध्नन्ति वेदनम् ॥ २५९ ॥

Therefore gods do not like men realising their identity with Brahman. Hence they obstruct men from realising the self. (259)

स्पष्टीकृतं पारतन्त्र्यं पशुदृष्टान्ततो नृणाम् ।  
वर्णाश्रमादितद्धर्मसृष्टिः कर्मार्थमीरिता ॥ २६० ॥

Absolute dependence in the case of men has been explained on the basis of the illustration of animals. The duties relating to the class and stages of life are prescribed with a view that they are to be performed [as an offering to God to attain purity of heart]. (260)

नन्वेवं तस्य मुक्तिश्च स्यादेवात्मधियं विना ।  
अज्ञानकर्मणोः श्रुत्या सादरेणोपवर्णनात् ॥ २६१ ॥

It is objected that in that case there would be liberation for him even without the knowledge of Brahman. *Avidyā* and *karma* have been described by the *śruti* with earnestness. (261)

नैवमात्मा किमज्ञातो मुक्तिदः कर्म वा महत् ।  
आम्नायकृषिवन्नायमज्ञातात्मा फलप्रदः ॥ २६२ ॥

It is not so. Is it the self that is not realised that grants liberation or is it great ritual-action? The self that is not realised cannot lead to the fruit like the *Veda* that is not learnt and farming that is not done. (262)

अनधीतो यथा वेदो नार्थज्ञानेन पालयेत् ।  
अकृता वा कृषिः पाति नाकर्तारं फलार्थिनम् ॥ २६३ ॥

तथा स्वात्माप्यविज्ञातो मुमुक्षुं मोक्षदानतः ।  
न पालयत्यतो मुक्तिरज्ञस्य न हि कस्यचित् ॥ २६४ ॥

Just as the *Veda* that is not learnt by rote will not protect a person by virtue of his knowing its meaning alone, and just as farming that is not done will not protect a



person who is simply desirous for its fruit without engaging himself in farming, in the same way, one's self too without being known will not protect one who is desirous of release by granting him liberation. Hence there cannot be liberation for any of the ignorant one. (263-264)

स्वात्माख्यलोकमज्ञात्वा यो देहाख्यस्वलोकतः ।

प्रैत्यसौ पुनरप्यन्यं देहलोकं व्रजेद् दृढम् ॥ २६५ ॥

He, who passes away from his body without realizing one's self, would attain another body without fail. (265)

अनात्मविन्महत्पुण्यमश्वमेधादिकं यदि ।

कुर्यान्नित्यफलायैतदथाप्यन्ते विनश्यति ॥ २६६ ॥

If one who has not realised the truth performs great meritorious deeds like *aśvamedha* and other sacrifices with a view to attain an eternal fruit, even then that fruit would finally be destroyed. (266)

कृतस्य हि क्षयोऽवश्यं कोष्ठागारादिवद्भवेत् ।

न मोक्षायादरस्तस्मात् श्रुतावज्ञानकर्मणोः ॥ २६७ ॥

As in the cases of store-house, etc., there will inevitably be destruction for whatever that is achieved by action. Hence, as regards liberation, the Upaniṣadic text does not have any consideration for nescience and action. (267)

See BU, 1.4.15.

किन्तु जीवन्मुक्तिकाले बोधहेयं विवेचितम् ।

मुक्तिस्तु विद्यासूत्रेण सूचिता स्याद्विचारतः ॥ २६८ ॥

*Avidyā* and its effects which are removed by the knowledge of self at the time of the state of *jīvanmukti* have been distinguished. By the aphoristic statement setting

forth the knowledge of Brahman, it is indicated that liberation results through enquiry into the nature of Brahman. (268)

आत्मानमेव निर्वृतं स्वप्रभं प्रविचारयेत् ।

विचारयति यस्तस्य फलं न क्षीयते क्वचित् ॥ २६९ ॥

One must enquire into the nature of the Self which is non-dual and self-luminous. For them who enquire thus, the fruit of knowledge (namely, Brahman free from *avidyā*) never ceases to manifest. (269)

See BU, 1.4.15.

कामि कामयते यद्यत् सुखं स्वर्गादिजं पुमान् ।

अस्मादेवात्मनस्तत्तत् सृजते कर्म पूजितात् ॥ २७० ॥

Whichever form of happiness such as one resulting from heaven, etc., a person desires, he attains it from the self in accordance with his past merits and demerits. (270)

In accordance with one's past merits and demerits, one's sense-organs came into contact with objects — pleasant or otherwise. There then arises mental states; and, consciousness — the self which is reflected in them, is known as happiness derived from objects. Thus the consciousness which is self and bliss in itself is the source of all empirical happiness.

अविनाशोऽखिलानन्दहेतुत्वं चेत्यदो द्वयम् ।

न कर्मणां फले युक्तं युक्तं विद्याफले तु तत् ॥ २७१ ॥

Eternity and the state of being the cause of every form of happiness are not intelligible in the case of the fruits resulting from ritual-actions. But they are intelligible in the case of the fruit of the knowledge of Brahman [namely, Brahman or the self which is free from *avidyā*]. (271)



सिद्धस्य व्यञ्जिका विद्या व्यक्तात्मा फलमुच्यते ।

न ह्यात्मनो विनाशोऽस्ति नित्यं विद्या फलं ततः ॥ २७२ ॥

Knowledge is the revealing factor of what is already existing. The self which is manifested is spoken of as its fruit. And there is no destruction in the case of the self. Hence the fruit of knowledge is eternal. (272)

सार्वभौमादिकाः प्रोक्ता उत्तरोत्तरवृद्धितः ।

हिरण्यगर्भपर्यन्ता आनन्दा आत्मचिन्दवः ॥ २७३ ॥

The forms of happiness which are mentioned as existing in an increasing measure from a sovereign upto Hiraṇyagarbha are only the happiness of the particles of the self [which is bliss in itself]. (273)

ब्रह्मानन्दस्य भूतानि मात्रां यान्तीत्युदीरणात् ।

तत्तत्कर्मानुसारेण ब्रह्मानन्दः स्फुरेन्नृणाम् ॥ २७४ ॥

Since it has been stated that every being experiences only a particle of the bliss of the self, the latter is manifested in the case of every being in accordance with its merits and demerits. (274)

तत्तद्विषयकामेन चित्तोऽस्मिन् व्याकुलीकृते ।

आनन्द आत्मभूतोऽपि स तिरोधीयते नृणाम् ॥ २७५ ॥

When the mind is agitated by the desire toward the respective objects, then bliss, although it is the essential nature of one's self, is concealed from the human beings. (275)

पुण्येन विषये लब्धे चित्ते स्वास्थ्यमुपागते ।

आत्मानन्दः स्फुरेत् तावद् यावन्न व्याकुलान्तरम् ॥ २७६ ॥

By one's merits, when the object desired for has been attained, the mind remains free from agitation. As long as

it is not disturbed the self which is bliss will be manifested in the mental state. (276)

एवं च विषयानन्दा ब्रह्मानन्दस्य बिन्दवः ।

सर्वानन्दविधिर्विद्याफलमित्येतदीरितम् ॥ २७७ ॥

Thus the forms of happiness resulting from objects are the particles of the bliss, that is, the self. [Hence] it is stated that the fruit of the knowledge of Brahman is the source of all happiness. (277)

आनन्दबिन्द्वभिव्यक्तिहेतुकर्मप्रसिद्धये ।

ब्रह्मक्षत्रादिवर्णानां सृष्टिर्यत्नेन वर्णिता ॥ २७८ ॥

The creation of the classes of *Brāhmaṇa*, *Kṣatriya*, etc., has been set forth with great effort with a view to establish *karma* that serves as the cause of the manifestation of the particles of bliss. (278)

वर्णाश्रमाभिमानी सन्न तत्त्वज्ञः 'पराङ्मतिः ।

देवादीनामाश्रयः स्यात् सर्वेषामपिपीलिकम् ॥ २७९ ॥

He who has false cognition of identity with his class and stage of life, who has not realised the truth, and whose mind is absorbed in external objects is to be the support of all beings beginning with the divine beings and ending with ants. (279)

See BU, 1.4.10.

देवानां यागहोमाभ्यामृषीणां वेदपाठतः ।

पितॄणां श्राद्धतो नृणां वस्त्रान्नगृहदानतः ॥ २८० ॥



पशूनां तृणनीराभ्यामुच्छिष्टकणधान्यतः ।

श्वाखुटिद्विभमुख्यानामेवं सर्वाश्रयो गृही ॥ २८१ ॥

A house-holder is the support of all such as (1) divine beings by making oblations in fire and performing sacrifices, (2) sages by studying the *Vedas*, (3) manes by performing annual ceremonies, (4) men by making gifts such as cloth, foot and house, (5) animals by providing grass, water, and, (6) dogs, rats and birds by offering the fragments of grains. (280-281)

See BU, 1.4.16.

कर्मणा नार्जितो यस्मान्न कश्चिदुपकारकृत् ।

गृही देवादिभिस्तस्मादर्जितोऽभूत् स्वकर्मभिः ॥ २८२ ॥

He who is not accomplished by one's action will not serve the purpose of the latter. A house-holder serves the purposes of divine beings and others. Hence he must have been accomplished by their *karma*. (282)

स्वस्वकर्माजितत्वेन देवाद्याः स्वस्वदेहवत् ।

अविनाशं सदेच्छन्ति गृहिणः स्वोपकारिणः ॥ २८३ ॥

The divine beings and others always desire non-destruction of the house-holder who serves them. It is because like bodies, he too is accomplished by their *karma*. (283)

तत्त्वं बुध्वाननुष्ठानं नाशोऽयं गृहिणो महान् ।

एष देवादिभिः सर्वैर्न हि शक्यश्चिकित्सितुम् ॥ २८४ ॥

The non-performance of action by the house-holder when he realises the self is a great loss [the divine beings and others]. This can not be averted by them. (284)

कर्मणामननुष्ठानं मृतिरोगादिना तु यत् ।

नासावात्यन्तिको नाशो यस्मात् पश्चात् करिष्यति ॥ २८५ ॥

The non-performance of *karma* by a house-holder due to death or disease does not result in total removal of the performance of *karma*. It is because he would perform *karma* later [that is, in his next birth or when he regains good health]. (285)

मा भूत् सर्वस्वहानिर्नो ब्रह्मयाथात्म्यविद्यया ।

इति देवादयो विद्यां प्रतिबध्नन्ति यत्नतः ॥ २८६ ॥

“Let there be no loss of the whole of our possessions by the house-holder attaining the knowledge of Brahman.” With this in view, the divine beings and others, with great effort, prevent the rise of the knowledge of Brahman in the case of the human beings. (286)

See *yathā ha vai svāya lokāya.....icchanti*, BU, 1.4.16.

### 13.13 Desire

नन्वनर्थकरे केन गृहीत्वायं प्रवर्तितः ।

पारतन्त्र्येऽमृतेनैव धीमानत्र प्रवर्तते ॥ २८७ ॥

देवादिपारतन्त्र्यं तु गृहिणामधिकारिणाम् ।

मिथ्याधीमात्रहेतुत्वात् नाप्यविद्या प्रवर्तिका ॥ २८८ ॥

By whom is one caught hold of and prompted toward activity which causes evil? A wise man will never perform that unless he is dependent upon some other being. The state of being dependent upon the divine beings and others in the case of qualified house-holders is not real. [Hence they cannot prompt them]. *Avidyā* too is the cause of erroneous cognition only and it does not prompt men toward activity. (287-288)



In the state of deep sleep, *Avidyā* exists but there is no activity on the part of the soul. Hence *avidyā* does prompt one toward activity.

तर्हि प्रवर्तकं ब्रूमः काम एव प्रवर्तकः ।

काम एष क्रोध एष इत्यादिस्मृतिवाक्यतः ॥ २८९ ॥

Then we shall set forth the factors that prompt men toward activity. It is only desire that prompts one toward activity. And it is on the basis of the *Smṛti* text, "Desire and anger prompt one toward activity." (289)

See BG, 3.37.

Desire toward an object when counteracted, gets itself modified into the form of anger. Thus desire and anger are not two distinct principles.

See GD, p. 285.

अकामतः क्रिया काचिद् दृश्यते नेह कस्यचित् ।

यद्यद्वि कुरुते जन्तुस्तत्तत्कामस्य चेष्टितम् ॥ २९० ॥

No action is seen in the case of one who is free from desire. Whatever the being does, it is the function of desire. (290)

This verse is from the *Manusmṛti*, 2.4.

तस्मात् कामयते पूर्वं ब्रह्मचारी चतुष्टयम् ।

जाया मे स्यादथापत्यमथ वित्तमथ क्रिया ॥ २९१ ॥

Hence the celibate has the first four desires in the form "Let me have wife, then child, then wealth, and then action." (291)

एतावानेव संसारे कामो नातोऽधिकः क्वचित् ।

लोकान्तरं कर्मफलं कर्मोक्त्यैवेरितं भवेत् ॥ २९२ ॥

Desire in transmigratory existence is this much and nothing more. The (desire for) other world, namely, the fruit of *karma* is as good as having been mentioned by reference to (the desire for performing) *karma*. (292)

असम्भवेत्तु जायादेर्मनोवागादिषु क्रमात् ।

आत्माजायादि सङ्कल्प्य ध्यायेत् जायादिसिद्ध्ये ॥ २९३ ॥

When one fails to attain wife and other factors, one must meditate upon mind, speech [vital-force, eye, and the body] as one's self, wife [child, wealth, and rites] in order to attain wife and other objects. (293)

See *mana evasyātmā.....ātmaivāsya karma*, BU, 1.4.17.

एवं कामप्रेरितः सन् याति कर्माधिकारिताम् ।

अवरुन्धन्ति गृहिणं देवाद्या अधिकारिणम् ॥ २९४ ॥

Thus being prompted by desire the individual soul becomes competent to perform *karma*. And the divine beings and others prevent the rise of the knowledge of the self in the case of such a house-holder. (294)

See BU, 1.4.17.

इत्यविद्यासूत्र उक्तोऽनर्थो यत्नेन विस्तृतः ।

अयं निवर्त्यो विदुषां जीवतेति श्रुतेर्मतिः ॥ २९५ ॥

Thus the evil set forth in the aphoristic statement dealing with *avidyā* has been explained with great effort. It is the view of the *śruti* that the evil must be removed by the wise man when he is alive. (295)

कर्मोपास्तिफलं कण्वः प्राहात्मब्राह्मणे तथा ।

अव्याकृतं व्याकृतं च विद्याविद्ये ह्यतिस्फुटम् ॥ २९६ ॥



Kaṇva set forth in this section entitled *Ātmabrāhmaṇa* the fruit of knowledge and meditation. In the same way, he has set forth very clearly the nature of *avyākṛta*, *vyākṛta* knowledge and ignorance. (296)

अथाध्याये चतुर्थे च कण्वः पञ्चमषष्ठयोः ।

उपाख्यानानि बहुधा वक्ष्यत्यात्मावबुद्धये ॥ २९७ ॥

In the fourth, fifth and the sixth *adhyāyas* [of the *Brāhmaṇa*], Kaṇva sets forth several episodes in order that there may arise the knowledge of Brahman. (297)

In the *Upaniṣad* these constitutes the second, the third and the fourth *adhyāyas* respectively.

अजातशत्रुमैत्रेयो दध्यङ्ङित्युक्तनामभिः ।

आख्यानान्यङ्ङितानि स्युश्चतुर्थाध्यायगानिह ॥ २९८ ॥

In the fourth *adhyāya* are found the episodes bearing the names of Ajātaśatru, Maitreyī and Dadhyañ. (298)

आश्वलश्चार्तभागश्च मुञ्जूषस्तकहोलकाः ।

गार्ग्युद्दालकशाकल्याः पञ्चमाध्यायगा इमे ॥ २९९ ॥

आख्यानान्येतदीयानि स्युः षष्ठाध्याय ईरितम् ।

जनकस्य ह्युपाख्यानं संग्रहाद्विस्तरादपि ॥ ३०० ॥

In the fifth *adhyāya* are found the episodes bearing the names of Āśvala, Ārtabhāga, Bhujyu, Uṣasta, Kahola, Gārgī, Uddālaka, and Śākalya. In the sixth *adhyāya* the episode of Janaka is explained briefly first and then elaborately. (299-300)

उपाख्यानेषु सर्वेषु प्रत्येकं ब्रह्म वर्णितम् ।

श्रुतैरेतैरुपाख्यानैर्ब्रह्मविद्या दृढा भवेत् ॥ ३०१ ॥

In each and every episode Brahman is described. When these episodes are listened to, the knowledge of Brahman would become firm. (301)

यामात्मब्राह्मणे विद्यां कण्वः प्रोवाच सा स्फुटम् ।  
व्याख्याता प्रीयतां तेन विद्यातीर्थमहेश्वरः ॥ ३०२ ॥

That knowledge of Brahman which is elucidated in the *Ātmabrāhmaṇa* by Kaṇva has been clearly explained. And by this let Vidyātīrthamahesvara be gratified. (302)

इति श्रीविद्यारण्यविरचिते अनुभूतिप्रकाशे  
बृहदारण्यके काण्वविद्याप्रकाशो नाम  
त्रयोदशोऽध्यायः

Here ends the Chapter XIII entitled "*Kāṇvavidyā-prakāśa*" of the *Bṛhadāraṇyakopaniṣad* in the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

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1. इत्यनुभूतिप्रकाशे कण्वविद्याख्यो त्रयोदशोऽध्यायः — पु., पु.  
इत्यनुभूतिप्रकाशिकायां कण्वविद्याख्यत्रयोदशोऽध्यायः — रा, वा  
इत्यनुभूतिप्रकाशे कण्वविद्याख्यः त्रयोदशोऽध्यायः — क., ल,  
वा., वा., वा., वा., वै.



## CHAPTER XIV

### 14. AJĀTAŚATRUVIDYĀPRAKĀŚA [BRHADĀRANYAKOPANIṢAD]

अजातशत्रुरध्याये चतुर्थे ब्रह्मणैस्त्रिभिः ।

विद्यां बालाक्ये प्राह तां विस्पष्टमितो' ब्रुवे ॥ १ ॥

In the three *Brāhmaṇas* of the fourth section [of the *Brhadāranyaka*], the knowledge [of Brahman] imparted by Ajātaśatru to Bālāki has been set forth. I shall elucidate this in this section here (1)

The second adhyāya of *Brhadāranyakopaniṣad* consists of six *brāhmaṇas*. In the first *brāhmaṇa* entitled *Ajātaśatrubrāhmaṇa*, king Ajātaśatru imparts the knowledge of Brahman to Bālāki. The second *brāhmaṇa*, known as *Śiṣubrāhmaṇa* deals with the transitory nature of the world. In the third *brāhmaṇa*, entitled *Mūrtā-mūrtabrāhmaṇa*, the acosmic aspect of Brahman is fully explained. These three *brāhmaṇas* constitute the subject matter of the fourteenth Chapter of this text.

अजातशत्रुर्ब्रह्मात्मवेदनाच्छौर्यतोऽपि च ।

अन्तर्बहिश्च निःशत्रुः काश्यां राजा बभूव ह ॥ २ ॥

Ajātaśatru was the king of Benares. He was free from internal enemies (such as desire, aversion, etc.) as he had realized Brahman, and from external enemies as he was valorous. (2)

गर्गगोत्रजविप्रोऽयं बालाकिनैव तत्त्ववित् ।  
किन्तु प्राणोपासकोऽयं दर्पेण महतावृतः ॥ ३ ॥

Bālāki who came in the line of Garga was a man of spiritual birth. He was not the knower of truth. He was meditating upon *prāṇa* — the vital air and he was very proud. (3)

अध्यात्ममधिदैवं च ब्रह्म स्यात् प्राणदेवता ।  
समष्टिव्यष्टिरूपासाविति गार्ग्यस्य निश्चयः ॥ ४ ॥

The deity — Vital-air is the individual soul as well as the cosmic being when viewed individually and collectively. This is the conclusive view of Bālāki — a descendent of Garga. (4)

रव्याद्या व्यष्टयः प्रोक्ताः समष्टिस्तु विराड्भवेत् ।  
न मुख्यब्रह्मतैतेषामिति राज्ञो विनिर्णयः ॥ ५ ॥

The sun and other deities are referred to as individuals. The aggregate of all of them is the cosmic being. Neither of these is the primary Brahman. This is the conclusive view of the king. (5)

तस्मादुपासको गार्ग्यो न मुख्यं ब्रह्म वेत्त्यतः ।  
अन्वयव्यतिरेकाभ्यां बोधयामास तं नृपः ॥ ६ ॥

Bālāki, a descendant of Garga does not know the primary self. Hence the king imparted him the knowledge of the primary self by adopting the method of co-presence and co-absence. (6)

स्याद् विज्ञानमयो भोक्ता न प्राण इति जागरे ।  
विवेको दुःशको यस्मादत्र द्वावपि सुस्थितौ ॥ ७ ॥



The experient may be the self associated with the intellect and not the vital-air. But this distinction cannot be made in the state of waking as the two are fully manifested then. (7)

यो विज्ञानमयः सुप्तावसावुपरतिं गतः ।

वर्तते पूर्ववत् प्राणो विवेकः सुशकस्तदा ॥ ८ ॥

The self identified with the intellect [provisionally] merges [in *avidyā*] in the state of deep sleep. But the vital air does function then. Hence the distinction between the two can easily be made in that state. (8)

तस्मात् सुषुप्तं पुरुषमामन्त्र्य प्राणनामभिः ।

अप्रबोधादभोक्तृत्वं प्राणस्यास्पष्टयत् नृपः ॥ ९ ॥

By addressing a sleeping man by the appellations of *prāṇa*—the vital-air and noticing that he did not get up the king clearly set forth that *prāṇa* is not the experient. (9)

If *prāṇa* were the experient, that is, the individual soul who is asleep, then when it is addressed by its appellations then the individual soul must get up. Since it is not the case, *prāṇa* is not the experient.

यदि भोक्ता भवेत् प्राणो जाग्रद्वच्छब्दमागतम् ।

अश्रोष्यन्नाशृणोत् तस्मान्न स्याद् भोक्तोपलादिवत् ॥ १० ॥

If the vital-air were the experient, then it would have heard the sound as in the waking state. But it has not heard. Hence it is not the experient and it is similar to stone. (10)

If it had heard, then since it is viewed as an experient, the person must wake up.

श्रोत्रादीनामुपाधीनां सुप्तावुपरतत्त्वतः ।

यथा जीवो न वेत्येवं प्राणोऽपीत्यसदुच्यते ॥ ११ ॥

It might be said : in the state of deep sleep, sense of hearing and other limiting conditions do not function. Hence the self associated with the intellect does not have any cognition. In the same way, vital-air too does not have any cognition then. (11)

नेन्द्रियाणां भवेत् स्वापो यदि प्राणप्रधानता ।

नामात्याः शेरते यस्माद् राज्ञि स्वामिनि जाग्रति ॥ १२ ॥

If the vital-air were the predominant one, then the sense-organs would not have ceased to function. It is because when the king — the master is awake, ministers would not sleep [by his side]. (12)

देवताप्रतिषेधार्थं बोध्यते चन्द्रनामभिः ।

तदबोधादभोक्तृत्वं देवतायाः सुनिश्चितम् ॥ १३ ॥

The king addressed *prāṇa* by the appellations of God such as moon, etc., in order to reject the view that *prāṇa* is not a deity. Since the person who is asleep does not get up (on hearing the appellation of *prāṇa*), it is well determined that *prāṇa* thought of as deity (by Bālāki) is not an experient. (13)

Bālāki's contention is that the vital-air is the same as the deity of the moon and it is the experient in the body. The names denoting the deity of the moon were addressed to it to disprove Bālāki's contention that the vital-air is a deity and also an experient. If it were so, then by hearing the call, the *prāṇa* would have activated the body to get up.

1. यस्मिन् - रा

2. प्रतिबोधाद्यर्थं संबोध्यो चन्द्रमा न हि - म



प्राणस्याभोक्तृतां गार्ग्यो व्यबुध्यत ततो नृपः ।  
विज्ञानमयबोधाय चक्रे यत्नमुपायतः ॥ १४ ॥

Bālāki—a descendant of Garga realized that vital-air is not an experient. Then the king made efforts to instruct him about the experient which is the self associated with intellect through well-directed means. (14)

आपिष्यापिष्य बहुशः सुप्तं राजा व्यबोधयत् ।  
आपेषणोत्थसंक्षोभात् ततोऽसौ प्रत्यबुध्यत ॥ १५ ॥

The king made him who was asleep get up by pushing him oftentimes. Being disturbed by this, he got up. (15)

मृतकल्पमिमं देहं स्वचितावेशयन्निव ।  
ज्वलन्निव समुत्तस्थौ यः स भोक्तेति गम्यताम् ॥ १६ ॥

He got up as if his body which was similar to the dead one was made alive by consciousness and animated. Let him be known as the enjoyer. (16)

#### 14.1 The Intellect

विज्ञानमन्तःकरणं तस्मिन्नात्मोपलभ्यते ।  
राहुश्चन्द्रे यथा तद्वद् विज्ञानमयता ततः ॥ १७ ॥

The term *vijñānamaya* means the internal organ. The self is manifest in it, just as the planet *Rāhu* is manifest in the moon [by enveloping it]. Hence the self has assumed the form of the internal organ. (17)

स्वाभासवद्विद्योत्थबुद्ध्यादिव्याप्तिविभ्रमात् ।  
तदात्मत्वाभिमानी सन्नहमित्युपलभ्यते ॥ १८ ॥

The self pervades the intellect, etc., which arise from *avidyā* that is inspired by its reflection. Hence it has the false notion of identity with them and it appears as 'I'. (18)

यद्वोपलब्धिमात्रोऽपि विज्ञानाध्यस्तकर्तृताम् ।  
प्राप्योपलब्ध्या स्यात् तेन विज्ञानमय उच्यते ॥ १९ ॥

Or else, the self which is of the nature of consciousness, having attained the characteristics of being an agent superimposed upon it by the intellect, becomes the knower. Hence it is spoken of as one who has knowledge. (19)

स्फटिको रक्ततां प्राप्य जपाकुसुमकल्पिताम् ।  
पद्मरागायते तद्वदुपलब्धत्वमात्मनः ॥ २० ॥

The self attains to the state of being a knower like a crystal which, because of the red colour projected by the hibiscus flower [placed by its side] attains to the state of a ruby. (20)

यद्वोपलभ्यो देहादेर्विज्ञानेन विवेचितः ।  
स्याद् विज्ञानमयस्तेन पुरुषः परिपूर्णात् ॥ २१ ॥

Or else, the self which is to be realized is distinguished from body, etc., by the intellect. Hence it is spoken of as one who has knowledge (which is the modification of internal organ). It is referred to as *puruṣa* because it pervades every being. (21)

अशेषान् कल्पितानेष विज्ञानादीननात्मनः<sup>१</sup> ।  
आत्मा पूरयति प्रत्यक् सर्पादीन् रशना यदा ॥ २२ ॥

1. 'मात्मनः - वै



The inner self pervades intellect, etc., which are superimposed upon it by *avidyā*, and which are, therefore, not-selves, like rope which pervades serpent [garland, etc.] which are superimposed upon it. (22)

यो विज्ञानमयस्तस्य द्वैतधीः स्वप्नजाग्रतोः<sup>१</sup> ।

अस्ति सुप्तौ तु सा नास्ति स्वभावोऽस्यात्र को भवेत् ॥ २३ ॥

For one which is identified with intellect, etc., there is the cognition of duality in the states of waking and dream and not in the state of deep sleep. What then is its essential nature? (23)

तस्य स्वभावं निर्णेतुं सुप्तौ क्वाभूदयं पुनः ।

कुत आगादिमं देहमित्येतदिह चिन्त्यते ॥ २४ ॥

In order to determine the essential nature of the self identified with intellect, the question as to where was it at the time of deep sleep and from where did it come to this body [at the time of waking state, making the aggregate of body-mind complex function] is considered here. (24)

See BU, 2.1.16.

बुद्धावक्षेषु चात्मायं चिद्रूपः प्रतिबिम्बति ।

तादृग्बुद्धीन्द्रियोपाधिर्जागत्यात्मेति भण्यते ॥ २५ ॥

The self which is of the nature of consciousness is reflected in the intellect and sense-organs. Thus the self which has intellect and sense-organs as its limiting adjuncts is spoken of as the experient of the waking state. (25)

कर्मक्षये बुद्धिरक्षैः सहाज्ञाने विलीयते ।

चैतन्यप्रतिबिम्बाश्च लीयन्ते स्वाश्रया ननु ॥ २६ ॥

1. <sup>०</sup>जाग्रतेः - म

When the merits and demerits that gave rise to the experience of waking state are exhausted, the intellect along with sense-organs merge in *avidyā*. The reflection of consciousness too following the reflecting media merge in *avidyā*. (26)

तदेन्द्रियाणां विज्ञानं धीविज्ञानेन संयुतम् ।  
विज्ञानमय आदत्ते इति श्रुत्योपवर्ण्यते ॥ २७ ॥

Then the self [which has been identified with the intellect so long] absorbs the power of the sense-organs and intellect in perceiving their objects. It is thus the *Upaniṣad* describes it. (27)

#### 14.2 Pure Consciousness

धीविज्ञानोपसंहारे विज्ञानमयताक्षतौ ।  
निर्विकारात्मचैतन्यं केवलं परिशिष्यते ॥ २८ ॥

When the cognition (which is the modification) of intellect ceases to exist there is the provisional loss of the state of being one associated with intellect. Then there remains pure consciousness which is changeless. (28)

एतदेव विवक्षित्वा प्रतिपादयति श्रुतिः ।  
य एषोऽन्तर्हृदाकाशस्तस्मिन् शेते इतीदृशी ॥ २९ ॥

It is with this in view that the *Upaniṣadic* text states that this self rests in Brahman [the *ākāśa*] immanent in the in the intellect (*hṛdaya*). (29)

See *ya eṣaḥ antarhṛdaya ākāśaḥ tasmin śete*, *BU*, 2.1.17.

Also see *satā saumya tadā sampanno bhavati*, *CU*, 6.8.1.

बुद्धिर्हृदयशब्देन हन्निष्ठत्वाद् विवक्ष्यते ।  
आ समन्तात् काशतेऽयमित्याकाशोऽत्र चिद्वपुः ॥ ३० ॥



Intellect remains in the heart. Hence it is conveyed by the word 'intellect'. The word *ākāśa* means that which manifests all around and it is pure consciousness. (30)

बुद्धेरन्तः प्रतीचोऽन्यो नार्थः संभाव्यते यतः ।

तस्मादाकाशशब्देन प्रत्यगात्मेह गृह्यते ॥ ३१ ॥

Since there is no possibility of any other object excepting the inner self inside the intellect, the word *ākāśa* [the sense of which is said to be present inside the intellect] is taken in the sense of inner self. (31)

'प्राणादीनां यतो जन्म वक्ष्यते प्रत्यगात्मनः ।

तस्मादाकाशशब्देन ब्रह्मैवात्राभिधीयते ॥ ३२ ॥

It will be explained later that the origination of vital-air, etc., is from the inner self. On this ground [too] it is only Brahman identical with the inner self that is conveyed by the word '*ākāśa*.' (32)

Origination of the world of objects is said to proceed from Brahman. When it is said that the world originates from the inner self it comes to this that the inner self and Brahman are not distinct.

See BU, 2.1.20.

अधिष्ठानत्वमन्तस्त्वमपरिच्छिन्नवस्तुनः ।

अन्तर्बहिर्विभागोऽयं न मुख्य उपपद्यते ॥ ३३ ॥

To be present inside means to remain as the substratum. In the case of an illimitable entity the distinction that it is present inside or outside does not hold good in a primary sense. (33)

See *ya eṣaḥ antaḥhydaya ākāśaḥ tasmin śete*, BU, 2.1.17.

पराक् प्रमेयभूमिभ्यो मनसि व्युत्थिते सति ।  
अनन्यबोधप्राप्त्याद्य एष इह भण्यते ॥ ३४ ॥

When the mind has been turned away from the external objects, there is self-luminous experience. Hence it is referred to by the expression 'That this' (*ya eṣa*). (34)

Since experience is immediate it is referred to by the term '*eṣaḥ*'. Further it is identified with Brahman referred to by the term '*yaḥ*'.

स्वतोऽवगमरूपेऽस्मिन् कटस्थे निर्द्वयात्मनि ।  
कात्स्न्येनावस्थितिर्भोक्तुःशेत इत्यभिधीयते ॥ ३५ ॥

The experient remains as immutable non-dual self which is self-luminous in the state of deep sleep. And this is conveyed by the word '*śete*.' (35)

घटभङ्गे घटाकाशो महाकाशान्न भिद्यते ।  
विज्ञानलोपे विज्ञानमयस्यैवं परात्मता ॥ ३६ ॥

When a pot is broken the space conditioned by it does not differ from the all-pervasive space. In the same way, when the intellect ceases to function, the self associated with that remains as the supreme Self. (36)

देहाद्यध्यक्षतां हित्वा सुप्तौ स्वात्मनि वर्तते ।  
इत्येतत् साध्यते श्रुत्या समाख्यायाश्च युक्तितः ॥ ३७ ॥

In the state of deep sleep, the self identified with the intellect remains by leaving out its false identification with body, etc. This is explained by the *śruti* on the basis of the significance of the term '*svapiti*' and also of reasoning. (37)

सुप्तस्य स्वपितीत्येषा समाख्या सर्वसंमता ।  
निरुक्तिमाहुश्छन्दोगाः स्वमपीत इतीदृशीम् ॥ ३८ ॥



The term '*svapiti*' is admitted by all as an appellation of one who sleeps. Those who chant the *Sāmaveda* give the etymological derivation of the word '*svapiti*' as one who has attained one's true nature. (38)

See *CU*, 6.8.1 and *AP*, 3.76 ff.

अतः समाख्यया सुप्तौ स्वाभाविक्यात्मनि स्थितिः ।  
युक्तिश्चोपाधिसंहारः संसारित्वनिवृत्तये ॥ ३९ ॥

Thus it is known from the designation [*svapiti*] that in the state of deep sleep, the self associated with the internal organ remains in its essential nature. The reasoning [in respect of this] is that the removal of the limiting adjunct results in the removal of the characteristic of being an agent, etc. (39)

The limiting adjunct provisionally merges in *avidyā* in the state of deep sleep. Hence there is the absence of the notion of the self as associated with the internal organ in the form 'I'.

वागाद्युपाधिसंबन्धात् संसारित्वमिवेक्ष्यते' ।  
ते तूपसंहताः सर्वे ततोऽसंसारितात्मनः ॥ ४० ॥

The transmigratory nature appears to exist in the self owing to its association with the limiting adjuncts such as the sense of speech, etc. All these, however, have ceased to function in the state of deep sleep. Hence the self is a non-transmigratory being. (40)

सर्वेन्द्रियवियोगेऽपि सुखिदुःखित्वमात्मनः ।  
स्वप्ने दृष्टमतः सङ्ग आत्मनस्तत्त्विको भवेत् ॥ ४१ ॥

If it is said: even in the absence of all sense-organs, it is noticed in the state of dream that the self is associated

1. 'स्वमपेक्ष्यते - त

with happiness and misery. Hence the relation of the self to objects is real. (41)

Happiness and misery are derived only from contact with objects. Hence the self which experiences happiness and misery must be associated with objects.

मैवं मृषात्वात् स्वप्नस्य मनोमात्रविजृम्भणात् ।  
बाह्येन्द्रियविलोपेऽपि न मनो लुप्यते तदा ॥ ४२ ॥

It is not so, because the dream state is non-real by being projected by mind itself (through *avidyā*). Even in the absence of the functioning of all sense-organs, mind has not ceased to function then. (42)

महाराजादयस्तस्य स्वप्नानुभवगोचराः ।  
न वास्तवा इति ज्ञेयाः शयानेभ्यः पृथक्त्वतः ॥ ४३ ॥

The sovereigns and others come within the range of one in dream. They are to be known as not real as they are distinct from those who are asleep. (43)

दृश्यं मिथ्यास्तु तद्द्रष्टुर्द्रष्टृता वास्तवी ततः ।  
दृश्यं सापेक्षतेत्येषा शङ्कात्र विनिवार्यते ॥ ४४ ॥

"Let the objects seen be non-real. But the characteristic of being a perceiver present in the seer (that is, the self) is real. And thus there is relation (of the self) to objects" — this doubt is removed here. (44)

न किञ्चन यदा वेद तदा सुप्त इति रणात् ।  
आत्मनो ज्ञानकर्तृत्वं सुप्तौ नास्तीति गम्यते ॥ ४५ ॥

One is said to be asleep only when one does not know anything. From this it is known that in the state of deep sleep the self does not possess the characteristic of being a knower. (45)



सुप्तौ केन क्रमेणायमुपाधिः प्रविलीयते ।  
तत्क्रमस्यावबोधाय हृदयादि विविच्यते ॥ ४६ ॥

By what process does the limiting adjunct merge in the state of deep sleep? In order to understand this process, heart, etc., are being distinguished. (46)

आनाभितस्तथा कण्ठाद्दृढं मध्यतः स्थितम् ।  
सनालं पद्मकोशाभं पञ्चच्छिद्रमधोमुखम् ॥ ४७ ॥

Heart exists in between the navel and the throat. It resembles a lotus with a stalk. It has five apertures. It is bent downwards. (47)

कदम्बकुसुमोद्भूतकेसरा इव सर्वतः ।  
प्रसृता हृदयान्नाड्यो बह्वन्नरसपूरिताः ॥ ४८ ॥

From the heart numerous veins nourished by the essence of food come out on all sides like the filaments of the *kadamba* flower. (48)

निर्गत्य हृदयाद्बुद्धिस्तासु स्वप्नं प्रपश्यति ।  
ताभिर्देहाद् बहिर्गत्वा जागर्तोत्यभिधीयते ॥ ४९ ॥

When the intellect comes out of the heart and wanders through the veins, then (the self associated with) the intellect experiences the dream state. When it goes out of the body through the veins, [the self associated with] it is stated to be in the state of waking. (49)

पुनः प्रत्यवसृत्यैषा पुरीतद्वेष्टिते हृदि ।  
प्रविश्य लीयते देहं व्याप्य सामान्यवृत्तितः ॥ ५० ॥

Again coming back, the intellect enters into the heart enveloped by the vein known as *puritat*. Then by its modi-

fication that is responsible for the sustenance of the body it pervades the latter and merges in the heart. (50)

सर्वसंसारदुःखानामत्यन्तोपरमात् तदा ।

आनन्दस्य परा निष्ठा दृष्टान्तैः सोपमीयते ॥ ५१ ॥

Since every form of misery pertaining to transmigratory existence ceases to exist in the state of deep sleep, there is the pinnacle of bliss then. And it is explained on the basis of illustrative examples. (51)

इन्द्रियस्याप्ररूढत्वात् स्वेष्टप्राप्तेर्विवेकतः ।

नीरागाणां बालराजब्राह्मणानां क्रमात् सुखम् ॥ ५२ ॥

Since then the sense-organs are not full-fledged in the case of a baby, since everything that is desired has been attained by an emperor, and since there is the discrimination between the eternal and ephemeral in the case of a realized soul, they are free from desire (and aversion). And their bliss serves as an example of the bliss that is experienced in the state of deep sleep. (52)

*See sa yathā kumāro vā mahārājo vā mahābrāhmaṇo vā atighñim-  
ānandasya gatvā śayita, evameva eṣa etat śete, BU, 2.1.19.*

दुःखं रागद्वेषजन्यं तदभावे सुखं स्वतः ।

इति व्याप्तिगृहीत्यर्थं बहुदृष्टान्तवर्णनम् ॥ ५३ ॥

Misery is born out of desire and aversion. In the absence of the two, there is bliss of its own accord. In order to comprehend this invariable relation, several illustrative examples have been cited. (53)

Wherever there is the absence of desire and hatred, there is bliss as in the case of a baby, an emperor and a realized soul.

अद्वयानन्दरूपत्वमित्थं सुप्तौ प्रदर्शितम् ।

एतावता स्वभावोऽस्य निर्णीतः प्रत्यगात्मनः ॥ ५४ ॥



So far it has been shown that in the state of deep sleep, the inner self remains as non-dual bliss. Thus the essential nature of the inner self has been ascertained. (54)

#### 14.3 *The Creation of the World*

काभूदेष इति प्रश्नं निर्णीय कुत आगतः ।  
इति प्रश्नं विनिर्णेतुमूर्णनाभ्यादिका श्रुतिः ॥ ५५ ॥

The question 'Where was it then' has been answered. Now the Upaniṣadic text dealing with spider, etc., is for the purpose of answering the question "Whence did it come?" (55)

It has been answered that the individual soul remains in its own self in the state of deep sleep.

See BU, 2.1.20.

यः सुप्तौ निश्चितः स्वात्मा तस्य ब्रह्मत्वसिद्धये ।  
जगत्सृष्टिर्वर्ण्यतेऽस्मात् सृष्टौ दृष्टान्त उच्यते ॥ ५६ ॥

The [true] nature of one's self has been ascertained in relation to the state of deep sleep. In order that the nature of Brahman may be affirmed in respect of it, the creation of the world is described as proceeding from it. The illustrative examples are cited in regard to the creation of the world. (56)

अचेतनो यथातन्तुरूर्णनाभेः सचेतनात् ।  
जातश्चिदात्मनस्तद्वत् प्राणलोकाद्यचेतनम् ॥ ५७ ॥

Just as inert thread arises from the sentient spider, in the same way, vital-air and other objects which are inert arise from the self that is sentient. (57)

See BU, 2.1.20.

विस्फुलिङ्गा यथा चाग्नेर्जायन्तेऽग्निस्वभावतः ।

तथा सुप्तात्मनौ जीवा विज्ञानमयनामकाः ॥ ५८ ॥

Just as sparks arise from the fire by possessing the innate nature of fire, in the same way from the self that is in the state of deep sleep, the self associated with the limiting adjunct *viz.*, intellect, arises. (58)

See BU, 2.1.20.

स्वरूपतो जन्मतश्च प्राणादिभ्रान्तिकल्पितः ।

जीवस्य कल्पितं जन्म स्वरूपं तु न कल्पितम् ॥ ५९ ॥

In the case of vital-air, etc., their nature as well as their creation are erroneously projected. In the case of individual soul [that is, the self associated with intellect] it is only its creation that is falsely imagined while its essential nature is not so. (59)

The essential nature of the individual soul is pure self which is eternal. Hence it is not falsely imagined. On the other hand, its association with the limiting adjunct — intellect which gives rise to the notion of its creation is false.

उद्भूतिस्थितिनाशाः स्युर्जगतोऽस्य प्रतिक्षणम् ।

अविद्यामात्रहेतुत्वान्नामीषां विद्यते क्रमः ॥ ६० ॥

For the objects of the world, creation, sustentation and destruction take place at every moment. They are caused only by *avidyā* and hence there is no due order of the rise of these factors. (60)

#### 14.4 The Real of the Real

यस्मादविद्ययैवात्मा प्राणक्षेत्रज्ञरूपभाक् ।

स्वतोऽतः स परं ब्रह्म तस्योपनिषदुच्यते ॥ ६१ ॥



Since the self assumed the form of vital-air and individual soul owing to *avidyā* only, it is the supreme Self in its essential nature. And now the secret name of this Self is set forth. (61)

यद्गुह्यं ब्रह्मणो नाम बोधायोपासनाय वा ।  
तत्स्यादुपनिषच्छब्दवाच्यं तच्चात्र बुद्ध्यते ॥ ६२ ॥

That secret name of Brahman which serves the purpose of either understanding Brahman or facilitating meditative worship is *Upaniṣad*. That is now instructed here. (62)

सत्यस्य सत्यमित्येतन्नामब्रह्मावबोधकम् ।  
प्राणा आपाततः सत्याः सत्यं ब्रह्मैव वस्तुतः ॥ ६३ ॥

“The Real of the Real” is the name that conveys Brahman. Vital-air, etc., are real only provisionally. Brahman alone is real in the strict sense of the term. (63)

असत्यो देह उदित एकजन्मन्युपक्षयात् ।  
सत्याः प्राणा लिङ्गरूपा आमोक्षमनपक्षयात् ॥ ६४ ॥

The physical body is said to be non-real because it is destroyed in a single life. The vital-air constituting the subtle body are real as they are not destroyed till there arises the knowledge of Brahman. (64)

Five senses of knowledge, five senses of action, five vital-air, and the mind and intellect — two aspects of internal organ constitute what is known as subtle body. The latter is removed only by the knowledge of Brahman.

मोक्षेऽप्यक्षीण आत्मा तु 'सत्यसत्य उदाहृतः ।  
सत्यस्य सत्यं प्रोवाच ब्रह्म बालकये नृपः ॥ ६५ ॥

1. सत्यात्सत्यं - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>,  
वै<sub>1</sub>, वै<sub>2</sub>; सत्यासत्य - ब<sub>1</sub>, ब<sub>2</sub>, रा, ल

Brahman, on the other hand, is not at all annihilated even in liberation. Hence it is said to be the real of the real. The king thus has instructed Bālāki about Brahman which is the real of the real. (65)

#### 14.5 *Meditation upon the Prāṇa*

प्राणा वै सत्यमित्युक्तं यत् सत्यं व्यावहारिकम् ।  
बालाक्यभिमतं तत्तु द्वितीयब्राह्मणे स्फुटम् ॥ ६६ ॥

It has been said that vital-air is real. And that reality is only empirical. This is admitted by Bālāki too. This is made clear in the second *Brāhmaṇa* of this *adhyāya*. (66)

The second *Brāhmaṇa* of this *adhyāya* is entitled *Sisubrahmaṇa*.

शिशुवद्विषयासङ्गरहितः प्राण इष्यते ।  
वागादीनामिव यतो विषयोऽस्य न दृश्यते ॥ ६७ ॥

Unlike the sense of speech which is associated with its object (speech), the vital-air is not noticed to be associated with any object. It is similar to a child which is not attached to any object. (67)

शरीरमस्याधानं स्याद् देहमापातमस्तकम् ।  
सामान्यवृत्त्या संव्याप्य चेष्टयत्यनिशं यतः ॥ ६८ ॥

The body is its substratum. It is because it pervades the entire body beginning with feet and ending with head by its function that sustains it (namely, the body) and activates it always. (68)

प्रत्याधानं शिरो ज्ञेयं प्रतिच्छिद्रं व्यवस्थितः ।  
प्रसारयति नेत्रादीन् प्राणो मूर्ध्नि व्यवस्थितः ॥ ६९ ॥

The hand is to be known as the special resort of the vital-air. It exist in each and every aperture therein.



And the vital-air by residing therein directs eyes, etc., to function. (69)

प्राणस्य बन्धनस्तम्भः शरीरबलमिष्यते ।

दौर्बल्ये सति देहस्य प्राणोत्क्रान्तिर्हि दृश्यते ॥ ७० ॥

The strength of the body is admitted to be the support of the vital-air. It is because when there is loss of strength it is noticed that vital-air depart from the body. (70)

बन्धनायास्य दामान्नं बत्सबन्धनरज्जुवत् ।

अन्ने त्रिधा विभक्तेऽस्मिन् भागाभ्यां बद्धयते 'द्वयम्' ॥ ७१ ॥

Just as a calf is fastened to a post by a rope, in the same way, the vital-air is fastened to strength by the rope in the form of food. Food is distinguished into three parts, and by two parts the gross and the subtle body are fastened. (71)

स्थलो भागः पुरीषं स्यान्मध्यमो देहपोषकः ।

प्राणं तर्पयते सूक्ष्म इति बद्धं वपुर्द्वयम् ॥ ७२ ॥

The gross form of food is turned into waste matter. The intermediate one becomes the sustaining factor of the gross body. The subtle one nourishes the vital-air. Thus by the two (namely, the intermediate one and the subtle one) the two bodies (the gross and subtle) are fastened. (72)

एवं विवेचितं प्राणं य उपास्ते रुणद्धि सः ।

आतृव्यान् द्विषतः सप्त मूर्ध्नि छिद्रव्यवस्थितान् ॥ ७३ ॥

He who meditates upon *prāṇa* thus distinguished prevents the seven enemies that exist in the apertures of the head. (73)

Two eyes, two ears, two nostrils, and tongue are the seven enemies.

भ्रातृव्याः स्युः सहोत्पत्तेः शब्दाद्याः सङ्गवृत्तायः ।

द्विषन्ति च मुमुक्षुं ताः प्रत्यग्दृष्ट्यापहारतः ॥ ७४ ॥

Sound, etc., arise along with senses and they become enemies. They hate him who is desirous of liberation since the sense-organs, by being directed inward, are prevented from comprehending them. (74)

सेवन्तेऽक्षिस्थितं प्राणं सप्त रुद्रादिदेवताः ।

अक्षीणा इत्युपास्ते यः 'सोऽन्नमक्षयमश्नुते ॥ ७५ ॥

Seven deities, namely, Rudra and others worship the the vital-air that is present in the eye. He who meditates upon them as undecaying attains objects of enjoyment that never decrease. (75)

Rudra, Parjanya, the sun, the fire, Indra, the earth and heaven attend upon the vital-air through the pink lines in the eye, the water present in the eye, the pupil, the dark portion of the eye, the white portion of the eye, the lower eye-lid, and the upper eye-lid respectively.

See BU, 2.2.2.

कर्णादिसप्तच्छिद्रेषु गौतमाद्यृषिनामकाः ।

स्थिताः प्राणा इति ध्यायेद् वाचं च ब्रह्मवादिनीम् ॥ ७६ ॥

One must meditate upon the vital-airs having the names of the sages such as Gautama and others as present in seven apertures; and also upon the organ of speech that utter the *Vedas*. (76)

The vital-airs present in the two ears are Gautama and Bharadvāja, in the two eyes are Viśvāmitra and Jamadagni, in the two nostrils are Vasiṣṭha and Kāśyapa and in the tongue is Atri.

1. सोऽन्नाक्षयमुपाश्नुते-क., पु., पु., पु., रा, ल, वा<sub>1</sub>, वा<sub>2</sub>



The tongue is two-fold as the organ of taste and as the organ of speech. The vital-air bearing the name Atri is in the organ of taste. The organ of speech is spoken of as the eighth to be meditated upon.

See BU, 2.2.4

हिरण्यगर्भरूपेण सर्वभुक् स्यादुपासकः ।

इति गार्ग्यमतं ब्रह्म ब्राह्मणेऽस्मिन् प्रपञ्चितम् ॥ ७७ ॥

He who meditates in the afore-said manner will experience everything by remaining in the form of Hiranya-garbha. This is the view of Bālāki on the nature of Brahman. *Prāṇa* or vital air is Brahman and this is explained in this *brāhmaṇa*. (77)

See *sarvasya attā bhavati, sarvamasya annam bhavati*, BU, 2.2.4.

गार्ग्योक्तं ब्रह्म विस्तृत्य तन्निरासाय सांप्रतम् ।

तृतीयब्राह्मणे प्राह राज्ञोक्तं ब्रह्म विस्तृतम् ॥ ७८ ॥

Having explained the nature of Brahman as advocated by Bālāki, the *Veda*, in order to reject the contention of the latter, sets forth in a detailed manner in the third *brāhmaṇa* of the *Bṛhadāraṇyaka* the nature of Brahman as maintained by the king. (78)

This section is known as *mūrtāmūrtabrāhmaṇa*.

प्रथमब्राह्मणे राजा ब्रह्म यद्यप्यशेषतः ।

उवाचाथापि सत्यस्य सत्यता नैव विस्तृता ॥ ७९ ॥

Although the king had set forth in the first *brāhmaṇa* the nature of Brahman in all its details, yet its nature as the real of the real has not been explained there. (79)

सत्यसत्यत्वविस्तारमुखेन प्रतिपाद्यते ।

निष्प्रपञ्चब्रह्मतत्त्वं तृतीयब्राह्मणे स्फुटम् ॥ ८० ॥

In the third *brāhmaṇa*, the acosmic nature of Brahman is clearly explained through the description of the latter as the real of the real. (80)

#### 14.6 *Mūrta and Amūrta*

द्वे एव ब्रह्मणो रूपे प्रपञ्चत्वमुपागते ।

मूर्तामूर्तात्मके याभ्यामरूपं ब्रह्म रूप्यते ॥ ८१ ॥

The gross and the subtle alone are the two forms of Brahman which have become the world and by which the acosmic nature of Brahman is proved. (81)

See *dve vā va brahmaṇo rūpe mūrtam ca amūrtam eva ca*, BU, 2.3.1.

मूर्तामूर्तप्रपञ्चश्च बासना चेति वा द्वयम् ।

सवासनमिदं रूपमनिदं चेति वा द्वयम् ॥ ८२ ॥

Or else, the gross and the subtle form are the world and its latent impressions respectively. Or else they are the objects that come within the range of cognition 'this' along with latent impressions, and the objects that do not come within the range of the cognition 'this' along with latent impressions respectively. (82)

संनिवेशो नेत्रदृश्योर्यस्य तन्मूर्तमुच्यते ।

क्षित्यम्बुवनित्रयं मूर्तममूर्तमितरद् द्वयम् ॥ ८३ ॥

*Mūrta* or the gross is that whose disposition of parts come within the range of sense of sight. Earth, water and fire — these three are the gross objects. The remaining two (namely, air and space) are subtle (*amūrta*). (83)

See BU, 2.3.2.

मूर्तं मर्त्यं शीघ्रनाशात् परिच्छेदात् स्थितं तथा ।

प्रत्यक्षत्वात् सदित्युक्तममूर्ते तु विपर्ययः ॥ ८४ ॥



The gross is stated to be mortal as it is subject to destruction quickly, limited as it is conditioned, and defined as it comes within the range of perception. In the subtle, the opposites of these characteristics are present. (84)

तन्नश्यति विलम्बेनेत्यमृतं व्याप्तिमत्त्वतः ।

यत् परोक्षमतस्तत् स्यान्मूर्तामूर्तात्मकं जगत् ॥ ८५ ॥

The subtle is immortal as it is destroyed after a long time, unlimited as it is all-pervasive, and undefined as it is mediate. The world consists of these two — the gross and the subtle. (85)

See BU, 2.3.3.

अध्यात्ममधिदैवं च द्विधा सत्यं व्यवस्थितम् ।

प्रसिद्धमुभयत्रापि स्थूलसूक्ष्मवपुर्द्वयम् ॥ ८६ ॥

The [provisionally] real (that is, the world) is two-fold as the cosmic and the individual. It is well-known that in each one of the two there is a two-fold form of the gross and the subtle. (86)

The cosmic gross form of Brahman consists of earth, water and fire. The individual gross form is the three constituent elements of the body, namely, earth, water and fire which are other than the two — air and space in the body. The cosmic subtle form of Brahman is air and space and individual one is air and space that is in the body.

See ŚB on BU, 2.3. 2-5.

स्थूलसारतया ज्ञेये चक्षुरादित्यमण्डले ।

मूर्तमर्त्यपरिच्छिन्नप्रत्यक्षत्वविशेषिते ॥ ८७ ॥

The gross form is associated with the characteristics of being mortal, limited and perceptible. The essence of cosmic gross form is the solar orb and that of the individual form is the (right) eye. (87)

अमूर्तामृतसंव्याप्तपरोक्षत्वैस्तु संयुतम् ।

उभयत्र स्थितं लिङ्गममूर्तरस उच्यते ॥ ८८ ॥

The subtle form is associated with the characteristics of being immortal, unlimited and mediate. The essence of the cosmic subtle form is the subtle body of Hiraṇyagarbha present in the solar orb and that of the subtle form is the individual subtle body present in the eye. (88)

See *SB* on the *BU*, 2.3. 3 & 5

सारासारयुते रूपे मूर्तामूर्ते उदीरिते ।

अरूपं ब्रह्मरूपाभ्यां व्यवहारे निरूप्यते ॥ ८९ ॥

The gross and the subtle form possessing excellence and absence of it have been set forth. And by these two forms of Brahman the acosmic form of it is proved during the period of phenomenal existence. (89)

मूर्तामूर्ते ब्रह्मरूपे इति पक्षो निरूपितः ।

प्रपञ्चतद्वासने द्वे रूपे इत्येष वर्ण्यते ॥ ९० ॥

The view that the gross and the subtle object constitute the forms of Brahman has been set forth. Now the two forms of Brahman, namely, the world (consisting of gross and subtle forms) and the latent impressions are explained. (90)

प्रपञ्चो नाम पूर्वोक्तं मूर्तामूर्तद्वयं भवेत् ।

तद्वासना विचित्राः स्युरनन्ता लिङ्गमाश्रिताः ॥ ९१ ॥

The world consists of the gross and the subtle form is mentioned earlier. The latent impressions (resulting from the experience of the world of objects) are variegated and many and they are present in the subtle body. (91)



अनेकवासनाचित्रं तल्लिङ्गं 'पटभित्तिवत् ।

मायेन्द्रजालसदृशं व्यामोहास्पदमात्मनः ॥ ९२ ॥

The subtle body is like a canvas or a wall consisting of varied pictures in the form of latent impressions. It is non-real like *māyā* or the show of a juggler. It is the cause of delusion in the case of the self. (92)

एतावन्मात्र आत्मेति तत्र भ्रान्ता निरागमाः ।

बौद्धकाणादसांख्याद्यास्तर्कमात्रोपजीविनः ॥ ९३ ॥

The Bauddhas, the Vaiśeṣikas and the Sāṅkhyas who rely only upon logic and not on the authority of the *Vedas* are deluded in regard to the nature of the self. They think that the self is this much only. (93)

एकैकां वासनां तत्र प्रतिक्षणविनश्यतीम् ।

आहुः क्षणिकमात्मानं बौद्धा विज्ञानवादिनः ॥ ९४ ॥

The Vijñānavādins of the Buddhistic school consider the self to be momentary by identifying it with each and every *vāsanā* that undergoes annihilation at the moment of its rise. (94)

The word *vāsanā* stands for mental state or *buddhivṛtti* which is cognition.

See *vāsanām* — *taddhetubhūtām buddhivṛttimiti yāvat*, LS on VS p. 562.

आत्मनो द्रव्यभूतस्य गुणा बुद्ध्यादयो नव ।

वासनात्वेन वेदोक्ता इति वैशेषिकादयः ॥ ९५ ॥

The Vaiśeṣikas and others (namely, the Naiyāyikas) are of the view that the self is a substance and it has nine qualities such as knowledge and the like. These qualities are referred in the *Upaniṣad* as *vāsanās*. (95)

The nine qualities are: *buddhisukhaduḥkhecchādvēṣa prayatnadharmādharmaśaṁskārāḥ*

See BU, 2.3.6.

त्रिगुणं यत् प्रधानं तत् पुरुषार्थेन हेतुना ।  
प्रवर्तते वासनात्वक्कृत्तिस्तत्रेति कापिलाः ॥ ९६ ॥

The Sāṅkhyas are of the view that *pradhāna* which consists of the three strands (of *sattva*, *rajas* and *tamas*) function with a view to provide enjoyment and liberation for the self. The *vāsanās* are attributed to the (*buddhi-tattva* which is an effect of the) *pradhāna*. (96)

See SK, 57 and 58 STK thereon

अनन्तकल्पोपचिता अनन्ता एव वासनाः ।  
उदाहरणमात्रं तु दृष्टान्तैरिह वर्ण्यते ॥ ९७ ॥

The *vāsanās* are innumerable as they are accumulated throughout all these cosmic ages. Some select ones are described here on the basis of examples. (97)

हारिद्रं वसनं यद्वत् संसर्गात् पीततां व्रजेत् ।  
तद्वन्नार्यादिसंसर्गात् लिङ्गं रागादिमद् भवेत् ॥ ९८ ॥

Just as a [white] cloth dyed with turmeric acquires yellow colour, in the same way, the subtle body becomes associated with desire when one comes into contact with women and others. (98)

ईषत्पाण्डुश्च परुषः स्यात् स्वतः श्वेतकम्बलः ।  
तथेषच्छ्रद्धया युक्तं स्वतो रोषादिभागपि ॥ ९९ ॥

A woolen blanket white by nature may be dusky-white and also coarse. In the same way, the mind



will also be associated with a little faith although innately it is associated with anger. (99)

इन्द्रगोपोऽतिरक्तः स्यात् स्वत एव तथा मनः ।

विविक्तदेशस्थस्यापि विषयप्रवणं क्वचित् ॥ १०० ॥

The insect Indragopa by name is extremely red in colour by nature. In the same way, the mind of a person (is associated with *rāga* and) always functions towards external objects although he remains in a solitary place. (100)

अग्नेरर्चिर्यथा भास्वद्दहत्यपि तथा क्वचित् ।

वेदशास्त्रविदप्यन्यान बाधेतेर्ष्याद्युपद्रवैः ॥ १०१ ॥

The flame of fire is resplendant; yet, it burns. In the same way, even one who knows the import of the *Vedas* and *śāstras* will at times, afflict others with jealousy and other ignoble factors. (101)

सिताम्भोजं यथा सौम्यं सुगन्धि मृदु च स्वतः ।

जन्मनैव तथा चित्तं युक्तं शमदमादिभिः ॥ १०२ ॥

Just as the white lotus is intently beautiful, fragrant and soft, in the same way the mind [of certain persons] will be innately associated with tranquillity and control of external senses. (102)

तीव्रविद्युद्यथात्यन्तं घनध्वान्तापनोदकृत् ।

यथा हिरण्यगर्भस्य सर्वज्ञा वासना भवेत् ॥ १०३ ॥

Just as a fierce lightning removes even the dense darkness [and manifests the objects], in the same way the latent impressions of the Hiraṇyagarbha (manifests every object and) is omniscient. (103)

तामुपासीन आप्नोति श्रियमत्यन्तमूर्जिताम् ।

रजःसत्त्वतमोयोगाद् वासनानां विचित्रता ॥ १०४ ॥

He who meditates upon the *vāsanās* of Hiraṇyagarbha would attain exceedingly great prosperity. In view of their relation to *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*, the *vāsanās* are variegated. (104)

प्रपञ्चवासने ब्रह्मरूपे इत्येतदीरितम् ।

तथेदमनिदंरूपे इति पक्षोऽधुनोच्यते ॥ १०५ ॥

The world and the *vāsanās* [resulting from its experience] — these two have been said to be the forms of Brahman. In the same way, that which comes within the range of the cognition 'This' and that which does not come within the range of the cognition 'This' are of the forms of Brahman. This view is now stated. (105)

सवासनं जगत्सर्वं तत्रेदं रूपमीरितम् ।

सच्च त्यच्चेति सत्यं तत् प्रोच्यते पाञ्चभौतिकम् ॥ १०६ ॥

The world along with the *vāsanās* has been said to be falling within the sphere of 'this'. It is a blend of *sat* [the defined] and *tyat* [the undefined]. Hence it is provisionally real. It is said to be consisting of five elementals. (106)

सत्यस्य सत्यमनिदं वक्तव्यं शिष्यते ततः ।

आदेशोऽनन्तरं तस्य क्रियतेऽनन्यमानिनः ॥ १०७ ॥

'The real of the real' is that which remains to be referred to as one that does not come within the range of 'this'. Hence the instruction about it which does not come within the purview of any *pramāṇa* is given next. (107)



14.7 *Not This Not This*

आदेशो नेति नेतीति ब्रह्मतत्त्वावबोधकः ।

यथायमुपपद्येत तथा सम्यङ्निरूप्यते ॥ १०८ ॥

The instruction "Not this, Not this" is for the purpose of imparting the knowledge of the true nature of Brahman. It is now explained well that this is appropriate. (108)

See *athāta ādeśaḥ neti neti*, BU, 2.3.6.

इतिशब्देन चिद्भास्यमनूद्य प्रतिषिध्यते ।

नकारेण द्विरुक्तिस्तु वीप्सा कृत्स्ननिषिद्धये ॥ १०९ ॥

By the word '*iti*' the world of objects manifested by the consciousness is restated and by the word *na* it is negated [in Brahman]. The repetition of the word [*na*] twice is for the purpose of negating all types of predications. (109)

The repetition of the word *iti* is for the purpose of covering all possible predications.

मूर्तं वा यदि वामूर्तमज्ञानं वासनाथवा ।

अध्यात्ममधिदैवं वा तत् सर्वं प्रतिषिध्यते ॥ ११० ॥

The gross or the subtle, [the world — the effect of] nescience or the latent impression, the cosmic form or the individual one — all these are negated. (110)

अथवात्रेति शब्दौ द्वौ जीवेशोपाधिवाचिनौ ।

नकाराभ्यामुपाधी द्वौ निषिध्य ब्रह्म लक्ष्यते ॥ १११ ॥

Or else, the two words of *iti* here signify the limiting conditions of the individual soul and God respectively. And by the words *na*, Brahman is secondarily signified by negating the two limiting conditions. (111)

यथा मात्रादिसत्तेयं प्रत्यक्संवित्ससाक्षिका' ।

प्रमात्रादेरभावोऽपि तथातस्तेन लक्ष्यते ॥ ११२ ॥

Just as the existence of the knower, etc., have the consciousness [that is, Brahman] as its witness [in the state of waking and dream], in the same way the absence of the knower, etc., [in the state of deep sleep] has it as its witness. Hence the existence and non-existence of the knower indicates the witness-self. (112)

अतिरोहितसंवित्को दृष्टिमात्रात्मकत्वतः ।

विनैव वाचकं शब्दबोध्यो लक्षणयाप्यतः ॥ ११३ ॥

In view of its being of the nature of pure-consciousness, the self is not at all concealed. It is conveyed by the words through secondary signification and not through primary signification. (113)

अनन्यानुभवेनैव भावाभावात्मभूमिषु ।

प्रत्यक्कूटस्थमात्मानं पश्यन्नास्ते फलात्मतः' ॥ ११४ ॥

In the states of waking and dream wherein objects are perceived and in the state of deep sleep wherein there is immutable manifests of its own accord in the form of pure-consciousness as it is self luminous. (114)

अतो मात्रादिसंभेदो यत्र यत्र निवर्तते ।

तत्र तत्रैककः प्रत्यक् स्वमहिम्नैव सिद्ध्यति ॥ ११५ ॥

Hence wherein the distinctions such as the knower, the object known, etc., are removed, there the inner self manifests of its own accord. (115)

1. संविदिसाक्षिका - क<sub>2</sub>, पु<sub>1</sub>, ल

2. फलात्मना — क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, ब<sub>2</sub>, ब<sub>3</sub>, रा



एतद्वस्तु स्वतः सिद्धं प्रमात्राद्यनपेक्षतः ।

सर्वस्यैव ततः सिद्धेः कथं सिद्ध्येत् तदन्यतः ॥ ११६ ॥

This principle is self-established as it does not depend upon knower and other factors in order that it may be known. Every object in this world is known because of it. How could such an entity be known through other factors? (116)

तदित्थं नेति नेतीति वाक्यं ब्रह्मात्मबोधकम् ।

जोवेशोपाधिनिहुत्या लक्ष्याखण्डावसानतः ॥ ११७ ॥

Thus the text 'Not this, Not this', by having as its logical significance the partless ultimate which is the goal, gives rise to the knowledge of the identity of the limiting adjuncts of the individual soul and God. (117)

इत्येवमनिदं रूपं ब्रह्मणः प्रतिपादितम् ।

निर्नाम्नस्तस्य नाम्नैतत् सत्यसत्यमिति श्रुतम् ॥ ११८ ॥

In this manner has been explained the nature of Brahman consisting in its not becoming the object of the cognition 'This'. For It, which is free from any name, the designation 'The Real of the Real' is given in the *Upaniṣads*. (118)

सच्च त्यच्चेति सत्याख्याः प्राणास्ते ब्रह्मणात्मना ।

आत्मवन्तस्ततो ब्रह्म सत्यसत्यमितीरितम् ॥ ११९ ॥

The vital-airs which are termed real are a blend of the defined and undefined. They derive their existence from Brahman — their substratum. Hence Brahman is said to be the real of the real. (119)

अजातशत्रुर्यां विद्यां ब्राह्मणैस्त्रिभिर्भुक्तवान् ।

तद्व्याख्यानेन संतुष्याद् विद्यातीर्थमहेश्वरः ॥ १२० ॥

Let Vidyātīrthamahesvara be pleased by the elucidation of the knowledge imparted by Ajātaśatru [to Bālāki] in the three *Brāhmaṇas* [of the *Bṛhadāraṇyakopaniṣad*]. (120)

'इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
अजातशत्रुविद्याप्रकाशो नाम चतुर्दशोऽध्यायः

Here ends the Chapter XIV entitled "*Ajātaśatru-vidyāprakāśa*" of the *Bṛhadāraṇyakopaniṣad* of the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

1. इत्यनुभूतिप्रकाशे अजातशत्रुविद्याख्य चतुर्दशोऽध्यायः — क<sub>१</sub>, पु<sub>१</sub>, म<sub>१</sub>, रा, ल, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>४</sub>, वा<sub>५</sub>, वा<sub>६</sub>

इति विद्यारण्यविरचितानुभूतिप्रकाशेऽजातशत्रुविद्याख्यं नाम चतुर्दशोऽध्यायः — वा<sub>३</sub>, वै<sub>१</sub>, वै<sub>२</sub>

इति श्रीविद्यारण्यमुनिविरचिते बृहदारण्यकानुभूतिप्रकाशेऽजातशत्रुविद्याख्यः चतुर्दशोऽध्यायः — क<sub>२</sub>, क<sub>३</sub>



## CHAPTER XV

### 15. MAITREYĪVIDYĀPRAKĀŚA [BṚHADĀRAṆYAKOPANIṢAD]

मैत्रेय्यै याज्ञवल्क्यो यां चतुर्थब्राह्मणेऽब्रवीत् ।

ससाधनां ब्रह्मविद्यां विस्पष्टं व्याकरोमि ताम् ॥ १ ॥

I shall explain clearly the knowledge of Brahman which Yājñavalkya imparted to Maitreyī along with its means and which has been set forth in the fourth *brāhmaṇa* [of this *Upaniṣad*]. (1)

The fourth *brāhmaṇa* of the second *adhyāya* of the *Bṛhadāraṇyakopaniṣad* is known as *Maitreyībrāhmaṇa*. In this the famous sage Yājñavalkya imparts the knowledge of Brahman and the means to attain the same to his wife Maitreyī. This *brāhmaṇa* constitutes the subject-matter of this chapter of the text.

वित्तस्य कर्महेतुत्वात् तत्त्यागो ज्ञानसाधनम् ।

इति दर्शयितुं प्राह श्रुतिराख्यायिकां शुभाम् ॥ २ ॥

The *Upaniṣad* sets forth a sacred episode with a view to show that as wealth is the cause [of the performance] of ritual-actions, its abandonment is the means of liberation. (2)

See BU, 2.4.1.

एषणात्रयसंन्यासो वित्तत्यागेन लक्ष्यते ।

ज्ञानस्य हेतुः संन्यास इति शास्त्रेषु डिण्डिमः ॥ ३ ॥

The expression 'renunciation of wealth' secondarily signifies the abandonment of the three-fold desire. Renunciation is the cause of the knowledge of Brahman. This is the proclamation in the *Upaniṣads*. (3)

Desire for sons, for wealth and for worlds.

See *BU*, 3.5.1.

Also see *tyāgenaike amṛtatvam ānaśuḥ*, *KaU*, 3.

द्विविधः कर्मसंन्यासः फलसाधनभेदतः ।

फलाय ज्ञानिनस्त्यागो जिज्ञासोर्ज्ञानसिद्धये ॥ ४ ॥

Abandonment of *karma* is two-fold as one relating to the fruit and the other, relating to the means thereof. In the case of the knower of truth, renunciation is for the purpose of attaining the fruit (namely, liberation while being alive). In the case of those who wish to attain the knowledge of Brahman, it subserves the purpose of giving rise to knowledge. (4)

These two are known as *vidvatsannyāsa* and *vividiṣāśannyāsa*.

ज्ञानित्वाद् याज्ञवल्क्योऽयं जीवन्मुक्तिफलेच्छया ।

चित्तविक्षेपबाहुल्यं गार्हस्थ्यं त्यक्तुमिच्छति ॥ ५ ॥

This Yājñavalkya, being a realized soul, desires to abandon the house-holder's life which is characterized by distractions of mind, with a view to experience the fruit, namely, the state of *jīvanmukti* (that is, liberation while being alive). (5)

See *udyasyan vā are aham asmāt sthānat asmi*, *BU*, 2.5.1.

निदिध्यासस्वेति शब्दात् सर्वत्यागफलं जगौ ।

न ह्यन्यचिन्तामत्यक्त्वा निदिध्यासितुमर्हति ॥ ६ ॥

1. 'प बहुलम्' — क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>5</sub>, ब<sub>1</sub>, रा, ल, ब<sub>1</sub>, वा<sub>4</sub>, वै<sub>2</sub>



By the word *nididhyāsasva*, Yājñavalkya has said the fruit of the abandonment of all activities. Never indeed could one meditate [upon the self] without abandoning the thought of other objects.

Yājñavalkya has said to Maitreyī that he would impart her the knowledge of the self which confers immortality. And he has asked her to reflect steadfastly upon the meaning of words (*nididhyāsasva*).

See *vyākṣāṇasya me nididhyāsasva*, BU, 2.2.4.

निरन्तरं विचारो यः श्रुतार्थस्य गुरोर्मुखात् ।  
तन्निदिध्यासनं प्रोक्तं तच्चैकाग्र्येण लभ्यते ॥ ७ ॥

*Nididhyāsana* [here] is stated to be repeated inquiry in regard to the truth learnt from the preceptor. And it is achieved only by concentration of thought. (7)

अनात्मन्यरूचिश्चित्ते रूचिश्चात्मनि चेद् भवेत् ।  
पुण्यपुञ्जेन शुद्धं तच्चित्तमैकाग्र्यमर्हति ॥ ८ ॥

That mind is pure in which, because of the accumulation of merits, there arises a distaste for not-self and an inclination toward the self. It is this mind that is fit enough to attain concentration. (8)

15.1 *Distinction Between What is Lovable and What is not Lovable*

शुद्धचङ्कुरितमैकाग्र्यं विवेकेनाभिवर्धयेत् ।  
प्रियाप्रियविवेकोऽतो मैत्रेय्या उपदिश्यते ॥ ९ ॥

One must heighten by discrimination the power of concentration that has resulted from the purity of heart. Hence the distinction between what is lovable and what is not lovable is being instructed to Maitreyī by Yājñavalkya. (9)

पतिजायादि भोगेषु<sup>१</sup> भोक्तार्यात्मनि चेक्ष्यते ।

प्रीतिस्तत्र क मुख्येयं कुत्रामुख्येति चिन्त्यताम् ॥ १० ॥

Lovability is noticed in the case of objects of enjoyment like husband, wife and others and also in the experi-ent — the self. Let it be inquired into as to wherein this lovability is primary and wherein is secondary. (10)

सदा भूयासमेवाहं मा न भूवं कदाचन ।

इत्यनौपाधिकी प्रीतिः प्राणिनामात्मनीक्ष्यते ॥ ११ ॥

Lovability of the form "I should live always and never should I become non-existent" which is not caused by any external factor is always noticed in the case of beings in respect of the self. (11)

स्वसंबन्धोपाधिनैव भोग्ये प्रीतिर्न तु स्वतः ।

अन्यथा वैरिभोग्येऽपि भोग्यत्वात् प्रीतिरापतेत् ॥ १२ ॥

Lovability is not innate in the object of enjoyment; it is caused by the limiting adjunct, namely, the relation of one's self to them. If this were not the case, there would be lovability in the objects of enjoyment of one's enemies too as those objects too are objects of enjoyment. (12)

अविचारेण पुत्रादौ या प्रीतिस्तां विचारतः ।

आत्मन्येवोपसंहृत्य चित्तैकाग्र्यं विवर्धयेत् ॥ १३ ॥

Love toward son and others is due to non-inquiry [into their true nature]. By directing that love toward the self through inquiry one must heighten one's power of concentration. (13)

1. भोग्येषु — क<sub>1</sub>, ब<sub>1</sub>, ब<sub>2</sub>, रा; भोग्येषु-ब<sub>1</sub>, ब<sub>2</sub>, ल.



15.2 *Realisation of the Self*

ऐकाग्र्यमचलं कृत्वा निदिध्यासनकारणम् ।

आत्मा द्रष्टव्य इत्येतत् सूत्रं व्याख्यातुमाददे ॥ १४ ॥

Having set forth that the cause of inquiry is concentration of thought which is steadfastness of mind, Bājñavalkya takes up the aphoristic statement "Ātman is fit to be realized" for explanation. (14)

See BU, 2.4.5.

आहात्मशब्दः प्रत्यञ्चं तथा लोकेऽनुभूतितः ।

अनेनात्रात्मशब्देन प्रमेयं निर्दिदिक्षितम् ॥ १५ ॥

In ordinary experience the word Ātman conveys the inner self. By this word Ātman [in the *Upaniṣad*], the entity that is to be realized is desired to be referred to. (15)

द्रष्टव्य इति निर्दिष्टा प्रमितिर्दृशिघातुना ।

अज्ञातज्ञापनं तव्यप्रत्ययेनाभिधीयते ॥ १६ ॥

Valid knowledge is referred to by the root *drś* in the expression *draṣṭavyaḥ*. By the verbal suffix *tavya* what is signified is the act of conveying that which is unknown hitherto. (16)

अज्ञात आत्मा वेदान्तजन्यज्ञानेन मीयते ।

इत्येष एव वाक्यार्थो नाप्रवृत्ताप्रवर्तनम् ॥ १७ ॥

The significance of the sentence [*ātmā vā are draṣṭavyaḥ*] is: "The self which is unknown hitherto is made known by the knowledge arising from the *Upaniṣads*".

The import of this text does not lie in making an inactive one perform an action. (17)

नन्वहंप्रत्ययेनात्मा वेदान्तश्रवणात् पुरा ।

विज्ञात इति चेन्नैवं सार्वान्स्यावबोधनात् ॥ १८ ॥

If it is argued that in the cognition 'I', the self is known even prior to the inquiry into the *Upaniṣads*, then it is said 'no'. It is because the self is not known as of the essential nature of every being in the cognition 'I'. (18)

लिङ्गदेहपरिच्छिन्नरूपग्राहिण्यहंमतिः ।

सार्वान्स्यामात्मनस्तत्त्वं तदज्ञातमहंधिया ॥ १९ ॥

The cognition 'I' comprehends that which is conditioned by the subtle body. The true nature of Ātman, however, is all-pervasiveness. Hence it does not come within the range of the cognition 'I'. (19)

सर्वासूपनिषत्स्वेतत् सार्वान्स्यां प्रतिपद्यते ।

कार्यज्ञेयसमाप्तिः स्यात् सार्वान्स्यावबोधतः ॥ २० ॥

The all-pervasive nature of the self is set forth in all the *Upaniṣads*. And by the knowledge of the all-pervasive nature of the self, there is an end to the cognitions of effects. (20)

The effects are superimposed upon the self and hence they do not have any independent existence apart from it. The cognition of the self results in the cognition of the true nature of the effects.

आत्मा द्रष्टव्य इत्युक्त्या तत्त्वधीरूपदर्शिता ।

श्रोतव्य इत्यादिना तु विचार उपदर्श्यते ॥ २१ ॥



By the statement 'Ātman is fit to be realized', it has been shown that reality must be realized. And by the statement 'It must be inquired into', inquiry into its nature is referred to. (21)

See *ātmā vā are draṣṭavyaḥ śrotavyaḥ*, BU, 2.4.5.

श्रुत्यर्थाविष्कृतेर्हेतुः शब्दशक्तिविवेककृत् ।

श्रुतिलिङ्गादिको न्यायः प्रोक्तः श्रोतव्य इत्यतः ॥ २२ ॥

*Sruti, liṅga* and other factors that help the ascertainment of the significative power of words which, in turn, helps the rise of the knowledge of the meaning of the Upaniṣadic texts are referred to by the expression *śrotavyaḥ*. (22)

*śruti, liṅga, vākya, prakaraṇa, sthāna*, and *samākhyā*, are powers of words that determine the import of a vedic text. cf. *Jimini Sātra*, 3.3.14.

अर्थासंभावनोच्छेदी तर्को मननमीरितम् ।

वेदशास्त्राविरोध्यत्र तर्को ग्राह्यो न चेतरेः ॥ २३ ॥

Arguing within oneself on the basis of reasoning which removes the false notion that the truth learnt may not be right is said to be *manana*. Reasoning that conforms to the teachings of *Vedas* and other treatises based upon them is to be adopted here and not the one that does not conform to them. (23)

See AP, 17.179.

अपरायत्ताबोधोऽत्र निदिध्यासनमुच्यते ।

ध्यानाशङ्कानिवृत्त्यर्थं विज्ञानेनेत्युदीरणम् ॥ २४ ॥

Here in the text the cognition that results spontaneously from hearing and reflection is said to be *nididhyāsana*. In order to remove the doubt that it is only

meditation (*dhyāna*), in the complement of the text it is referred to as *viññāna* (that is, cognition). (24)

See *ātmano vā are darśanena śravaṇena matyā viññānena idam sarvam veditam*, BU, 2.4.5.

द्रष्टव्य इति विज्ञानमुद्दिश्य श्रवणं तथा ।  
मननं च विधायैव विज्ञानमवधिं जगौ ॥ २५ ॥

Referring to the realization of the self by the term '*draṣṭavyaḥ*' and by enjoining inquiry and reflection in respect of it, the Upaniṣadic text mentions knowledge as the final result. (25)

### 15.3 Knowledge of Everything

नन्वनात्मा न विज्ञात आत्मदर्शनमात्रतः ।  
ततोऽकृत्स्नत्वदोषश्चेन्मैवं सर्वस्य वेदनात् ॥ २६ ॥

It might be objected that by the mere knowledge of the self, the not-self is not known. Hence there arises the doubt that the self is not all-pervasive. But it is not so. Everything else is known when the self is known. (26)

आत्मनो दर्शनेनेदं दृष्टं स्यादखिलं जगत् ।  
प्रत्यङ्मात्रैकयाथात्म्यात् कार्यकारणवस्तुनः ॥ २७ ॥

The entire world becomes known when the self is realised. It is because the world of objects consisting of causes and effects has the self as its true nature. (27)

कार्यात्मा कारणात्मा च द्वावात्मनौ परात्मनः ।  
प्रत्यग्याथात्म्यमोहोत्थौ मोहे नष्टे विनश्यतः ॥ २८ ॥



The supreme Self [identical with the inner self] has a two-fold form as cause and effect. This two-fold form has arisen from *avidyā* which is present in the inner self. When *avidyā* is destroyed, the two-fold form of cause and effect is destroyed. (28)

मोहतत्कार्ययोर्बाधे प्रत्यक् सर्वमितीर्यते ।

अतः प्रतीचि विज्ञाते सुलभं सर्ववेदनम् ॥ २९ ॥

When *avidyā* and its effects are destroyed, the inner self is said to remain as everything. Hence when the inner self is realized, the knowledge of everything is easily achieved. (29)

तत्रैवं सति यो मूढः समस्तव्यस्तरूपताम् ।

ज्ञातव्यां मनुते तां तु वेद एव निषेधति ॥ ३० ॥

When such is the case, if any one contends that by the knowledge of Brahman, every object must be known in its aggregate as well as individual aspects, then such a contention is rejected by the *śruti* itself. (30)

यो विप्रजातिश्चैतन्यादन्यद् वस्त्विति मन्यते ।

कैवल्यात् तं पराकुर्यात् विप्रजातिः पराङ्मुखम् ॥ ३१ ॥

He who falsely thinks that spiritual birth is different from the self, then that itself turns back such a one, who is engrossed in external objects, from liberation. (31)

See BU, 2.4.6.

ब्राह्मणोऽहमिति भ्रान्त्या बृहस्पतिसवादिषु ।

प्रवृत्तो लभते जन्मेत्येवैवास्य पराक्रिया ॥ ३२ ॥

By the false notion 'I am a brahmin' one performs *brhaspatisava* and other sacrifices. He [attains heaven and

then] is born again in this earth. It is this that is the significance of the expression 'turns back'. (32)

विप्रत्ववत् क्षत्रलोकदेवभूतादिकं जगत् ।  
स्वस्मात् भेदेन पश्यन्तं क्लेशयेदपराधिनम् ॥ ३३ ॥

Like spiritual birth, birth as a *kṣatriya*, the worlds, the Gods, and the beings would turn back one who commits the error of viewing them as different from one's self. (33)

यदस्ति तन्न जानाति यन्नेहास्ति तदीक्षते ।  
इत्येवमपराधोऽस्य विद्यते भेददर्शिनः' ॥ ३४ ॥

Error on the part of one who cognizes duality consists not only in not perceiving a thing that exists as it is but also in perceiving a thing that does not actually exist. (34)

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।  
किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥ ३५ ॥

What mistake is not committed by the one who considers the self as different from what it is and who has thus concealed the true nature of the self. (35)

This verse is from the *Mahābhārata*, 1-68-26. These two lines occur in a reverse order there.

'अपोदितत्वात् जाल्यादिदर्शनस्येह किं पुनः ।  
द्रष्टव्यमित्यतो 'वक्ति सर्वाखण्डत्वदर्शनम् ॥ ३६ ॥

- 
1. दर्शनात् — वा<sub>2</sub>
  2. अपोहित — क<sub>3</sub>, पु<sub>2</sub>, ब<sub>3</sub>, ल
  3. वस्तु — ल



Since the cognition of birth, etc., [as different from the self] is rejected, the question arises as to what else remains to be known. It is answered that everything is to be viewed as the partless self. (36)

See *idam sarvaṃ yadayaṃ ātmā*, BU, 2.4.6.

प्रत्यक्त्वेन य आभाति प्रत्यक् बुद्धिप्रमाणकः ।  
तावन्मात्रैकयाथात्म्यमुक्तजात्यादि दृश्यताम् ॥ ३७ ॥

That which manifests as the inner self when the mind is directed inward constitutes the essential nature of the class, etc., referred to earlier. (37)

एवं श्रोतव्य आत्मायं समाप्तः श्रवणे विधिः ।  
कथं मन्तव्य इत्यत्र दुन्दुभ्यादिनिदर्शनम् ॥ ३८ ॥

Ātman must be inquired in this manner. The discussion regarding injunction in respect of *śravaṇa* is over. Now the illustrative examples of drum, etc., are provided with a view to show as to *manana* must be pursued. (38)

स्थितौ जनौ लयेऽप्येतत् जगदात्मातिरेकतः ।  
नास्तीत्येतत् क्रमेणत्र दृष्टन्तैः प्रतिपाद्यते ॥ ३९ ॥

This world does not exist independent of Brahman at the time of its sustenance, origination or destruction. These are explained respectively by the illustrative examples. (39)

यथा दुन्दुभिः शब्दत्वसामान्यादुत्थितान् पृथक् ।  
नादातुं शक्नुयात् कश्चिद्विशेषानसिकोशवत् ॥ ४० ॥  
तद्वदात्मातिरेकेण नात्मीयोऽर्थो मनागपि ।  
यतः समीक्षितुं शक्यस्तेनासौ रज्जसर्पवत् ॥ ४१ ॥

The various particular notes of a drum cannot be distinguished from the general notes of the drum, unlike a razor from its sheath. In the same way, the objects related to the self cannot be distinguished from the self. On this ground, like a serpent in a rope, the world exists in Brahman. (40&41)

See BU, 2.4.8.

सामान्यं तद्विशेषश्च तद्विशेषा इति त्रयः ।

दुन्दुभिस्तस्य चाघातः शब्दश्चेत्येभिरीरिताः ॥ ४२ ॥

General feature, particular feature, and particularities of the particular feature — these three are mentioned by the words *dundubhi*, its beating and the sound emanating there-from. (42)

सामान्यं दौन्दुभः शब्दो वीरादिरससंयुतः ।

विशेषस्तद्विशेषास्तु नीचोच्चादिविभेदिनः ॥ ४३ ॥

The sound of a [war] drum is the general one. The sound associated with the sentiment — heroism is the particular feature. Its association with low pitch and high pitch are its further particulars. (43)

नीचादिविभेदिनः शब्दाः वीरादिरससंयुते ।

अन्तर्भवन्ति सोऽप्यन्तर्भूतः स्याद् दौन्दुभध्वनौ ॥ ४४ ॥

The low pitch and high pitch are included in the sound associated with the sentiment — heroism. And it too is included in the sound of the drum. (44)

एवं शङ्खेऽपि वीणायां योजयित्वा 'पुनःपुनः ।

शङ्खदुन्दुभिर्वीणाख्यध्वनीनन्यत्र योजयेत् ॥ ४५ ॥

1. संयुताः — त, पु, पु, पु, रा, ल, वै,

2. ततः पुनः — म



Having applied this analysis in the case of conch and *vinā*, one must include the sounds of conch, drum, and *vinā* under something else. (45)

ध्वनित्रयं महाशब्दसामान्येऽन्तर्भवेदिति ।

विवक्षया शङ्खभेरीवीणास्तिस्र उदीरिताः ॥ ४६ ॥

The conch, drum, and *vinā*—these three are mentioned with a view to emphasise that the sounds of the three are included in the sound in general. (46)

The point is that the particular notes such as high pitch, low pitch, etc., are first understood as the sound of the notes associated with heroism. Later it is understood as the sound of a drum which is then understood as sound in general.

यथा विशेषसामान्यतत्सामान्यपरंपरा ।

शब्दे स्थिता तथा सर्वमुपलब्धिस्थमीक्षते ॥ ४७ ॥

Just as the series of particulars (namely, low pitch, etc.,) its general feature (namely, sound associated with heroism) and its general feature (namely, the sound of a drum) exist in sound in general, in the same way the entire world is noticed to be existing in consciousness. (47)

उपलब्धोऽस्ति सन् कुम्भो लम्बोष्टो देशकालवान् ।

पूर्वापूर्वातिरेकेण नोत्तरोऽर्थोऽनुभूयते ॥ ४८ ॥

The pot is cognised to be existent and as one having protruding brim and as associated with a particular time and place. Here each subsequent factor is not cognised as different from the preceding one. (48)

In the same way in the series — the sound, the sound of a drum, the sound associated with heroism, and the sound associated with low pitch and high pitch each succeeding one is not at all cognized as different from the previous one. Everything, being a variant of the general sound, is superimposed upon the sound in general.

एवं चिदन्वयात् सर्वं चिदध्यस्तं तथा सति ।

चिदात्मैवास्य सर्वस्य तात्त्विकं रूपमीक्ष्यताम्<sup>1</sup> ॥ ४९ ॥

In the same way, since consciousness pervades every object, the latter is superimposed upon consciousness. For all these objects it is pure consciousness that is the essential nature. (49)

#### 15.4 Origination and Dissolution

स्थितिकाले यथैकात्म्यं शक्यते ज्ञातुमञ्जसा ।

यथोक्तन्यायतस्तद्वदुत्पत्तावपि शक्यते ॥ ५० ॥

On the basis of reasoning set forth above it is possible to understand easily the oneness of the self at the time of the sustenance of the world. In the same way it is possible to understand the oneness of the self at the time of origination too. (50)

धूमार्चिविस्फुलिङ्गादि विभागजननात् पुरा ।

अग्निरेव न धूमाद्यास्तथैकात्म्यं जनेः पुरा ॥ ५१ ॥

Prior to the distinction into smoke, flame, sparks, etc., there existed only fire and not smoke, etc. In the same way there is oneness of the self prior to the creation of the world. (51)

स्वार्थसाधनयत्नादीननपेक्ष्य यथा सृजेत् ।

धूमादीन् हुतमुक् तद्वद्वगादीन् प्रत्यगीश्वरः ॥ ५२ ॥

Just as fire gives rise to smoke, etc., without any consideration for a fruit and without depending upon extraneous means or effort, in the same way, the supreme Self identical with inner self creates *Rg-veda*, etc. (52)

See BU, 2.4.10.

1. षमिष्यताम् — पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>4</sub>, पु<sub>5</sub>, वा<sub>1</sub>, वै<sub>2</sub>



नार्थं बुध्वा वेदसृष्टिः कालिदासादिवाक्यवत् ।  
किं तु श्वास इवायत्नात् स्यादतोऽपौरुषेयता ॥ ५३ ॥

Unlike the writings of Kālidāsa and others, the origination of the *Veda* is not preceded by the knowledge of its sense. But like breathing it comes out in an effortless manner. Hence it is said to be of non-human origin. (53)

See BU, 2.4.10.

मन्त्राश्चतुर्विधा ज्ञेया ऋग्वेदादिगिरोदिताः ।  
ब्राह्मणं चेतिहासादिरूपमष्टविधं भवेत् ॥ ५४ ॥

The *R̥g-veda*, the *Yajurveda*, the *Sāma-veda* and the *Atharva-veda* are to be known as four kinds of *mantras*. And the *brāhmaṇa* is eight-fold in the form of *itihāsa*, etc. (54)

*Itihāsa* is history such as the dialogue between Urvaśī and Purūravas as found in the *Śatapathabrāhmaṇa* 'The nymph Urvaśī and so on' [11-4-4-1]; Mythology such as "This universe was in the beginning unmanifest" etc., [TU, 2.7]; Arts which treat of music, dancing, etc. 'This is also *Veda*', etc. [*Śatapathabrāhmaṇa*, 13.4-3-10 to 14]; *Upaniṣads* such as 'It should be meditated upon as dear', etc; Pithy verses such as 'Regarding this there are the following pithy verses'; Aphorisms or those passages of the *Vedas* that present a truth in nutshell, for example, 'The self is to be meditated upon'; Elucidations of the *mantras* and explanations or eulogistic passages, 'These are the eight divisions of the *Brāhmaṇa*'.

For details See ŚB on the BU, 2.5.10.

प्रसिद्धाश्चेतिहासाद्याः ऋग्वेदाद्युपबृंहकाः ।  
निखिलापि जगत्सृष्टिः शब्दसृष्ट्योपलक्ष्यते ॥ ५५ ॥

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1. वेदसृष्टिः — वः मातृकास्थपाठः । अन्यासु मातृकासु मुद्रित-  
कोशेषु च वाक्यसृष्टिरिति पाठः ।

*Itihāsa*, etc., may be taken in the popular sense of those terms. They substantiated the teachings of the *Rg-veda*, etc. The creation of the entire world is secondarily signified by the expression of the creation of the *Vedas*. (55)

प्रज्ञानव्यतिरेकेण यथैव स्थितिसर्गयोः ।

वस्त्वन्तरं न संभाव्यं प्रलयेऽपि तथोच्यते ॥ ५६ ॥

It is impossible to conceive of any object excepting consciousness at the time of creation and sustenance of the world. Exactly similar position is shown in respect of dissolution too. (56)

स्वाभाविकात्यन्तिकौ द्वौ प्रलयौ जगतस्तयोः ।

स्वाभाविकः स्यात् कल्पान्ते बोधादात्यन्तिको मतः ॥ ५७ ॥

For the world there are two kinds of dissolutions — one natural and another final. Of these the natural one is that which takes place at the end of the cosmic age. Final one is that which results from the knowledge of the self. (57)

समुद्रखिल्यौ दृष्टान्तौ क्रमात् प्रलययोर्मतौ ।

लीयतेऽब्धौ जलं यद्वत् तथा ब्रह्मणि तज्जगत् ॥ ५८ ॥

The ocean and the lump of salt are the examples for the natural as well as the final dissolution respectively. Just as all sorts of water merge in the ocean, in the same way every object merges in Brahman [at the end of the cosmic age]. (58)

साक्षाद्वाथ 'प्रणाड्या वा जलमब्धौ प्रलीयते ।

साक्षाद्गङ्गादिका नद्यस्तत्प्रणाड्या जलान्तरम् ॥ ५९ ॥



Water gets merged in the ocean either directly or indirectly. The waters of Ganges, etc., get merged in the ocean directly and other waters [of the tributaries] through Ganges and other rivers. (59)

तदेव कारणं वस्तु साक्षाद् ब्रह्मणि लीयते ।  
कार्यं तु कारणद्वारेत्येतदत्र विवक्षितम् ॥ ६० ॥

In the same way the causal factors merge in Brahman directly. And the effects merge there through their causal elements. This is intended to be conveyed here. (60)

विषयप्रलयेनाक्षप्रलयस्योदितत्वतः ।  
लयः सर्वस्य जगतो ब्रह्मणीत्यत्र सुस्थितम् ॥ ६१ ॥

The merger of the sense-organs must also be taken as mentioned by [the mention of] the merger of objects. Thus it is well-known that there is the dissolution of the entire world in Brahman. (61)

एवं मन्तव्यं आत्मायमर्थासंभवनुत्तये ।  
दुन्दुभ्याद्युक्तदृष्टान्तन्यायमार्गेण यत्नतः ॥ ६२ ॥

Thus the self must be reflected upon oftentimes in order that the false notion that its nature may not hold good may be removed on the basis of the logic set forth in the case of examples of drum, etc. (62)

अपरायत्तबोधाख्यनिदिध्यासनसिद्धये ।  
आत्यन्तिकलयं वक्तुं खिल्यदृष्टान्त उच्यते ॥ ६३ ॥

The example of the lump of salt is mentioned in order to prove final dissolution whose description is essential to establish *nididhyāsana* — the knowledge of the self that arises spontaneously from *śravaṇa* and *manana*). (63)

सामुद्रमम्भो लवणक्षेत्रे भानुविपाकतः ।

लवणोपलतां प्राप्य सैन्धवः खिल्य उच्यते ॥ ६४ ॥

The water of the ocean, when heated by the rays of the sun in the salt-pans becomes solidified and is spoken of as lump of salt. (64)

स खिल्य उदधौ क्षिप्तस्तापशान्तौ विलीयते ।

अशक्यः पुनरुद्धर्तुं खिल्यरूपेण पूर्ववत् ॥ ६५ ॥

When thrown into the ocean, the lump of salt is dissolved into the water when it becomes free from the heat of the sun. It is impossible to take the lump as such as before. (65)

खिल्योद्धृत्यै नीरमब्धावाददीत यतो यतः ।

तत्र तत्र रसो लभ्यः खिल्यस्त्वेष न कुत्रचित् ॥ ६६ ॥

From wheresoever one takes the water with a view to pick up the lump, then it is only saltish taste that is experienced and not the lump as such. (66)

See BU, 2.4.12.

सामुद्रस्याम्भसस्तापात् खिल्यतैवं परात्मनः ।

आब्रह्मस्तम्भपर्यन्तं जीवता स्यादविद्यया ॥ ६७ ॥

The water of the ocean acquires the state of the lump of the salt by the heat of the sun. In the same way, the supreme Self attains to the status of the individual soul through *avidyā*. (67)

महद्भूतमनन्तं स्यादपारं चिद्घनं स्वतः ।

देहेन्द्रियाख्यभूतेभ्यो जीवत्वेन समुत्थितम् ॥ ६८ ॥



That which is *mahat*, *bhūtam*, *anantam*, *apāram* and is of the nature of pure consciousness attains to the state of the individual soul from its association with physical body and sense-organs. (68)

See BU, 2.4.12.

महत्त्वं सर्वगतं स्याद् भूतत्वं नित्यसिद्धता ।

अनन्तापारशब्दाभ्यां व्याप्तिनित्यत्वसाधनम् ॥ ६९ ॥

The pure-consciousness as present everywhere is conveyed by the term *mahat*, as ever-existent by *bhūtam*; as permeating everything by *anantam*; and as eternal by *apāram*. (69)

कार्यकारणरहित्यं यदि वेहोपलक्ष्यताम् ।

अनन्तत्वमकार्यत्वमपारत्वमहेतुता ॥ ७० ॥

Or, by the terms *anantam* and *apāram* let it be viewed that the self is free from being an effect and a cause. *Anantam* and *apāram* mean the pure consciousness which is free from the characteristics of being an effect and a cause respectively. (70)

विज्ञानघन एवेति जात्यन्तरनिषेधनम् ।

तदिदं वस्तुनस्तत्त्वं मायिकी सा समुत्थितिः ॥ ७१ ॥

The expression, 'It is of the nature of pure consciousness only, excludes everything belonging to a different species. This is the true nature of Brahman. Its appearance as the individual soul is due to *māyā*. (71)

*sa vijñānaghana eva etebhyaḥ bhūtebhyaḥ samutthāya*, BU, 2.4.12.

The word *eva* signifies that there is no foreign element in the pure-consciousness.

अब्धिस्थानीयमैकात्म्यं जलस्थानं तु साक्षिचित् ।  
क्षेत्रस्थानं शरीरादि तापस्थानं तु विभ्रमः ॥ ७२ ॥

The pure consciousness is compared to the ocean, the witness-self to the waters of the ocean, the body, etc., to the salt-pan, and the erroneous cognition to the heat of the sun. (72)

The pure consciousness that transcends *avidyā* and the body-mind complex is known as the witness-self.

खिल्यस्थानं चिदाभासो योगात् कर्तृत्वभोक्तृते ।  
द्रष्टा श्रोता द्विजो गौरो धनी गोमान् भवेत् ततः ॥ ७३ ॥

The individual soul is compared to the lump of the salt. It acquires the characteristics of being an agent and an experient. It is (now) the one who sees, hears, is a man of spiritual birth, white complexioned, wealthy by possessing cows. (73)

प्रत्यगात्मैव सद्ब्रह्म परोक्षमभवत् तदा ।  
ब्रह्मैव सन्नयं चात्मा संसारित्वमवाप्तवान् ॥ ७४ ॥

At this stage Brahman which is always identical with the inner self appears to be mediate. The inner self although identical with Brahman has attained to the state of a transmigratory being. (74)

इत्येवं परवस्त्वेव पञ्चभूताख्यमायया ।  
जीवत्वेन समुत्थाय स्वतः शास्त्रेण बुद्ध्यते ॥ ७५ ॥

The supreme Self associated with *māyā* that has undergone modifications in the form of five elements appears as the individual soul; and its essential nature is realized by the scripture. (75)



सर्वमात्मैव सम्यग् धीजन्मनैवाखिले भ्रमे ।

नष्टे नश्यति जीवत्वं जले प्रक्षिप्तखिल्यवत् ॥ ७६ ॥

When all the false notions vanish by the rise of the knowledge that everything is the self, the notion of being an individual soul too is dissolved like a lump of salt thrown into the water. (76)

क्षेत्रज्ञेश्वरभेदेन पुनः संज्ञा न विद्यते ।

तद्धेतोस्तमसो ध्वंसात् खिल्यानुद्धरणं यथा ॥ ७७ ॥

There will not be any awareness of the distinction as the individual soul and God then. It is because the cause of such a distinction, namely, *avidyā* is removed. It is similar to the impossibility of picking up the lump of the salt when it is dissolved in the water. (77)

दृष्टिमात्रात्मयाथात्म्यात् कार्यकारणवस्तुनः ।

न ज्ञातं किञ्चिदप्यस्ति नानपास्तं तथा तमः ॥ ७८ ॥

Neither the effect nor the cause will be known then, as their true nature is only pure consciousness [which has been realized]. It is not that nescience is not removed then. (78)

The import of this verse is that nescience — the cause and its effects are removed by the knowledge of Brahman. Hence there is no manifestation of them. It should not be the thought that their non-manifestation suggests that there is ignorance. It is because ignorance is already removed and there is only pure consciousness. After attaining this oneness it has no more consciousness.

See *na pretya samjñā asti*, BU, 2.4.12.

आत्यन्तिकोऽयं प्रलयः पुनर्जन्मविवर्जनात् ।

स्वाभाविकलये शक्तिशेषादस्ति पुनर्जनिः ॥ ७९ ॥

This dissolution is final as it is characterized by absence of fresh birth. In the case of natural dissolution, since *avidyā* — the power is not removed, there is birth again. (79)

विज्ञानैकघनस्यास्य संज्ञा नास्तीति यद्वचः ।  
तद्व्याहृतिर्न शक्यात्र तयोर्विषयभेदतः ॥ ८० ॥

There should not be any doubt that the statement that 'for this mass of intelligence there is no cognition' is in conflict with the earlier statement that the self is pure intelligence. It is because the contents of the two statements differ. (80)

*na pretya samjñā asti, BU, 2.4.12.*

*vijñānaghana eva, BU, 2.4.12.*

विज्ञानैकघनोक्त्यास्य कृत्स्नैकात्म्यं पुरोदितम् ।  
संज्ञा नास्तीति चाविद्याजन्या बुद्धिर्निषिध्यते ॥ ८१ ॥

By the earlier statement that it is pure intelligence what has been said is that there is oneness of the self. By the statement that there is no consciousness in it what is conveyed is that there is no cognition born out of *avidyā*. (81)

See BU, 2.4.13.

कार्यकारणताशेषि स्वतःसिद्धमनन्यगम् ।  
यद्वस्तु तदलं स्वात्मसंविद्यै 'निरपेक्षतः' ॥ ८२ ॥

That entity which transcends causes and effects, which is self-luminous and which does not exist anywhere is enough to manifest itself of its own accord without depending upon anything. (82)



ऐकात्म्यं यदविज्ञातं तद्वैतमिव विश्रमात् ।  
स्याद्यत्र तत्र पुंसोऽसौ कर्तृकर्मादिभेदधीः ॥ ८३ ॥

When the oneness of the self is not known, it appears as characterised by duality. Therein there arises the cognition of duality in the case of a person in the form of an agent, object of knowledge, etc. (83)

ननु द्वैतमिवेत्येतदुपमानं कथं तव ।  
उपमेयद्वैतवस्तुराहित्यादिति चेच्छृणु ॥ ८४ ॥

It is objected: how could duality be put forward as an object of comparison in the expression (*dvaitam iva*) when there is the absence of it according to you? (It is answered) Listen. (84)

रामरावणयोर्युद्धं रामरावणयोरिव ।  
इत्यादावुपमा दृष्टा स्वस्य स्वेन तथेष्टताम् ॥ ८५ ॥

In the statement "The fight between Rāma and Rāvaṇa was like that between Rāma and Rāvaṇa," one and the same object serves as an analogy for itself. Here too the same consideration applies. (85)

The import is that the duality is only an illusory manifestation of the self and as such it does not differ from the self. And it is the analogy and analogue is the self which is not different from it.

यद्ब्रह्मलोके चन्द्रभेदः कल्पितत्वेन संमतः ।  
जगद्भेदोपमा सा स्यान्मिथ्यात्वं तेन सिद्धयति ॥ ८६ ॥

Just as in the world duality is admitted to be fancied in the case of the moon, in the same way the world too is fancied and it serves as the analogy. From this

the indeterminable nature of the world is established. (86)

समस्तव्यस्तरूपत्वं यो वक्तीहात्मनः श्रुतेः ।  
तत्पक्षस्य निषेधाय द्वैतमिथ्यात्ववर्णनम् ॥ ८७ ॥

There is the description of the indeterminable nature of duality in the *śruti* text mainly to reject the contention of one who speaks of the reality of the collective and the individual aspect of Brahman. (87)

See *yatra hi dvaitamiva bhavati*, BU, 2.4.14.

ज्ञातृज्ञानज्ञेयरूपं प्राप्य स्वप्ने यथा मृषा ।  
एको व्यवहरत्येवमज्ञो व्यवहरेन्मृषा ॥ ८८ ॥

Just as a single person functions falsely in the state of dream by attaining the three-fold form of the knower, the knowledge, and the object known, in the same way the ignorant functions falsely in the world. (88)

यस्यामविद्यावस्थायां भेदभ्रान्तिस्तदा पुमान् ।  
घ्रातृघ्रेयघ्राणसंज्ञामाप्नोत्यन्यां तथा त्रिधा ॥ ८९ ॥

The self attains the three designations, namely, the one who smells, the object smelt, and the act of smelling when there is the erroneous cognition of duality under the realm of *avidyā*. (89)

अविद्यायां विनष्टायां घ्रातृघ्राणादिभेदधीः ।  
विनश्यतीत्यभिप्रेत्य संज्ञा नास्तीति वर्णितम् ॥ ९० ॥

When *avidyā* is destroyed, the cognition of duality in the form of one who smells, the act of smelling, etc., too ceases to exist. It is with this in view it has been said that the self has no consciousness. (90)



When *avidyā* is destroyed, the self which is pure consciousness does not have particular connection with the body, etc., consisting of false notions.

अभिज्ञोऽप्यज्ञवद्भेदं घ्रातृघ्राणादिलक्षणम् ।

विजानातीति चेन्मैवं विद्यायां तदसंभवात् ॥ ९१ ॥

If it is said that even the knower of truth has the cognition that he smells and has the act of smelling, etc., like the ignorant, then it is answered that it is not so. It is because such a cognition is impossible when there is the knowledge of Brahman. (91)

यस्यां तु विद्यावस्थायामात्मैवास्याभवज्जगत् ।

तदा कः केन किं जिघ्रेदद्वैते परवस्तुनि ॥ ९२ ॥

When the world has become the Self in the case of one who has attained the knowledge of Brahman, then what should he smell and through what in the non-dual self? (92)

See BU, 2.4.14

दृष्टगोचरवत् सर्वं कार्यकारणवज्जगत् ।

ध्वस्तात्मान्ध्यस्य विदुषः सम्यग्ज्ञानोदयो भवेत् ॥ ९३ ॥

In the case of the knower of truth whose ignorance has been removed at the dawn of right knowledge, the entire world of objects related to one another as cause and effect would appear as having been seen. (93)

The import is that the world will not appear now. Just as one who comes back to the waking state from dream state would view the latter, in the same way one who wakes back to reality would view this world.

ग्राहकादिविभागोऽत्र नास्ति तद्धेतुत्वसंभवात् ।

चिन्मात्रस्य स्वतः सिद्धेर्विज्ञानघनतेरिता ॥ ९४ ॥

The distinction that one comprehends, (the one that is comprehended and the act of comprehending) does not exist in view of the absence of its cause (namely, *avidyā*). Since consciousness is self-established, it has been said that it is a mass of intelligence. (94)

मुक्तस्य व्यवहारस्तु भ्रान्तिवासनया कृतः ।

भ्रान्तिनाशेऽपि संस्कारानुवृत्तिर्दृश्यते खलु ॥ ९५ ॥

The conduct of the released soul is caused by the latent impressions of false notions. Even after the removal of erroneous cognition, the continuance of the latent impressions is indeed seen. (95)

See BSB, 4.1.15.

वासनामात्रसंज्ञा तु देहे सति न वार्यते ।

वस्तुत्वभ्रान्तिसंज्ञैव प्रबुद्धस्यात्र वार्यते ॥ ९६ ॥

As long as the body exists, the cognition born out of latent impressions cannot be checked. In the case of the knower of truth, it is only the false cognition, that the world is real, is rejected. (96)

ज्ञातृज्ञानज्ञेयरूपा न संज्ञा त्रिषये यथा ।

प्रतीच्यपि तथा संज्ञा प्रबुद्धस्य न विद्यते ॥ ९७ ॥

Just as in respect of objects there is no cognition of duality in the form of the one who knows, the object known and the act of knowing, in the same way there is no cognition of duality in respect of the inner self. (97)



ज्ञानोत्पत्तौ न संज्ञास्तीत्यास्तां तावदिहात्मनि ।  
अपि सत्यामविद्यायां न संज्ञास्यात्मनीदृशी ॥ ९८ ॥

Let it be that there is no cognition of duality in respect of the self when there arises knowledge of Brahman. Even when *avidyā* exists there is no such cognition of duality in respect of the self. (98)

ग्राहकादिजगत्सर्वं येन कूटस्थसाक्षिणा ।  
लोकः सर्वो विजानाति जानीयात् केन तं वद ॥ ९९ ॥

Tell me by what means one could know the immutable consciousness by which every being comprehends the world consisting of the knower (the object known and the act of knowing). (99)

बोद्धृत्वाहोचनेनापि न संज्ञा प्रत्यगात्मनि ।  
न बोद्धा गृह्यतेऽनेन बोधेन विषयेण वा ॥ १०० ॥

In respect of the inner self there cannot arise cognition through sense-organs as it is their witness. Never indeed is a knower comprehended by his cognition or by the object he comprehends. (100)

The import is that even when a man is in the body, in the state of deep sleep, specific cognition is impossible. So how can it ever exist in one who is absolutely free from the body-mind complex?

व्यावहारिकसंज्ञासौ संसारिण्यपि दुर्लभा ।  
किमु निःशेषविध्वस्तसंसारार्णवकारणे ॥ १०१ ॥

The comprehension of the knower by the knowledge or the object known is impossible even in respect of one who is in phenomenal existence. It need not be said that it does not exist in the case of one who has got rid of the ocean of transmigratory existence in its entirety. (101)

इत्येवमपरायत्तबोधेनात्यन्तिको लयः ।

निदिध्यासनरूपोऽत्र फलभूतः प्रकीर्तितः ॥ १०२ ॥

Thus the final dissolution is set forth here as the fruit of the knowledge which arises spontaneously (from hearing and reflection) and which is termed *nididhyāsana*. (102)

याज्ञवल्क्योऽत्र मैत्रेयीमन्वगृह्णाद्यथा तथा ।

मुमुक्षुमनुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १०३ ॥

Just as Yājñavalkya blessed Maiteryī [by giving this instruction), in the same way let Vidyātīrtha bless one who is desirous of liberation. (103)

‘इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
बृहदारण्यकोपनिषदि मैत्रेयीविद्याप्रकाशे  
नाम पञ्चदशोऽध्यायः।

Here ends the Chapter XV entitled “*Maitreyīvidyā-prakāśa*” of the *Bṛhadāranyakopaniṣad*, in the treatise *Anubhūtiprakāśa* composed by the Sage Vidyāranya.

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1. इति श्रीविद्यारण्यविरचितानुभूतिप्रकाशे बृहदारण्यकोपनिषदि  
मैत्रेयीविद्याख्यं पञ्चदशं प्रकरणम् — वा<sub>1</sub>, वै<sub>1</sub>, वै<sub>2</sub>  
इत्यनुभूतिप्रकाशे मैत्रेयीविद्याख्यः पञ्चदशोऽध्यायः — क<sub>1</sub>, त,  
पु<sub>1</sub>, रा, ल, म, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वा<sub>6</sub>, वै<sub>1</sub>  
इति श्रीविद्यारण्यमुनिविरचिते बृहदारण्यकानुभूतिप्रकाशे मैत्रेयी-  
विद्याख्यः पञ्चदशोऽध्यायः — क<sub>2</sub>



## CHAPTER XVI

### 16. MADHUVIDYĀPRAKĀŚA [BRHADĀRANYAKOPANIṢAD]

#### 16.1 *The Concept of Madhu*

पञ्चमे ब्राह्मणे दध्यङ्ङाथर्वण उवाच याम् ।  
अश्विनोर्मधुविद्यां तामत्र स्पष्टीकरोम्यहम् ॥ १ ॥

Dadhyañ Ātharvaṇa has imparted the *madhu-vidyā* to the *Aśvinīdevas*. This is described in the fifth *Brāhmaṇa*. I shall elucidate it here. (1)

The fifth *brāhmaṇa* of *BU* is known as *Madhubrāhmaṇa*. In order to prove that the visible universe is nothing but Brahman by the help of reasoning, this *brāhmaṇa* is commenced. Here it is stated that the universe on account of mutual helpfulness among its parts must have come into existence from a single source, which is Brahman. This *brāhmaṇa* constitutes the subject matter of the sixteenth chapter of the text.

परस्पोपकारित्वं पृथिव्याः प्राणिनामपि ।  
यत्तन्मधुत्वं विज्ञेयमुपकारस्तु सर्जनम् ॥ २ ॥

To be *madhu* is to be mutually helpful. And this is found between the earth and other beings. And help here means creation. (2)

जन्तुभिः पृथिवी सृष्टा स्वकर्मफलभुक्तये ।  
पृथिव्याप्यात्मभोगार्थं सृष्टाः सर्वेऽपि जन्तवः ॥ ३ ॥

The earth is created by the beings (that is, by their merits and demerits), in order to experience the fruits of

their fructified merits and demerits. All the beings are created by the earth in order that it may have experience. (3)

पार्थिवाणि शरीराणि भुज्यन्ते जन्तुभिस्तथा ।

पृथिव्यापि धरित्रीत्वं भुज्यते जन्तुधारणात् ॥ ४ ॥

By the beings the bodies made up of earth are experienced. In the same way, the earth experiences the state of being the sustaining factor of all beings. (4)

अस्यां पृथिव्यां यो भास्वानामोक्षमविनश्वरः ।

लिङ्गात्मा मध्वसौ सर्वभूतानां तानि तस्य च ॥ ५ ॥

The cosmic subtle body which is effulgent lasts till liberation and is the *madhu* of all beings. The latter (all beings) constitute the *madhu* for the cosmic subtle body. (5)

अध्यात्मं यश्च शरीरो लिङ्गात्मा पार्थिवांशजः<sup>1</sup> ।

स चापि मधु सर्वेषां सर्वभूतानि तस्य च ॥ ६ ॥

The individual subtle body arises from the elements wherein the earth is predominant. And the latter is the *madhu* for all the subtle bodies. And for the subtle body, the beings constitute the *madhu*. (6)

साध्यात्मं साधिदैवं च साधिभूतमिदं जगत् ।

एकैकस्यात्मनः कृत्स्नं भोग्यत्वेनावतिष्ठते ॥ ७ ॥

The world consists of the individual souls, cosmic being, and the elementals. It remains as the object of experience of each and every soul. (7)

सर्वं सर्वस्य कार्यं स्यात् सर्वः सर्वस्य भोजकः ।

इत्येषा मधुविद्यात्र वैषम्यात् क्लेशहारिणी ॥ ८ ॥

1. <sup>०</sup>वांशजः - क<sub>१</sub>, पु<sub>३</sub>, पु<sub>४</sub>, ल, वा<sub>४</sub>



Each one is the effect of everything. And everything is the experient of every object. This is the import of *madhuvidyā*. Thus it removes the defect in the form of difference. (8)

भूतानि भूमिर्दे लिङ्गे इत्युक्तं यच्चतुर्विधम् ।

मध्वविद्याकृतं तस्य वस्तुतत्त्वमथोच्यते ॥ ९ ॥

The beings, the earth, the two kinds of subtle bodies — all these four constitute the concept of *madhu*. These are all projected by *avidyā*. Their true nature is now set forth. (9)

अयमेव स इत्यत्र मधुरूपश्चतुर्विधाः ।

प्रपञ्चोऽयमिति प्रोक्तः स इत्यात्मोच्यते परः ॥ १० ॥

In the statement "This (that is, the group of these four) is but That," the word 'this' stands for the world which is *madhu* and which is of four kinds. The word 'that' stands for the supreme Self. (10)

See *ayameva saḥ*, BU, 2.5.1.

अयमेव स इत्युक्त्या सामानाधिकरण्यतः ।

प्रत्यङ्मात्रैकयाथात्म्यं प्रपञ्चस्यावबोध्यते ॥ ११ ॥

By the appositional relation between the words 'This is that,' what is conveyed is that the true nature of the world is the inner self. (11)

स इत्येनेन निर्देष्टुमतीतग्रन्थवर्णितः ।

योऽयमित्यादिभिर्वाक्यैश्चतुर्भिः स्मार्यते परः ॥ १२ ॥

The supreme Self described in the previous section is being reminded here by the four sentences 'This is that self,' etc., in order that it may be referred to by the word 'that'. (12)

*ayam ātmā, idam amṛtam, idam brahma, idam sarvam*, BU, 2.5.1.  
in the text *ayameva saḥ*, *ibid*.

आत्मा द्रष्टव्य इत्युक्तममृतं चेति वर्णितम् ।  
नेति नेत्युदितं ब्रह्म तत्सर्वमभवत्विति ॥ १३ ॥

It has been said that "The self is fit to be realized." The self has been described as immortal. It has also been said that Brahman is 'not this' 'not this', and "Brahman has become all." (13)

*ātmā vā are draṣṭavyaḥ*, 4.5.6.

*amṛtatvasya tu nāśasti vittaena*, *ibid*, 2.5.2.

*neti neti*, *ibid*, 2.3.6.

*tasmāt tat sarvam abhavat*, 1.4.10.

आत्मामृतब्रह्मसर्वशब्दैः प्राक्प्रतिपादितम् ।  
वस्त्वस्य मधुनस्तत्त्वमितिवाक्यार्थ ईरितः ॥ १४ ॥

The entity which was conveyed earlier by the words *ātma*, *amṛta*, *brahma*, and *sarva* is the true nature of *madhu*. And this is the import of the sentence. (14)

See *ayameva saḥ yo' yam ātmā*, *BU*, .2.5.1.

उत्तरेष्वपि वाक्येषु मधुरूपमिदं जगत् ।  
ब्रह्मापि मधुनस्तत्त्वं योजयेदुक्तवर्त्मना ॥ १५ ॥

In the subsequent statements too it must be construed on the lines indicated above that this world is *madhu* and the true nature of *madhu* too is Brahman. (15)

See *BU*, 2.5.2-13.

- 
1. °ममृतत्वेन वर्णनम् - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, ब<sub>2</sub>, ब<sub>3</sub>; °ममृतत्वेन वर्णितम् - पु<sub>1</sub>, ब<sub>1</sub>, ल, वै.



‘साधारणविशेषाभ्यां धर्मो भोगप्रदो द्विधा ।

अधिदैवं तथाध्यात्ममित्यत्रासौ विभज्यते ॥ १६ ॥

Righteousness which gives forth experience is two-fold as general and particular. In its general form it directs the elements such as earth, etc. In its particular form, it directs the aggregate of body and sense-organs relating to the body. (16)

The word *dharma* used in the texts *yaśca asmin dharme tejomayaḥ* (BU, 1.5.11.), *yaśca ayaṁ adhyātmam dharmāḥ tejomayaḥ* (BU, 2.5.11.) is explained in this verse. This righteousness is *madhu* and its true nature is Brahman.

See BU, 2.5.11.

सत्यमानुषयोरेवं विभागं योजयेद् द्विधा ।

पृथिव्याद्या मानुषान्ता विराडंशा उदीरिताः ॥ १७ ॥

This two-fold distinction must be held in respect of truth and human species. The factors beginning with earth and ending with human and other species are said to be constituting the cosmic body of *virāṭ*. (17)

Truth is two-fold as general and particular. The general form is inherent in the elements and directs the latter.

[See “The wind blows through truth”, *Mahānārāyaṇopaniṣad* 22.1] The particular form is inherent in the body and the organs and directs the latter.

The human and other species are two-fold as external and internal from the standpoint of the person describing them.

See BU, 2.5.13.

See *ayaṁ ātmā sarveṣāṁ bhūtānām madhu*, BU, 2.5.14.

All these are like *madha* or honey to all beings and *vice versa*.

The word *ātmā* in this text here refers to the cosmic body of *virāṭ*.

अयमात्मेति निर्देशो विराजोऽभिमतोऽशिनः ।

हिरण्यगर्भस्तत्रत्यः प्रोक्तस्तेजोमयोक्तितः ॥ १८ ॥

The expression *ayam ātmā* refers to the cosmic body of the *virāt* — the whole. He who is said to be in this body is Hiraṇyagarbha as He is referred to by the word 'shining'. (18)

See *yaśca ayam asmin ātmani tejomayaḥ amṛtamayaḥ puruṣaḥ*, BU, 2.5.1.

विराड्हिरण्यगर्भाख्यस्थूलसूक्ष्मशरीरगः ।

चिदाभासोऽत्र यश्चायमात्मेत्युक्त्याभिधीयते ॥ १९ ॥

The reflected image of the consciousness in the gross and the subtle body of *virāt* and Hiraṇyagarbha respectively is referred to in the text 'He who is this self'. (19)

See *yaśca ayam ātmā*, BU, 2.5.14.

अपूर्वानपरामध्यप्रत्यग्याथात्म्यवित्तये ।

स वा इत्यादिको ग्रन्थः सदृष्टान्तोऽभिधीयते ॥ २० ॥

The text 'this self already mentioned', etc., along with an illustrative example is set forth with a view to impart the knowledge of the self which is without prior or posterior and without interior or exterior. (20)

See *sa vā ayam ātmā sarveṣāṃ bhūtānām adhipatiḥ*, BU, 2.5.15.

ननूक्तं मधुनस्तत्त्वमयमेव स इत्यतः ।

वचनाद् बहुपर्यायैर्भूयोऽप्येतद्दृढीकृतम् ॥ २१ ॥



It is objected: the true nature of *madhu* has been set forth oftentimes by stating 'This is that'. Here too it is reconfirmed. (And it is a futile attempt.) (21)

See *ayameva saḥ*, BU, 2.5.8.

बाढमेतावता 'वस्तुसार्वत्म्यं स्यात् प्रपञ्चितम् ।  
तदेवाभिव्यज्यतेऽथ विदुषः फलरूपतः ॥ २२ ॥

(It is answered:) True; so far the all-pervasive character of the true nature of *madhu* has been set forth. (By this statement it is conveyed that) it itself manifests as the fruit in the case of the knower of the truth. (22)

See *sa vā ayamātamā*, BU, 2.5.15.

स एव मधुतत्त्वाख्य आत्मायं तत्त्वविन्मतः ।  
आधिपत्यं च राजत्वं विदुष्यविदुषोऽधिकम् ॥ २३ ॥

That the true nature of *madhu* itself is the self is realized by the knower of the truth. The latter possesses the additional features of being the ruler of everything, the king, and a wise man. (23)

See *sarveṣāṃ bhūtānāṃ adhipatiḥ sarveṣāṃ bhūtānāṃ rājā*, BU, 2.5.15.

अत्राधिपत्यशब्देन स्वातन्त्र्यमभिधीयते ।  
स्वार्थः प्रत्यक्तदर्थत्वात् सहेतोर्जगदात्मनः ॥ २४ ॥

Here by the word 'ruler' independence (*svātantrya*) is conveyed. The meaning of the word *sva* is the inner self. And the world along with its cause subserves its purpose. (24)

राजत्वं राजनाद् भास्वदविलुप्तात्मदर्शनात् ।  
ब्रह्मास्मीति परिज्ञानध्वस्तध्वान्तत्वकारणात् ॥ २५ ॥

To be a king is to be manifest. The latter is due to the state of being the immutable self, which, however, is due to the removal of *avidyā* by the direct knowledge in the form 'I am Brahman'. (25)

योऽसावविद्यया देही संसारीवाप्यभूत् पुरा ।  
स एव विद्यया ब्रह्मेत्यतोऽस्मिन् जगदपितम् ॥ २६ ॥

He who was earlier endowed with a body or trans-migratory nature due to *avidyā* now remains as Brahman by the direct knowledge of the latter. Hence the entire world is superimposed upon it. (26)

चक्रस्यार यथा सर्वे नाभिनेम्योः समर्पिताः ।  
सजीवा निखिला देहा ब्रह्मविद्यापितास्तथा ॥ २७ ॥

Just as the spokes of a chariot-wheel are fixed in the nave and in the felloe of the chariot, in the same way all the bodies along with the individual souls are rooted in the knower of truth. (27)

समाप्ता ब्रह्मविद्येयं कैवल्यावाप्तयेऽखिला ।  
यथोक्तब्रह्मविद्यायाः स्तुत्यर्थाख्यायिकोच्यते ॥ २८ ॥

The description of the knowledge of Brahman which is useful for attaining liberation is concluded. Now an episode is narrated by the *Upaniṣad*, with a view to praise the knowledge of Brahman. (28)

### 16.2 The Method of Instruction by Dadhyañ

दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच द्विविधं मधु ।  
प्रवर्ग्याङ्गरविध्यानं ब्रह्मज्ञानमिति द्वयम् ॥ २९ ॥



As part of the rise *Pravargya*, Dadhyañ versed in the *Atharva-veda* instructed two kinds of things that are mutually helpful — meditation upon the sun and the knowledge of Brahman to the Asvins. (29)

तं वृत्तान्तमृषिः पश्यन् प्राब्रवीदश्विनौ प्रति ।

वृत्तान्तमब्रवीद्गम्यामृग्भ्यां च ब्रह्मवेदनम् ॥ ३० ॥

Knowing the narrative, the hymn (here) refers to it. By two hymns, Dadhyañ narrated the episode and by another two hymns, he imparted the knowledge of Brahman to the Asvins. (30)

See BU, 2.4.16-19.

अश्विनोर्युवयोरुग्रं लाभाय 'गुरुमारणम् ।

आविष्करोमि लोकेऽस्मिन् मेघो वृष्टिं यथा तथा ॥ ३१ ॥

“Just as a cloud would give forth the rain, in the same way, I shall disclose a terrible deed of killing the preceptor with a view that you may attain some benefit.” (31)

Indra had told Dadhyañ that he would behead him if he taught the meditation upon the sun and the knowledge of Brahman to any one. Hence he told the Aśvins that he would accept the latter as his disciples and instruct them the meditation upon the sun and the knowledge of Brahman on the condition that they would see that Indra did not behead him. The Aśvins said that they would cut off the head of Dadhyañ, remove it elsewhere, and fix a horse's head on him. When Indra cut off the horse's head, then they would bring the original head and replace it on him. Dadhyañ agreed and he taught the meditation upon the sun and the knowledge of Brahman with the head of a horse set on his shoulders.

See ŚB on BU, 2.5.16.

दध्यङ्ङाथर्वणोऽश्वस्य शिरसा युवयोर्मधु ।  
यत् प्रोवाच तदप्यत्र जानन्नाविष्करोम्यहम् ॥ ३२ ॥

(The *Upaniṣad* states): Dadhyañ well-versed in the *Atharva-veda* instructed you about the meditation upon the sun and the knowledge of Brahman (which are mutually helpful and hence constitute what is known as *madhu*) with the head of a horse (set on his shoulders). Knowing it, I shall elucidate it here. (32)

See BU, 2.5.16.

छित्वा गुरोः शिरोऽन्यत्र निक्षिप्याश्वस्य यच्छिरः ।  
तदाहत्य गुरोः स्कन्धे प्रतिष्ठापयतो युवाम् ॥ ३३ ॥

“You two had cut off the head of your preceptor, placed it elsewhere, brought a horse’s head and fixed it upon his shoulders.” (33)

सत्यप्रतिज्ञः स गुरुः सोद्वाप्येतादृशीं व्यथाम् ।  
मधुद्वयमुवाचेति कथितोऽर्थ ऋचोर्द्वयोः ॥ ३४ ॥

That preceptor keeping up his promise and bearing this kind of affliction had instructed the two kinds of *madhu* (namely, the meditation upon the sun and the knowledge of Brahman). Thus has been set forth the import of the two hymns. (34)

See BU, 2.5.16-17.

### 16.3 The Nature of Brahman

ईशो मनुष्यपशवादिदेहांश्चक्रे 'पुरा ततः ।  
स पक्षी लिङ्गरूपेण भूत्वा तान् प्राविशत् प्रभुः ॥ ३५ ॥



God earlier created the bodies of human beings and animals. Then he entered those bodies as a bird, that is the subtle body. (35)

See *BU*, 2.5.18.

योऽयं पुरुषशब्दोऽस्मिन् मन्त्रे तस्य निरुक्तितः ।  
जीवब्रह्मैक्यतात्पर्यं मन्त्रस्यास्योपवर्ण्यते ॥ ३६ ॥

By the explanation of the word *Puruṣa* in the above hymn the identity of the individual soul with supreme Self is described as the import of this hymn. (36)

पुरि शेते यतस्तस्मात् पुरुषो जीव उच्यते ।  
सर्वं पूरयतीत्येवं पुरुषो ब्रह्म भण्यते ॥ ३७ ॥

The individual soul is called *Puruṣa* because it dwells in the body. Brahman too is called *Puruṣa* as it is immanent everywhere. (37)

अनेन ब्रह्मणा किञ्चिद् बहिर्नानावृतं क्वचित् ।  
नास्त्यसंवृतमन्तश्च पूरणात् पुरुषस्तथा ॥ ३८ ॥

There is nothing either external or internal that is not enveloped by Brahman. Since it pervades everything it is called *Puruṣa*. (38)

रूपं रूपं प्रविष्टोऽयं प्रतिबिम्बो भवत्ययम् ।  
तदस्य प्रतिबिम्बत्वं प्रत्यग्याथात्म्यवित्तये ॥ ३९ ॥

The self gets itself reflected in each and every limiting adjunct. And the reflected image is useful in understanding the true nature of the inner self. (39)

See *BU*, 2.15.19.

चैतन्यात्मादयः शब्दाः व्युत्पन्नाः प्रतिबिम्बके ।  
लक्षयन्ति चिदात्मानं तेन याथात्म्यवेदनम् ॥ ४० ॥

The words consciousness, Ātman etc., primarily convey the reflected image and secondarily the consciousness element. It is in this process the true nature of the self is realized. (40)

मिथ्याभिमानैः साभासबुध्यादिपरिकल्पितैः ।  
द्रष्टा श्रोताहमित्यादिबहुरूपो विचेष्टते ॥ ४१ ॥

By the false identification projected by mind, etc., associated with the reflection of the self in them the self functions in a manifold way as the seer, hearer, etc. (41)

सन्त्यस्य हरयोऽक्षाख्या हरणाद् विषयान् प्रति ।  
प्राणिभेदादनन्तास्ते तैस्तु संसरतीश्वरः ॥ ४२ ॥

For this self there are sense-organs, which like horses, take the soul toward the objects. In view of the difference in the souls, the sense-organs too are manifold. By these, the self undergoes transmigration. (42)

मन्त्रोक्ता हरयोऽध्यस्ताः तत्संख्या च प्रकल्पिता ।  
एतेषां तत्त्वमात्मैवेत्याह ब्राह्मणमादरात् ॥ ४३ ॥

The sense-organs mentioned in the hymn are superimposed. Their number too is so. Their true nature is the self only. And this the *brāhmaṇa* states with earnestness. (43)

See BU, 2.5.19.



निःशेषमधुकाण्डस्य तदेतदिति वाक्यतः ।

सारः संक्षिप्यते साक्षात् करविन्यस्तबिल्ववत् ॥ ४४ ॥

By the statement 'That Brahman is without prior or posterior' the import of the entire section on *madhuvidyā* is set forth clearly like a *bilva* fruit on one's palm. (44)

See BU, 2.5.19.

अज्ञातं संशयज्ञातं मिथ्याज्ञातमिदं जगत् ।

तदेतदित्यनूद्यास्य तत्त्वं ब्रह्मेति बोध्यते ॥ ४५ ॥

This world is concealed by ignorance or is a matter of doubt or is taken erroneously. It is being referred to by the expression 'That is This' and it is instructed that its true nature is Brahman. (45)

See *tadetat brahma*.....BU, 2.5.19.

निष्कारणं तन्निष्कार्यं निश्छिद्रं बाह्यवर्जितम् ।

पारोक्षप्रतिषेधार्थमात्मा ब्रह्मेति भण्यते ॥ ४६ ॥

That Brahman has no cause; it has no effect, it has no interior; it has no exterior. In order to reject the notion that it is mediate it is said that it is identical with the inner self (which is immediate). (46)

सर्वानुभव एवायं यतः सर्वानुभूस्ततः ।

कात्स्नर्यात् सर्वो भवेदेष चिन्मात्रत्वात् तथानुभूः ॥ ४७ ॥

The self is the perceiver of everything as it is of the the nature of all-pervasive consciousness. Since it pervades

everything it is of the nature of everything. Since it is of the nature of consciousness it is experienced. (47)

The expression *sarvānubhūh* in the *Brhadāraṇyaka* text is explained in this verse.

कर्तव्यमेतद्विज्ञानमिति वेदानुशासनम् ।  
अस्यातिलङ्घने दोषः संसारानर्थसंगतिः ॥ ४८ ॥

The teaching of the *Veda* is that one must attain the knowledge of Brahman. If one transgresses this teaching then there would result the defect, namely, the association with the evil of transmigratory existence. (48)

The meaning of the expression *ityanuśāsanam* (*BU*, 2.5.19.) is explained in this verse.

कुर्वतस्तु महान् लाभः स्वात्मनः कृतकृत्यता ।  
मधुकाण्डार्थसर्वस्वमित्थं श्रुत्यो पसंहतम् ॥ ४९ ॥

He who realizes the self attains the highest good. That is, his self has attained the goal. The import of the entire section of the *madhuvidyā* has been summarised by the *śruti*. (49)

विद्यावंशजपाद्विद्याविघ्नः सर्वो निवार्यते ।  
ममुक्षुमनुगृह्णातु विद्यातीर्थमहेश्वरः ॥ ५० ॥

By uttering the names of the teachers and disciples in the line of knowledge, every impediment standing in the way of the attainment of knowledge will be removed. Let Vidyātīrtha Mahesvara bless the one who is desirous of release. (50)

The line of teachers for the first two chapters, called *Madhukāṇḍa* is given in the sixth *Brāhmaṇa*. The utterance of the names



of the teachers would remove all impediments that stand in the way of the attainment of the knowledge of Brahman.

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
मधुविद्याप्रकाशो नाम षोडशोऽध्यायः ।

Here ends the Chapter XVI entitled *Madhuvidyāprakāśa* of the *Bṛhadāraṇyakopaniṣad* in the treatise *Aunbhūti prakāśa* composed by the Sage Vidyāraṇya.

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1. इति श्रीअनुभूतिप्रकाशे बृहदारण्यके मधुविद्याख्यो षोडशोऽध्यायः — क<sub>1</sub>, त, पु<sub>1</sub>, रा, ल, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वै<sub>2</sub>.

इति श्रीविद्यारण्यविरचिते अनुभूतिप्रकाशे बृहदारण्यके मधुविद्याख्यो नाम षोडशोऽध्यायः — वा<sub>3</sub>, वै<sub>1</sub>, वै<sub>2</sub>.

## CHAPTER XVII

### 17. ĀŚVALĀYANĀDIMUNIBODHA [BṚHADĀRAṆYAKOPANIṢAD]

याज्ञवल्क्योऽश्वलादिभ्यो विजिगीषुकथामुखात् ।  
उक्तवान् पञ्चमेऽध्याये तत्त्वविद्यामनेकधा ॥ १ ॥

In the fifth *adhyāya*, Yajñavalkya by adopting the kind of disputation known as *jalpa* imparted the knowledge of Brahman to Āśvala and others in a manifold manner. (1)

The fifth *adhyāya* of the *Śatapatha-brāhmaṇa* is the third *adhyāya* of the *BU*. It consists of nine *brāhmaṇas*. In the first *brāhmaṇa* entitled *Āśvalabrāhmaṇa* emancipation from death in the form of time as well as rites has been explained. The second *brāhmaṇa* i.e. *Ārtabhāgabrāhmaṇa* deals with the nature of death, emancipation from which has been set forth as necessary. In the third namely; *Bhujyu-brāhmaṇa*, the doubt that liberation may be attained by the performance of good deeds is dispelled. In the fourth *brāhmaṇa* entitled *Uṣasta-brāhmaṇa*, the true nature of the individual soul is described as pure consciousness free from the characteristics of being an agent etc. In the fifth *brāhmaṇa* entitled *Kahola-brāhmaṇa*, knowledge which is the means of realising the identity of the individual soul with Brahman is set forth. The sixth namely *Gārgī-brāhmaṇa* deals with Brahman as the inner being of every being and the world as Its effect. The seventh *brāhmaṇa* i.e. *Antaryāmi-brāhmaṇa* is a dialogue between Yajñavalkya and Uddālaka dealing with Brahman as the substratal principle on the basis of scripture. In the eighth *brāhmaṇa*, known as *Akṣara-brāhmaṇa*, Yajñavalkya explains Gārgī the acosmic nature of the substratal principle i.e. Brahman.



The ninth *brāhmaṇa* is known as *Śākalya-brāhmaṇa*. This deals with the immediate nature of Brahman by making a reference to different gods who are ruled by it. All these constitute the subjectmatter of the Seventeenth Chapter of the present treatise.

*Vāda*, *jalpa* and *vitandā* are the three kinds of disputation. Of these, *vāda* has for its chief aim the ascertainment of truth. *Jalpa* has for its aim not only the ascertainment of truth but criticism and final rejection of rival theories. And *vitandā* is captious criticism.

### 17.1 Āśvala-Brāhmaṇa

अध्यात्ममधिभूतं च यजमानत्विगादिषु ।  
स्वाभाविकः परिच्छेदो मृत्युर्मर्त्यफलार्जनात् ॥ २ ॥

Natural limitation that exists in the cosmic as well as the individual aspect of the sacrificer, priest and others is death as it gives forth only ephemeral fruit. (2)

The organ of speech of the sacrificer and the priest — *hotā* who chants hymns from the *Ṛg-veda* are to be meditated upon in their divine or cosmic form as fire. This meditative worship enables the sacrificer to become identical with fire which, however, is not final liberation.

See BU, 3.1.3.

कालोऽपि मृत्युः कर्त्रादिमारणात् स्यात् स च द्विधा ।  
सौरोऽहोरात्ररूपेण चान्द्रः पक्षादिरूपतः ॥ ३ ॥

Time too is death because it destroys the sacrificer and others. It is two-fold as one consisting of day and night and the other, lunar days. (3)

See BU, 3.1.4-5.

जेतुं मृत्युत्रयं ब्रह्मलोकं प्राप्तुं च साधनम् ।  
प्रश्नैश्चतुर्भिः पप्रच्छ देवध्यानं तदुत्तरम् ॥ ४ ॥

Āsvala put forth four questions each one relating severally to the means of overcoming the three kinds of death and the means of attaining the world of Hiraṇyagarbha. The reply of Yājñavalkya is the meditative worship of the divine or cosmic form. (4)

Natural limitation, day and night, and lunar days are the three kinds of death.

यजमानस्य वागादेर्होत्रादेश्चाधिदैविके ।

अग्न्यादावेकतां ध्यात्वा मुच्यते चातिमुच्यते ॥ ५ ॥

By meditation upon the identity of the organ of speech, etc., of the sacrificer and *hotā* and others with the divine forms of fire, etc., one transcends natural limitation, etc., and becomes one with the divine forms of fire, etc. (5)

The meditative worship upon the identity of the organ of speech of the sacrificer and the *hotā*—the priest who chants the *Rg-veda* with the divine form of fire enables one to overcome the natural limitation and to attain and identity with the form of fire. Here, over-coming natural limitation is termed *mukti* and attaining identity with the divine form is termed *atimukti*. [BU, 3.1.3]

In order to overcome death in the form of day and night, the eye of the sacrificer and *adhvaryu*—the priest who chants the *Yajurveda* are to be meditated upon as identical with the divine form of the Sun [BU, 3.1.4]. The result is that the sacrificer becomes identical with the divine form of the sun after the fall of his body. This is *atimukti*.

In order to get over death in the form of lunar days, the vital force of the sacrificer and *udgātā*—the priest who chants the hymn of the *Sāmaveda* are to be meditated upon as identical with moon [BU, 3.1.5]. The sacrificer after the fall of his body would become identical with moon. This is *atimukti*. It must be noted here that to become identical with the divine forms consists in remaining in the world of Hiraṇyagarbha.



मुक्तिस्त्यक्त्वासुरं भावं देवभावस्य चिन्तनम् ।  
ब्रह्मलोकोऽतिमुक्तिः स्यान्न कैवल्यमुपासनात् ॥ ६ ॥

*Mukti* consists in the meditation upon the divine forms by leaving out one's demoniac nature. And *atimukti* consists in the attainment of the world of Hiraṇyagarbha (only) as final liberation cannot be attained by meditation. (6)

The meanings of the words *mukti* and *atimukti* in the texts [BU, 3.1.3-5] are explained in this verse.

अथ संपद उच्यन्ते स्वल्पे कर्मणि कर्मणः ।  
महत्तद्विचिन्तनं संपत्तया प्राप्यं महत्फलम् ॥ ७ ॥

Now the kinds of meditative worships known as *sampats* are described. *Sampat* consists in the meditation on an inferior one as a superior one. And by this there would result great fruits. (7)

होतृप्रयुक्तऋग्जातित्रये संपादयन्नमून् ।  
लोकांस्त्रैलोक्यमाप्नोति समत्वात् त्रित्वसंख्यया ॥ ८ ॥

One should meditate upon the three kinds of *ṛk* which the *hotā* chants as identical with the three worlds on the basis of the similarity in number. Such a one would attain the three worlds. (8)

The three kinds of *ṛk* are the preliminary (*puronuoākya*) which are recited before a sacrifice, the sacrificial (*yājyā*) which are recited at the time of sacrifice, and the eulogistic (*śasyā*) which are recited in praise of the deities. These three are to be meditated upon as earth, the intermediate region between earth and heaven, and heaven.

1. महाफलम् — रा, ल

2. संपादयेदमून् — क<sub>3</sub>, पु<sub>2</sub>, पु<sub>3</sub>, व<sub>1</sub>, व<sub>2</sub>, व<sub>3</sub>, वा<sub>4</sub>

समिन्मांसाज्यमुख्यानामुज्ज्वलत्वादिसाम्यतः ।

देवलोकादिसंपत्त्या देवलोकादिमाप्नुयात् ॥ ९ ॥

By meditating upon the sacred fuel, flesh, and ghee as the world of gods, etc., on the basis of the similarity of qualities of blazing forth, etc., one would attain the world of Gods, etc. (9)

The sacred fuel blazes up when offered in the fire. The world of gods also shines forth. Based upon the similarity of the quality of shining forth if the sacred fuel is meditated upon as the world of gods, one would attain the latter. In the same way, the flesh when offered in the fire produces sound. The world of manes also is full of noise. Based on this similarity, if one meditates upon the flesh as the world of manes, one would attain the latter.

Ghee when offered in the fire goes down. The human world is lower. Based on this similarity, if one meditates upon ghee as the human world, one would attain the latter.

ब्रह्मणो मनसो वृत्तिष्वनन्तास्वन्तवर्जितान् ।

विश्वान् संपादयन् देवाननन्तं लोकमाप्नुयात् ॥ १० ॥

He who meditates upon the infinite mental states of the priest — Brahmā as identical with the infinite Visve-devas would win an infinite world. (10)

See BU, 3.1.9.

उक्तास्त्रिजातिषूद्गात्रा गीयमानास्तु संपदा ।

लोकत्रयस्य प्राणादेरपि लोकत्रयं व्रजेत् ॥ ११ ॥

If the three kinds of *ṛk* mentioned earlier when sung by the priest *Udgātā* are meditated upon as identical with the three worlds and also with *prāṇa*, *apāṇa*, and *vyāṇa*, one would attain the three worlds. (11)

See BU, 3.1.10.

See also Note on verse 8.



गया भूर्ब्राह्मणो विष्णुरन्नं ब्रह्मेति संपदा ।

श्राद्धे फलस्य बाहुल्यं मत्वा संपादयन्ति हि ॥ १२ ॥

In the ceremony performed in honour of the departed spirits of the relatives, one meditates upon the place where the ceremony is performed as Gayā, the brahmin as Lord Viṣṇu and the food as Brahman with a view to attain abundant fruits by the performance of such a ceremony. (12)

This verse substantiates the view that meditation upon inferior entities as superior entities would yield forth abundant fruits.

### 17.2. *Ārtabhāga — brāhmaṇa*

*Sense-organs and Their Objects*

बन्धाख्यमृत्युस्तन्मृत्युर्विदुषोऽनुक्रमस्तथा ।

प्रयोजकस्तयोर्मृत्योः प्रेरकं चात्र 'पृच्छ्यते ॥ १३ ॥

In this section the questions relating to death in the form of bondage, the death of that death, the ascent of the wise one, the dissolution of the causative factor, and the causative factor of bondage are asked. (13)

The question is asked as to whether the sense-organs of the liberated man go up from him or not when his body falls of.

If it is said that the sense-organs do not go up, then it implies that they are dissolved here. Now it is asked whether the factor that causes such a dissolution is dissolved or not.

अधिभूताधियज्ञादिपरिच्छेदः फलात्मकः ।

मोहासङ्गात्मको मृत्युर्ग्रहातिग्रहबन्धवान् ॥ १४ ॥

The group of sense-organs and the objects constitutes bondage, that is, *mṛtyu*. It causes attachment born out of delusion. It brings about the distinctions such as inanimate beings, agency causing sacrifices and the fruits resulting therefrom. (14)

ग्रहा घ्राणादयो ज्ञेया गृह्णन्ति विषयान् यतः ।

घ्राणादिप्रेरकत्वेन गन्धाद्याः स्युरतिग्रहाः ॥ १५ ॥

Sense of smell, etc., are to be known as *grahas*, as they comprehend the objects. The objects like smell, etc., as they prompt the sense of smell, etc., are *atigrahas*. (15)

पूर्वब्राह्मणसंप्रोक्तध्यानसंयुक्तकर्मभिः ।

परिच्छेदविनाशेऽपि मृत्योः सर्वस्य न क्षयः ॥ १६ ॥

Although there is the removal of the limitation by rites coupled with meditative worship in the earlier *brāhmaṇa*, yet there is not the total removal of death. (16)

हिरण्यगर्भरूपेऽपि श्रूयन्ते हि क्षुधादयः ।

अतो मृत्योरशेषस्य मृत्युरन्योऽत्र पृच्छ्यते ॥ १७ ॥

It is known from the scriptural texts that even in the form of Hiraṇyagarbha there are hunger, etc. Hence the death of all bondage is being asked. (17)

निर्णयौ मृत्युतन्मृत्यू बन्धमोक्षावबुद्धये ।

दुर्वचौ च ग्रहादीनां लोकेऽत्यन्ताप्रसिद्धितः ॥ १८ ॥

In order to know the nature of bondage and release, the nature of death (that is bondage) and the death of that — these are to be ascertained. The *grahas*, etc., are not



at all known in ordinary experience and hence they cannot be explained (without resorting to scripture). (18)

Sense of sight, etc., and pot, etc., are known as sense-organs and objects, and not as *grahas* and *atigrahas*. Hence there is need for explaining them.

ग्रहातिग्रहवद् बन्धो देहेऽप्येष तथाप्यसौ ।

जन्मान्तरेष्वसंचारान्नाप्रसिद्धो न दुर्वचः ॥ १९ ॥

The body too is of the nature of bondage like *grahas* and *atigrahas*. Yet, since it has no relation to the past or future birth it is not unknown; nor is it impossible to be explained. (19)

Hence, unlike *grahas* and *atigrahas*, body does not need any explanation.

एकमेव मनः सर्वजन्मगामीति तार्किकाः ।

अक्षान्तराण्यपीत्यन्ये तेन संख्यात्र दुर्वचा ॥ २० ॥

Logicians are of the opinion that mind alone accompanies the soul in all its births. Others (namely, the followers of the school of *Upaniṣads*) are of the view that the sense-organs too accompany the soul. Hence the number is difficult to be stated. (20)

The basis for the question as to how many are the *grahas* and how many are the *atigrahas* (BU, 3.2.1.) is the doubt regarding their number. And it is set forth in this verse.

मनोन्यायः समोऽन्येषु तेनादोषविवक्षया ।

पर्यग्रहीदष्टसंख्यामन्यान्तर्भाव ऊह्यताम् ॥ २१ ॥

The logic that pertains to mind equally applies to other sense-organs. Hence with a desire to emphasise that

all sense-organs accompany the self, Yājñavalkya mentions the number of sense-organs as eight. The other sense-organs are to be understood as having been mentioned. (21)

See *aṣṭau grahāḥ aṣṭau atigrahāḥ*, BU, 3.2.1.

Mind is a sense-organ according to Logicians. If it accompanies the soul in all its births, then other sense-organs too, in view of their being so, must accompany the soul.

यस्येन्द्रियस्य योऽर्थोऽस्मिन् जन्मन्यन्यत्र तत्तथा ।  
उतान्यथेति सन्देहात् संख्येयं पृच्छ्यते पुनः ॥ २२ ॥

There arises the doubt as to whether the respective objects of the sense-organs in one birth remain to be the same in another birth too or different. To dispel this doubt, the question in regard to the nature of the sense-organs whose number has been set forth is put. (22)

See *katame te iti*, BU, 3.2.1.

दृष्टानुसार्यदृष्टं तु कल्पनीयमितीदृशात् ।  
न्यायात् प्राह यथा दृष्टमिन्द्रियार्थव्यवस्थितिम् ॥ २३ ॥

Yājñavalkya set forth the fixed relation between the sense-organs and their respective objects noticed (in this life) with a view that what does not come within the range of perception must be assumed on the basis of what is known. (23)

In this life, smell is noticed to be related to odour, sense of speech to name, tongue to taste, eye to colour, ear to sound, mind to desire, hands to work, and skin to touch.

See BU, 3.2. 2-9.



बन्धत्वं 'विशदीकर्तुं ग्रहातिग्रहकल्पनम्' ।  
मोचनीयो ग्रहग्रस्तस्तथैवाक्षार्थबन्धनात् ॥ २४ ॥

The sense and their objects are said to be *graha* and *atigraha* with a view to elucidate that they constitute bondage. He who has been seized by an evil spirit (*graha*) must be released from it. In the same way, one must be released from the sense and their objects which are evil spirits (*grahas* and *atigrahas*). (24)

ग्रस्तं हिरण्यगर्भान्तं मृत्युना सकलं जगत् ।  
ग्रहातिग्रहरूपेण मृत्युस्तस्यास्ति वा न वा ॥ २५ ॥

The entire world ending with *Hiraṇyagarbha* is enveloped by death in the form of sense-organs and their objects. For this death is there another death or not? (25)

अस्ति चेदनवस्था स्यादनिर्मोक्षोऽन्यथा भवेत् ।  
इत्यसौ दुर्वचः प्रश्नो दृष्टान्ते नापनुद्यते ॥ २६ ॥

If there is another death, then for that there must be another one and so on *ad infinitum*. If not (then since that death remains) there would result absence of liberation. This question which is difficult to be answered is removed on the basis of an illustrative example. (26)

बह्वेः सर्वाशिनो मृत्योर्यथा मृत्युर्जलं महत् ।  
बन्धमृत्योस्तथा मृत्युरज्ञानं बन्धहृल्लये ॥ २७ ॥

For fire which is death by extinguishing everything there is death, namely, a large quantity of water. In the same way, for death in the form of fetters there is death;

- 
1. विषयीकर्तुं - व<sub>1</sub>
  2. °हकल्पनाम् - पु<sub>2</sub>, व<sub>2</sub>

it is nescience. It is because in the state of deep sleep it removes the fetters. (27)

In the state of deep sleep, mind and other sense-organs merge in *avidyā*. And it is in this sense *avidyā* is considered to be the death of mind, etc., which are fetters.

अज्ञानमृत्योर्विज्ञानं मृत्युस्तस्यापि तत्ताथा ।  
तत्कातकरजोन्यायान्नानवस्थामिहानयेत् ॥ २८ ॥

For the death in the form of *avidyā*, there is death, namely, the knowledge of Brahman. The latter is destroyed like a cleansing nut. Hence one should not bring in here the fallacy of infinite regress. (28)

When it is said that knowledge of Brahman is the death of *avidyā*, then the question may arise as to what is the death of the knowledge of Brahman. Thus there will be an infinite regress. Hence it is said that just as the cleansing nut put into impure water removes all impurities and then gets itself dissolved in the same way knowledge of Brahman removes *avidyā* and gets itself removed.

प्राक्तनान्यपि जन्मानि सम्यग्ज्ञानमपह्नुते ।  
अपह्नुते स्वमित्यस्मिन्नर्थे नैषा चमत्कृतिः ॥ २९ ॥

The correct knowledge of Brahman removes the reality of all previous births. It is no wonder that it gets itself removed. (29)

The knowledge of Brahman gives rise to the cognition in the knower of truth in the form 'For me there is no birth in the three divisions of time' thus removing the existence of past births too. It is not strange that it removes itself.

See *jñānam hi kālatraye'pi mama janma nāsti iti viduṣaḥ buddhim utpādayati*, LS, p. 657.



अथ तत्त्वविदः प्राणा उत्क्रामन्त्यथवा न हि ।

स्यात् पुनर्जनिरुत्क्रान्तावनुत्क्रान्तौ मृतिः कथम् ॥ ३० ॥

When the body of the knower of the truth falls off, do the sense-organs go up from him or not? If they go up, then there would be fresh birth. If they do not go up, how are we to account for the fall of the body? (30)

See BU, 3.2.11.

नोत्क्रामन्ति न तिष्ठन्ति किन्तु निर्वातदीपवत् ।

न कारणं शिष्यतेऽत्र तस्य ज्ञानेन निह्नतेः ॥ ३१ ॥

They do not go up nor do they remain here. Like the extinguished fire, its cause does not remain. The cause of going up or remaining here is removed by the knowledge of Brahman. (31)

अनारब्धफलं कर्म तदुत्क्रान्तेः प्रयोजनम् ।

स्थितेर्निमित्तामारब्धं ते नष्टे ज्ञानभोगतः ॥ ३२ ॥

The cause of the ascent of the sense-organs is the group of unfructified merits and demerits. The cause of their existence is the group of fructified merits and demerits. These two are removed by the knowledge of Brahman and the experience of their fruits respectively. (32)

उपादाननिमित्ताभ्यां हीनानामुत्क्रमः कथम् ।

कथं वात्र स्थितिस्तस्माद् युक्त आत्यन्तिको लयः ॥ ३३ ॥

How could there be the ascent of the sense-organs which are free from their material cause and the efficient cause (namely, *avidyā* and the group of unfructified merits and demerits). How could they remain here too (in the absence of their material cause — *avidyā* and their efficient

cause the group of fructified merits and demerits). Hence it is but proper to hold that there is total dissolution of them here. (33)

प्राणत्यागेन देहोऽयं म्रियते बाह्यवायुना ।

आपूर्णः स्थौल्यमापन्नो निश्चेष्टो दृश्यते यतः ॥ ३४ ॥

Since the body falls off when it is dissociated from the vital-air, it is enveloped by external air, swells and in that state lies dead. (34)

*See sa ucchvayati ādhmāyati ādhmāto mṛtaḥ śete, BU, 3.2.11.*

प्राणा एव 'विलीयन्ते किं वा सर्वं प्रयोजकम् ।

आद्ये प्राणजनिर्भूयो द्वितीये नाम तत्कथम् ॥ ३५ ॥

It is asked as to whether the sense-organs alone are dissolved or all the causative factors [namely, *avidyā*, desire (*kāma*), and actions (*karma*)]. If the first alternative were maintained, then there would be fresh birth for the, sense-organs (because the causes, namely, *avidyā*, etc., exist). If the second alternative were maintained, how is it that the name of the (released) person remains (in such usages as Śuka is released, Vāmadeva is released, etc). (35)

*Karma* here stands for merits and demerits.

अप्रयोजकनामैव शिष्यते न प्रयोजकम् ।

अविद्याकामकर्मादि नोक्तदोषद्वयं ततः ॥ ३६ ॥

It is only name which is not the cause of bondage (namely, *grahas* and *atigrahas*) that remains and not *avidyā*, *kāma* and *karma* which lead to bondage. Hence the two defects mentioned above do not hold good. (36)



परवाचाभिनिष्पत्तोर्विदुषो बन्धनं प्रति ।

नामाप्रयोजकं युक्तस्तच्छेषः परदेहवत् ॥ ३७ ॥

Name as it originates from the sense of speech of the other person is not the cause of bondage of the released souls. Hence it is but proper that it remains like the bondage of the other individual soul. (37)

The bodies of the other individual souls do not cause fresh bondage to the knower of the truth. In the same way, name too does not cause fresh bondage to him.

मुक्तावप्यवशिष्टत्वान्नाम्नोऽनन्तत्वसाम्यतः ।

विश्वान् संपादयन् देवाननन्तं लोकमश्नुते ॥ ३८ ॥

Since name remains even in the state of liberation, it is viewed as infinite. And one by meditation upon it as infinite Viśvedevas attains infinite world. (38)

See BU, 3.11.12.

### 17.3 Merits and Demerits

ग्रहातिग्रहबन्धारुयमृत्योर्यत् स्यात् प्रयोजकम् ।

कालकर्मेन्द्रादीनां मध्ये तत् किमितीर्यते<sup>1</sup> ॥ ३९ ॥

It is now stated as to who among time, *karma* and god is the causative factor of death in the form of fetters, namely, *grahas* and *atigrahas*. (39)

The fifth question as to who is the causative factor of death in the form of fetters raised in verse 13 is answered in the following verses.

अविद्वद्विषयः प्रश्नो विदुषो बन्धसंक्षयात् ।

आतत्त्वबोधमज्ञानी बध्यतेऽनन्तजन्मभिः ॥ ४० ॥

1. तीर्यताम्-म

This question relates to the ignorant one because in the case of the knower of the truth, the fetters are dissolved. The ignorant is bound by several births till he attains the knowledge of Brahman. (40)

अनुगृह्णन्ति वागादीन् स्वांशैरग्न्यादिदेवताः ।

भोगक्षये मृतौ स्वांशान् संहरन्ति यथायथम् ॥ ४१ ॥

पुंसो देहग्रहे भूयो देहस्थानेषु देवताः ।

अंशं निदधति स्वं स्वं न देहे ग्रहणात् पुरा ॥ ४२ ॥

Agni and other deities by their powers bestow grace upon the sense of speech, etc. When the fructified merits and demerits that have caused the body are exhausted by the experience of their fruits, the man dies. Then the deities withdraw their powers. Again when the man takes up another body, they bestow their respective powers in the specific places of the body and not before his taking up of a body. (41-42)

अधिष्ठातृवियोगेन न्यस्तदात्रोपमैर्युतः ।

वागादिभिरसौ किंस्वित् प्रयोजकमुपाश्रयेत् ॥ ४३ ॥

On what does the man rest then (that is, in the intermediate stage between death and taking up of another body) when his sense-organs, like bill-hook, etc., are laid down? (43)

See *kvāyam puruṣaḥ bhavati*, BU, 3.12 13.

The question raised here is: what is that support by resting on which a man again takes up the body and sense-organ?

किं कारणात्मतामेति किं वा केनचिदात्मना ।

अवतिष्ठत एवायं किं वा कर्मैव संश्रिताः ॥ ४४ ॥

1. यथातथा — क<sub>१</sub>, क<sub>२</sub>, पु<sub>१</sub>, पु<sub>२</sub>, वा<sub>१</sub>, वा<sub>२</sub>, वै<sub>१</sub>, वै<sub>२</sub>



गुणान् वा यदि वेशानं कालं वा दैवमेव वा ।

यदृच्छा संतर्ति शून्यं विनाशं वेति भण्यताम् ॥ ४५ ॥

Has he become one with *avidyā* or has he become identical with his essential nature of consciousness? Does he depend upon the extra-empirical merit or the *pradhāna* (accepted in the Sāṅkhya system), god, time, destiny, chance, series of momentary cognitions, or void? Or is he totally destroyed? (44-45)

प्रश्नेन तुष्टः सन्त्यज्य विजिगीषां सहामुना ।

निर्गतौ विजिगीषुभ्यो मिथो निर्णयमूचतुः ॥ ४६ ॥

Being gratified by this question, Yājñavalkya leaving out his desire to vanquish (*Ārtabhāga* in disputation) came out along with him from the group of persons who are desirous of vanquishing him. They arrived at the decision on this question between themselves. (46)

संसारभूमिवर्तित्वात् नैवायं कारणाश्रयः ।

कर्मादिपरतन्त्रत्वात् स्वाश्रयोऽयं न चेप्यते ॥ ४७ ॥

Since he is yet under the transmigratory process, he does not rest in the cause, namely, *avidyā*. Since he is still dependent upon his past merits and demerits, it is not accepted that he rests in his true nature. (47)

जडत्वात् गुणकालादिर्न जीवं नेतुमर्हति ।

हठो यदृच्छाशून्यं तु मानहीनं तथेतदत् ॥ ४८ ॥

*Pradhāna*, time and other factors, being inert, cannot cause the soul to take up another body. The view that chance makes him take up another body is based on imper-

tinence. Void is devoid of any *pramāṇa*. The remaining factors also are so. (48)

जीवेश्वरौ स्वतन्त्रौ चेद् विधिशस्त्रमनर्थकम् ।  
अतोऽसाधारणो जन्म हेतुः कर्मैव शिष्यते ॥ ४९ ॥

If the individual souls and god are quite independent, then scripture which prescribes deeds is futile. Hence what remains is *karma* which is the specific cause of birth. (49)

God depending upon the past merits and demerits of the individual soul makes the latter perform deeds.

सति कर्मणि वैचित्र्यं देहानामुपपद्यते ।  
देवेशानुगृहीतत्वात् जाड्यदोषो न कर्मणः ॥ ५० ॥

If *karma* is the cause, the variegated nature of the bodies holds good. Since *karma* is favoured by the presiding deities of the sense-organs and god, the defect that it is inert and hence it cannot be the cause of birth does not hold good. (50)

#### 17.4 *Bhujiyu-brāhmaṇa*

##### *The World of Hiranyagarbha*

तृतीयब्राह्मणे पुण्यफलावधिरुदीर्यते ।  
अश्वमेधः परं पुण्यं ब्रह्मलोकफलावधि' ॥ ५१ ॥

In the third *brāhmaṇa*, the final limit of the meritorious deed is set forth. The supreme meritorious deed is the horse-sacrifice. It has the world of Hiranyagarbha as its ultimate fruit. (51)

1. फलावधिः - ब<sub>1</sub>, ब<sub>2</sub>, वा<sub>1</sub>, वा<sub>2</sub>



प्रत्यक्षः स्थावरत्वाख्यः स्पष्टः पापफलावधिः ।

विज्ञायते द्वयज्ञानादियत्ता हेयसंसृतेः ॥ ५२ ॥

The final limit of the fruit of demerit is the birth as a stationary being which is an object of perception. The extent of transmigratory existence is known by the knowledge of the two. (52)

अश्वमेधादि यत् पुण्यं महोपासनया युतम् ।

तत्फलं संसृतिस्तस्य भुज्युना पृच्छ्यतेऽवधिः ॥ ५३ ॥

The result of the meritorious deeds such as the horse-sacrifice, etc., associated with meditative worship is (the world of Hiraṇyagarbha coming within the realm of) transmigratory existence. The limit of the latter is being asked by Bhujyu. (53)

ब्रह्माण्डाद् बहिरन्तश्च समष्टिव्यष्टिरूपिणः ।

व्याप्तिर्हिरण्यगर्भस्य संसारस्यावधिर्मतः ॥ ५४ ॥

The region pervaded by Hiraṇyagarbha in his collective and individual aspects both inside and outside the cosmic shell is accepted to be the limit of transmigratory existence. (54)

आगमैकाधिगम्योऽयमर्थ इत्युपदर्शयन् ।

गन्धर्वाख्यायिकामाह गन्धर्वस्तद् गुरुस्ततः ॥ ५५ ॥

In order to show that this subject is to be known only on the basis of verbal testimony, Bhujyu narrated an episode of a Gandharva. The latter was his preceptor. (55)

See BU, 3.3.1.

लोकांस्तानपि गन्धर्वादश्वमेधकृतां फलम् ।

श्रुत्वा पारिक्षितोक्त्यात्र वादिनं तं व्यपोहयत् ॥ ५६ ॥

Having known from the Gandharva the worlds which constitute the fruit of horse-sacrifice, Bhujyu deluded the disputant Yājñavalkya by putting the question 'Where were the *Pārikṣitas* ? (56)

See *kva pārikṣitāḥ abhavan*, BU, 3.3.1.

अश्वमेधकृतो वक्ति भुज्युः पारिक्षिता इति ।

परितः क्षितिमावेष्ट्य स्थिता इति विवक्षया ॥ ५७ ॥

Bhujyu uses the term *pārikṣitāḥ* with reference to those who perform the horse-sacrifice with a view to convey that they exist (*vyāpya sthitāḥ*) around (*paritāḥ*) the earth (*kṣitim*). (57)

द्विर्याज्ञवल्क्यमुद्दिश्य प्रश्नोक्तिस्त्रासजन्मने ।

अत्र स्तौतीन्द्रियज्ञानं दर्शयन्निदमुक्तवान् ॥ ५८ ॥

He puts the question twice in order to cause fear in the mind of Yājñavalkya. Unperturbed Yājñavalkya said the following by exhibiting his knowledge of supra-sensuous things. (58)

गन्धर्वेण गतिः प्रोक्ता अश्वमेधकृतामिति ।

भूयः पृष्टः स्वयं वक्तुं प्राह लोकस्य विस्तृतिम् ॥ ५९ ॥

By the Gandharva, the goal reached by those who perform horse-sacrifice has been set forth. Yājñavalkya when asked for the second time started saying the extent of the world. (59)

See BU, 3.3.2.

आदित्यरथगत्याध्वमितो यावानहर्निशम् ।

'द्वात्रिंशद् गुणितस्तावान् व्याप्तो भानुगभस्तिभिः ॥ ६० ॥



Thirty-two times the space covered by the chariot of the sun in a day is pervaded by the rays of the sun. (60)

See B.U. 3.3.2.

इयानेव प्राणिभोगसिद्धये लोक इष्यते ।

इतः परस्तात् द्विगुणा पृथिव्यालोकवर्जिता ॥ ६१ ॥

This much is the extent of the world (along with the ocean) fit for the enjoyment of beings. Around it covering twice the area of this world exists another world devoid of light. (61)

See BU, 3.3.2.

अन्तरालोकयुक्तः सन् बहिरालोकवर्जितः ।

लोकालोकगिरिर्मध्ये पृथिव्योरनयोः स्थितः ॥ ६२ ॥

In between these two worlds there exists the mountain having light inside and no light outside. (62)

समुद्रो द्विगुणो भूमेर्धनोदाख्यो बहिः स्थितः ।

अण्डाद् बहिर्धनोदोऽयमिति पौराणिका जगुः ॥ ६३ ॥

Covering twice the area of the earth there exists the the ocean outside the cosmic shell. The *Paurāṇikas* say that it is *Ghanoda*. (63)

पुराणं बाध्यते श्रुत्या ध्यानार्था वा श्रुतिर्मता ।

सर्वथाप्यण्डरूपोऽयं वैराजो देह इष्यताम् ॥ ६४ ॥

By the *śruti*, the statement of the *Purāṇa* is invalidated. Or else, the *śruti* states the existence of the ocean inside the cosmic shell for the purpose of meditation. Whatever it may be, the cosmic shell is admitted to be the body of *Virāt*. (64)

The *śruti* states that the ocean exists within the cosmic shell, while the *Purāṇa* states that it is outside the cosmic shell. Since *śruti* is more powerful than the *Purāṇa*, the text of the latter is invalidated by the former.

योऽण्डाद् बहिः स्थितो वायुः सूत्रात्मेति श्रुतीरितः ।  
एषोऽश्वमेधकृत् पुण्यपरिपाको न चापरः ॥ ६५ ॥

The air which exists outside the cosmic shell is set forth in the *śruti* as Hiranyagarbha. He is the culmination of the merits of those who have performed the horse-sacrifice and none else. (65)

क्षुरधाराद्युपमितः संधिर्योऽण्डकपालयोः ।  
तेन बाह्ये नयत्येतानश्वमेधस्य देवता ॥ ६६ ॥

At the juncture of the two halves of the cosmic shell there is an opening which is compared to the edge of a razor (or the wing of a fly). The presiding deity of the horse-sacrifice takes them out through this opening. (66)

See BU, 3.2.2.

ते वायुभावमापन्नाः समष्टिव्यष्टिरूपतः ।  
अण्डाद् बहिस्तदन्तश्च तिष्ठन्त्यखिलरूपिणः ॥ ६७ ॥

Having attained the form of Hiranyagarbha they exist as of the form of everything as collective and the individual being both inside and outside the cosmic shell. (67)

अध्यात्मादिविभागेन व्याप्तिर्व्यष्टिरितीरिता ।  
समस्तत्वेन संव्याप्तिः समष्टिरिति कीर्तिता ॥ ६८ ॥

To pervade in the individualised form is stated to be *vyaṣṭi*, and to pervade in the collective form is said to be *samaṣṭi*. (68)



समष्टिव्यष्टिरूपं य उपास्तेऽसौ सकृन्मृतः ।

हिरण्यगर्भो भूत्वाथ मुच्यते म्रियते न तु ॥ ६९ ॥

He who meditates upon both the individual and the collective aspect becomes one with Hiraṇyagarbha after death and is liberated along with Hiraṇyagarbha at the end of the cosmic age. He is never born again. (69)

संसारोत्कर्षसीमेत्यं<sup>१</sup> वर्णिता ज्ञानकर्मजा ।

इतो विरक्तमालक्ष्य वर्ण्यते स्वात्मनिर्णयः ॥ ७० ॥

The pre-eminent state of transmigratory existence resulting from meditative worship and ritual-actions has been set forth. Noticing detachment from it, the ascertainment of the true nature of one's self is described. (70)

#### 17.5 Uṣasta-brāhmaṇa

##### *The Inner-self*

चतुर्थब्राह्मणे मोक्षयोग्यः कर्तृत्ववर्जितः ।

विषयो ब्रह्मविद्यायाः अस्त्यात्मेति निरूप्यते ॥ ७१ ॥

The self which is fit for liberation, free from any agency, and the content of the knowledge of Brahman is proved in the fourth *brāhmaṇa*. (71)

अहंधीकर्मशास्त्राभ्यां दृष्टेर्द्रष्टा न सिद्ध्यति ।

किन्तु दृष्ट्यादिसंयुक्तेर्ब्रह्मतास्य विरुध्यते ॥ ७२ ॥

The witness of empirical cognition is not known through the cognition 'I' or the ritualistic section of the *Veda*. On the other hand, it is only the self as associated

1. 'सीमेयं — वै.

with agency that is known. And the state of being Brahman does not hold good in its case. (72)

अतो ब्रह्मत्वयोग्यस्य प्रतीचोऽत्र बुभुत्सया ।

अनूय ब्रह्मतामादौ तदहं परिपृच्छति ॥ ७३ ॥

Hence with a view to know the inner self fit for being identified with the supreme Self, Uṣasta first sets forth the nature of Brahman and then asks about the one who is fit to be identical with it. (73)

यत् साक्षादपरोक्षं स्याद् ब्रह्म तद्रूपतामयम् ।

अर्हेत् सर्वान्तरस्तादृक् य आत्मा ब्रूहि तं मुने ॥ ७४ ॥

Brahman is that which is immediate without depending upon any *pramāṇa*. Oh Sage! impart me the knowledge of the Self which is within every being and which is fit to be identical with it. (74)

See *yat sākṣāt aparokṣāt brahma, ya ātmā sarvāntaraḥ taṁ me vyācakṣva iti*, BU, 3.4.1.

साक्षादिति पदेनात्र व्यवधानं निवार्यते ।

स्वर्गलोकादिवद् ब्रह्म नातो देशान्तरादिगम् ॥ ७५ ॥

By the word *sākṣāt* intervening medium is rejected. Hence Brahman is not the one that exists in a different region like heaven. (75)

अगौणतापरोक्षोक्त्या ब्रह्मत्वस्य विवक्षिता ।

नामादिरिव नो गौणं ब्रह्मत्वं प्रत्यगात्मनः ॥ ७६ ॥

By the word *aparokṣa* what is intended to be conveyed is that the state of being Brahman (in the case of the inner self) is not figurative. Unlike the state of being Brahman is the case of name, etc. (76)



The *Upaniṣad* [BU, 7.1.5.] prescribes meditation upon word as Brahman. Here the state of being Brahman in the case of word is not primary but only figurative.

आविर्भावोऽपरोक्षत्वं तच्चास्त्यव्यवधानतः ।

स्वप्रकाशं स्वभावत्वादिति वार्थः पदद्वये ॥ ७७ ॥

Or the meanings of the words *sākṣāt* and *aparokṣa* are: Immediacy (*aparokṣatā*) is manifestation. It exists in Brahman as there is no concealment (*sākṣāt*) to its conscious nature. It is because it is self-luminous of its own accord. (77)

The words *sākṣāt* and *aparokṣāt* in the text *sākṣāt aparokṣāt brahma* (BU, 3.4.1) are explained in a manner different from the one in which they are explained in verses 75 and 76.

अव्यावृत्ताननुगतं वस्तु ब्रह्म गिरोच्यते ।

अकारणमकार्यं तदित्यनेनोदितं भवेत् ॥ ७८ ॥

By the word Brahman, the entity which is *avyāvṛtta* and *ananugata* is set forth. By these two words Brahman is spoken of as one free from the characteristic of being an effect or a cause. (78)

अपुमर्थमिदं प्राप्तं न चेदात्मैव तद्भवेत् ।

यतोऽत आत्मरूपार्थं य आत्मेति विशेष्यते ॥ ७९ ॥

If this Brahman is not identical with Ātman—the inner self, then it cannot be the supreme human end. Hence in order that its identity with Ātman may be established, it is referred to as ‘The self (that is within all).’ (79)

In the *Maitreyībrāhmaṇa* BU, 2.4, it is established that Ātman is the supreme human end. Brahman in order that it may be viewed as the supreme human end must be identical with Ātman.

सजातीयविजातीयद्वितीयार्थनिवृत्ताये ।

सर्वान्तर इति प्राह सार्वान्त्यं तेन सिद्धयति ॥ ८० ॥

In order to remove the second entity coming under the category of like objects and unlike objects, it is said that it is within all. By this its all-pervasive nature is made known. (80)

See *ya ātmā sarvāntaraḥ*, BU, 3.4.1.

सार्वान्त्यं ब्रह्मणो योग्यं तच्च जीवात्मनीरितम् ।

मुख्यापरोक्ष्यं जीवस्य योग्यं ब्रह्मणि वर्णितम् ॥ ८१ ॥

All-pervasiveness is fit in the case of Brahman. And that is set forth in the case of the (inner self) the individual soul. Immediacy without depending upon any *pramāṇa* fits in the case of the (inner self of the) individual soul. And that is set forth in the case of Brahman (by Uṣasta). (81)

अभेदो वास्तवो जीवब्रह्मणोर्व्यत्यादतः ।

विवक्षितस्तत्प्रसङ्गाद् वादिव्यामोह आर्थिकः ॥ ८२ ॥

By interchanging the features, Uṣasta desires to convey the identity of the individual soul and Brahman, and incidentally to cause delusion in the mind of Yājñavalkya — the disputant. (82)

आत्मनो ब्रह्मता मुख्या ब्रह्मणोऽप्यात्मता तथा ।

प्रत्यग्दृष्ट्या परागदृष्ट्या मिथो ब्रह्मात्मनोर्भिदा ॥ ८३ ॥

The state of being Brahman in the case of the inner self is primary; so is the state of being the inner-self in the case of Brahman. But when viewed internally and externally there is the distinction between Brahman and the inner self. (83)



ब्रह्मत्वमात्मनो रूपं तमसा तत्तिरोहितम् ।

आत्मत्वं ब्रह्मणोऽप्येवं ततो जीवेशभेदधीः ॥ ८४ ॥

The essential nature of the inner self is Brahman and it is concealed by *avidyā*. Similar is the case with Brahman whose essential nature is the inner self. It is because of *avidyā* there is the cognition of duality as God and the individual soul. (84)

It is because of *avidyā*, Brahman, the pure consciousness appears as two distinct principles, God and the individual soul.

तमसो बोधविध्वंसाद्ब्रह्मानात्मताहतेः ।

प्रत्यङ्मात्रावशेषत्वात् स्यामपूर्वादिमानहम् ॥ ८५ ॥

Since the false characteristic of not being Brahman in the case of the individual soul and that of not being the inner self in the case of God are removed by the removal of *avidyā* through the knowledge of Brahman—and since the inner self alone remains, I shall become Brahman which is free from any cause, without beginning, etc. (85)

अमूढो याज्ञवल्क्योऽत्र प्रत्यग्दृष्ट्या परामृशन् ।

प्रत्याहैष त आत्मेति तं सर्वान्तरमद्वयम् ॥ ८६ ॥

Yājñavalkya not being deluded analysed what has been said by directing his mind inward. He replied that the non-dual entity which is within all is your self. (86)

मुख्योऽपरोक्षो यः प्रत्यक् स्वप्रकाशो विभासते ।

एतच्छब्देन तं प्राह विसृष्टत्वविवक्षया ॥ ८७ ॥

Yājñavalkya referred to the inner self which is immediate without depending upon any *pramāṇa* and which manifests as the self-luminous principle by the term *eṣaḥ* with a view to set forth its clear manifestation. (87)

The meaning of the word *eṣaḥ* in the text *eṣa ta ātmā sarvān-taraḥ*. BU, 3.4.1 is explained in this verse.

अन्तर्मुखस्य विस्पष्टो नायं सन्देहगोचरः ।

इत्यभिप्रेत्य तत्प्रश्ने बहुमानं तु नाकरोत् ॥ ८८ ॥

This position is very clear for one whose mind is directed inward. It is not at all an object of doubt. With this in view, Yājñavalkya did not show much consideration to this question. (88)

षष्ठ्यन्तस्य न इत्यस्य युष्मद् बुद्ध्युपलक्षितम् ।

देहादिसर्वमाव्योम्नो दृश्यमर्थो विवक्षितः ॥ ८९ ॥

The meaning that is intended for the word *te* in the genitive case is the entire world which comes within the range of perception beginning with body and ending with space and which is suggested by the cognition 'you' — its primary meaning. (89)

The word 'you' is the opposite of 'I'. It stands for everything that is different from the self—the meaning of 'I'.

The meaning of the word *te* in the text '*eṣa ta ātmā*,' is explained in this verse.

आत्मेत्यव्यभिचारेण स्वरूपं यत् तदुच्यते ।

प्रमात्राद्यागमापायसाक्षित्वात् तत्स्वरूपता ॥ ९० ॥

By the word *Ātman* the principle that is invariably present is conveyed. Since it manifests the presence and the absence of the knower, etc., it is invariably present. (90)

Since *Ātman* witnesses the characteristics of being a knower, etc., in the states of waking and dream and since it witnesses the absence in the state of deep sleep, it is invariably present in the three states of waking, dream and deep sleep.



यद्यस्मिन् व्यभिचार्येतत् तत्स्वरूपं न कुत्रचित् ।

कुण्डलित्वं यथा पुंसः साक्षित्वव्यभिचारवान् ॥ ९१ ॥

Just as the characteristic of having ear-rings does not constitute the essential nature of a person (since it lacks correspondence), in the same way, if the characteristic of being a witness lacks correspondence, then it cannot constitute the essential nature of the self. It, however, does not lack correspondence. (91)

व्यभिचारो मिथो यद्वत् प्रमात्रादेः स्वसाक्षिकः ।

साक्षिणो व्यभिचारस्तु तथा किं साक्षिको भवेत् ॥ ९२ ॥

Lack of correspondence noticed in the case of the knower, etc., has the self as its witness. If the witness-self also lacks correspondence, then who is the witness of its lack of correspondence? (92)

The state of being a knower lacks correspondence in the state of deep sleep. If we admit another witness-self in this regard, for that witness-self also we must admit another one. And so on *ad infinitum*.

आत्मात्मवत्त्वसंबन्धः षष्ठ्योक्तो जगदात्मनोः ।

स्वतो निरात्मकं दृश्यमात्मना सात्मतां व्रजेत् ॥ ९३ ॥

By the genitive case word *te*, the relation of the self and the one possessing self is conveyed between the self and the world. The world by itself is devoid of self. And it is associated with the self because of the existence of the self. (93)

आत्मा सर्वस्वरूपत्वात् सर्वान्तरगिरोदितः ।

सर्पधारादिकल्पेषु रज्जोरान्तरता यथा ॥ ९४ ॥

Since the self is of the nature of every being (by being their substratum), it is referred to by the expression 'within all'. It is similar to a rope which appears as snake, a streak of water, etc., and which is within all these (by being their substratum). (94)

आत्मनोऽनवशेषेण तदन्यार्थाभिसंगतेः ।

प्रत्यङ्मात्रतयैवान्यद् बोधादात्मनि लीयते ॥ ९५ ॥

Ātman pervades every object superimposed upon it. By the knowledge of Ātman, when the objects are known to be of the nature of Ātman, they are reduced to the latter. (95)

इत्थं स्वानुभवाद् याज्ञवल्क्यः सर्वान्तरं जगौ ।

अन्यः संशयमापाद्य जिगीषुः परिपृच्छति ॥ ९६ ॥

Thus, based on his experience, Yājñavalkya proclaimed the all-pervasive nature of the self. Uṣasta attaining doubt asks him further with a view to vanquish him. (96)

तवात्मेत्युत्तरं दत्तं ममात्मेति त्रिधेक्ष्यते ।

देहो लिङ्गं च साक्षीति तेषु सर्वान्तरस्तु कः ॥ ९७ ॥

[Uṣasta asks]: 'It is my own self' is the reply given by you. My self, however, appears to be three-fold as the physical body, the subtle body, and the witness-self. Among these, which one is that which is within all (that is, all-pervasive). (97)

सर्वान्तरत्वं दुःसाध्यमल्पयोर्देहलिङ्गयोः ।

सद्भावेऽन्यस्य किं मानमप्रमेयस्य साक्षिणः ॥ ९८ ॥

The subtle and the gross body, being limited, cannot be the inner being of all. And what proof is there in regard



to the existence of the witness-self which does not come with in the range of any *pramāṇa* and which is different from the other two. (98)

एवं पृष्टः स्वानुभूतौ वादिनोऽनधिकारताम् ।

मत्वानुमानतः सत्तामात्मनः प्रत्यपादयत् ॥ ९९ ॥

When asked thus Yājñavalkya discerning that the disputant is not fit to attain self-realisation explained the existence of the self on the basis of reasoning. (99)

स्वप्रभे माननैः फल्यादप्रमेयत्वमिष्यते ।

वादिभ्रान्तिनिवृत्त्यर्थं मानोक्तौ ह्रियतेऽत्र किम् ॥ १०० ॥

In respect of the self-luminous principle, *pramāṇas* have no function to perform. Hence it is accepted that it is not an object of knowledge. But if reasoning is set forth in order that the erroneous cognition of the disputant may be removed, then what loss is there? (100)

प्राणादिकरणैश्चेष्टा कर्तृपूर्वा क्रियात्वतः ।

छिदिक्रियावत् कर्तृत्वं न युक्तं देहलिङ्गयोः ॥ १०१ ॥

The activity by means of instruments such as vital-air, etc., is preceded by an agent, as it is an activity, like the activity of cutting. And it is not reasonable to hold that the gross body and the subtle body can have agency (as they are insentient). (101)

कारणप्रेरकः कर्ता करणैः प्रेर्यते वपुः ।

लिङ्गं तु करणात्मत्वात् नैव कर्तृत्वमहेति ॥ १०२ ॥

An agent is the one who directs the instruments. The body is directed by the instruments. The subtle body is an instrument. Hence it is not fit to be an agent. (102)

मुखसंचारिणा जाग्रद्यः प्राणेनानतीक्षिता ।

सर्वप्रत्यक्तमः सोऽयमात्मा सर्वान्तरावधिः ॥ १०३ ॥

That which is the seer at the time of waking state and that which makes the *prāṇa* that operates in the mouth function in the Self. It is the most inward and is the final limit of all internal factors. (103)

See *yah prāṇena prāṇiti ... sarvāntarāḥ*, BU, 3.4.1.

सुप्तेऽस्मिन् करणग्रामे योऽसुप्तोऽलुप्तदृष्टिकः ।

‘अर्थात् सवासनारूपान् पश्यन् प्राणिति वायुना ॥ १०४ ॥

That which is awake without losing its nature of consciousness, when the group of sense-organs has ceased to function (in the state of deep sleep) is the Self. That which makes the *prāṇa* breathe by experiencing (in the dream state) the objects that are the modifications of the latent impressions is the self. (104)

See BU, 3.4.1.

स्पष्टेषु बहुलिङ्गेषु मानाभावमचूचुदः ।

इत्युपालब्धये लिङ्गान्यपानादीन्युदाहरन् ॥ १०५ ॥

‘You have said that there is no valid proof in regard to the self’ while there are many clear grounds to infer its existence. In order to reprove the opponent in this manner, *apāna*, etc., have been cited. (105)

He who makes the *apāna*, *vyāna*, etc., function is the Self.

एकदशेन्द्रियोत्पन्नचेष्टानामुपलक्षणम् ।

प्राणायुदाहृतिस्तेन लिङ्गानां बहुधा स्फुटा ॥ १०६ ॥

1. अथ सर्वान् नामरूपान् पश्य — क<sub>३</sub>, व<sub>३</sub>, प<sub>३</sub>, वा<sub>३</sub>, वा<sub>४</sub>



The reference to *prāṇa*, etc., in the *Upaniṣads* indicates the activities carried out by eleven sense-organs. By this the manifold nature of the grounds of inference is clear. (106)

See *BU*, 3.4.1.

प्राणादिकार्यकरणैः स्वतोऽसंहत एकलः ।  
अकुर्वन् कुरुते चेष्टामयस्कान्तो मणिर्यथा ॥ १०७ ॥

The self which is one and which is not associated with the instruments of actions, namely, *prāṇa*, etc., does not do any activity. And it is the cause of activity like a magnet. (107)

Just as a magnet by its mere presence makes iron act, in the same way, the self, by its mere presence causes activity.

रथादौ वियता चेष्टा चेतनेनानधिष्ठिते ।  
न दृष्टा चेतनस्तेन प्राणादीनां प्रवर्तकः ॥ १०८ ॥

Fixed activity is not noticed in the case of chariots, etc., when not activated by a sentient being. Hence there must be a sentient being to prompt vital-air, etc., to function. (And) that sentient being is the self. (108)

ससूत्रदारुयन्त्रेण सदृशं लिङ्गवद् वपुः ।  
यः प्रेरयत्यसावात्मेत्युक्तेऽन्योऽपजहास तम् ॥ १०९ ॥

यथा गां दर्शयेत्युक्ते लिङ्गं मूढो वदेत् तथा ।  
आपरोक्ष्यमनुक्त्वा त्वं लिङ्गेनावेदयस्यहो ॥ ११० ॥

‘The gross body associated with the subtle body is similar to a wooden puppet conditioned by strings. He who activates it, is the self’. When it is said thus, the other one derisively laughed at him.

Just as the ignorant when asked to show the cow would neglect the cow in front of him and would resort to inference to prove its existence, in the same way without showing directly that this is the self, you seek to prove it on the basis of inference. It is indeed pitiable. (109-110)

लिङ्गं वाच्यं परोक्षेऽर्थे नन्वात्मनि परोक्षता ।

इति मत्वा हैवकारं पारोक्ष्यस्य निवर्तकम् ॥ १११ ॥

An object which is mediate must be proved on the basis of inference. The self is not mediate, with this in view, Uṣasta uses the expression *eva* whose signification is the elimination of the mediate character of the self. (111)

मुख्यापरोक्षमुक्तं त इति दर्शयितुं पुनः ।

प्रत्यग् दृष्टिपरं वाक्यमुत्तरत्वेन वक्तव्यसौ ॥ ११२ ॥

The self is stated to be immediate without depending upon any *pramāṇa*. This is evident when it is referred to by the pronoun *te* (which is always used to address a person in front, who is, therefore, immediate). To emphasise this Yājñavalkya, by way of reply, utters the statement whose import is the inward consciousness. (112)

See BU, 3.4.2.

विद्वद्भाषामबुद्धान्यः स्वरूपादिष्विवात्मनि ।

अक्षजन्यापरोक्षत्वं मत्वापृच्छत् पुरेव तम् ॥ ११३ ॥

Uṣasta, not knowing the significance of the speech of the wise one (namely, Yājñavalkya) and imagining that the self, like his body, would become immediate only when it is comprehended by sense-organs, asked him as before. (113)



17.6. *The Self Transcends Pramāṇa*

दृष्टश्रुतमतज्ञातेष्वेषु सर्वान्तरस्तु कः ।

दृष्ट्याद्यगोचरः प्रत्यङ्ङिति प्रश्नमपाकरोत् ॥ ११४ ॥

“Which is the inner self among the objects that are perceived, heard, deliberated and ascertained? The inner self cannot be one among these as it is not an object of perception, etc.” Yājñavalkya obviates this objection. (114)

वेद्मीति यद्बलाद् वक्ति न वेद्मीति च यद् बलात् ।

योगिनोऽनुभवन्त्येतमगोचरतयैव हि ॥ ११५ ॥

The self which the Yogins experience not as an object of knowledge is that on the strength of which one says ‘I know’ and also ‘I do not know’. (115)

उक्तवर्त्मातिरेकेण नात्मवस्तु घटादिवत् ।

शक्यते प्रतिनिर्देष्टुं प्रमाणागोचरत्वतः ॥ ११६ ॥

In no other manner excepting this the self could be explained. It does not come within the range of any *pramāṇa*. Hence it cannot be described as we describe a pot. (116)

द्रष्टृदर्शनदृश्यानां साक्षिणः स्वप्रभस्य तत् ।

प्रमाणागोचरत्वं तु वस्तु स्वाभाव्यतो भवेत् ॥ ११७ ॥

The characteristic of transcending all *pramāṇas* constitutes the essential nature of the self which is the witness of the knower, the act of seeing, and the object seen and which is self-luminous. (117)

दृष्टेर्न पश्येत् द्रष्टारमिति प्रत्युत्तरं वचः ।

वक्त्यगोचरतामेतद् वाक्यं विव्रियते स्फुटम् ॥ ११८ ॥

The statement 'one cannot see the witness of the mental states' etc., constitutes the reply. It signifies that the self transcends all *pramāṇas*. And this text is now explained clearly. (118)

See *na dr̥ṣṭeḥ draṣṭāram paśyeḥ BU*, 3.4.1.

चक्षुर्जन्यमनोवृत्तिश्चिद्युक्ता रूपभासिका ।

दृष्टिरित्युच्यते द्रष्टा दृष्टेः कर्तेति लौकिकैः ॥ ११९ ॥

Visual perception is spoken of as the mental state which arises from the contact of sense with its respective object, which is inspired by the reflection of consciousness in it, and which manifests colour, (119)

He who is the substratum of perception is stated to be a perceiver in ordinary experience.

अतो दृष्टिद्वयं वाक्ये भाति षष्ठ्यन्तशब्दतः ।

एका दृष्टिस्तृजन्तेन धातुनान्येति तद्द्वयम् ॥ १२० ॥

Hence two kinds of perception appear to have been stated in this sentence, one by the word *dr̥ṣṭeḥ* which has a genitive case-ending, and another by the root that has the suffix *trc* at its end, namely, *draṣṭā*. (120)

प्रमातुर्जायते वृत्तिश्चक्षुषा रूपरञ्जिता ।

द्रष्टव्यं तु तया रूपं न साक्षी दृश्यते तया ॥ १२१ ॥

The mental state in the form of colour arises in the knower through the sense of sight. What could be cognised by the mental state is only colour and not the witness. (121)

दृष्टेर्द्रष्टारमात्मानं दृष्ट्या पश्येन्न दृश्यया ।

इति वाक्यं मुनिर्वक्ति वर्णितं न्यायगर्भितम् ॥ १२२ ॥



Yājñavalkya utters the statement 'One cannot see the witness of the cognition' which consists of the reasoning in the form "The self is the witness of the visual cognition (which is a mental state). The latter is the witnessed entity. By the witnessed cognition, the witness cannot be comprehended." (122)

See *na dr̥ṣṭeḥ draṣṭāram paśyeḥ*, BU, 3.4.2.

येन चक्षुरिदं दृष्टं चक्षुषा यन्न पश्यति ।

ब्रह्म विद्धि तदेव त्वमिति श्रुत्यन्तरे स्फुटम् ॥ १२३ ॥

"By which the eye gets manifested, but which is not manifested by the eye, know that to be Brahman." It is thus stated clearly in another *Upaniṣad*. (123)

See *KeU*, 6.

श्रुतिः श्रोत्रजधीवृत्तिस्तस्याः श्रोतावभासकः ।

श्रुत्या शब्दावगाहिन्या श्रोतारं शृणुयान्न तम् ॥ १२४ ॥

The word *śruti* (in the text) means the mental state that arises from the contact of the sense of hearing with its object (namely, sound). That which manifests it is termed the one who hears (*śrotā*). By the mental state which comprehends the sound and which is known as hearing (*śruti*), one cannot cognize its manifesting factor. (124)

See *na śruteḥ śrotāram śṛṇuyāḥ*, BU, 3.4.2.

ऊहापोहात्मधीवृत्तिर्मतिस्तस्याः प्रकाशकम् ।

अनूह्यमनपोह्यं तं न मन्वीथास्त्वमेतया ॥ १२५ ॥

The word *matiḥ* (in the text) means the mental state in the form of inferential cognition establishing a thing or

negating a thing. That which manifests it cannot be established; nor can it be avoided. And hence you cannot cognize it through the mental state (in the form of inferential cognition). (125)

See *na mateḥ mantāram manvithāḥ BU, 3.4.2.*

अस्पष्ट ऊह्य आत्मा तु विस्पष्टो भानरूपतः ।

अनपोह्योऽनपायित्वादात्मा नापैति कर्हिचित् ॥ १२६ ॥

That which is not immediate that alone need be known inferentially. The self, being self-luminous, is immediate. That which is eternal cannot be avoided. Never indeed does the self cease to exist. (126)

निश्चयात्मकधीवृत्तिर्विज्ञातिस्तद्विभासकम् ।

असंदिग्धं तथा वृत्त्या न विज्ञातं त्वमर्हसि ॥ १२७ ॥

The word *viññāti* (in the text) means the mental state in the form of certitude. That which manifests it is free from any doubt. You cannot know that through the mental state. (127)

See *na viññāteḥ viññātāram viññānīyāḥ, BU, 3.4.2.*

दृष्टश्रुतमतज्ञातेष्वित्यमात्मा न कश्चन ।

किं तर्ह्येष तवात्मेति प्रोक्तः सर्वान्तरः पुरा ॥ १२८ ॥

Thus when it is known that the self is not one among those that are seen, heard, proved on the basis of reasoning, and known with certitude, what then is it that has been set forth earlier as the inner being in the statement 'this is your self—which is within all'. (128)

See *eṣa ta ātmā sarvāntarah, BU, 3.4.1.*



यः सर्वं विषयीकुर्वन् विषयीक्रियते न हि ।

किन्तु भाति स्वयं सोऽयं सर्वान्तर इतीरितः ॥ १२९ ॥

He who comprehends everything but is not comprehended by any thing and who manifests of its own accord is stated to be the inward self of all beings. (129)

सर्वान्तरत्वं सार्वान्तरमन्यस्मिन् सति तत्कुतः ।

न चेदन्यत् तदा सर्वशब्दार्थो नेति 'शङ्किते ॥ १३० ॥

An objection is raised: to be the inward self of all means to be everything else. If there is anything apart from the self, then how could it be viewed as being of the nature of everything. If there exists nothing apart from it then the expression 'to be everything else' is insignificant. (130)

अतोऽन्यदार्तमित्याह दोषद्वयनिवृत्तये ।

आर्तं मायामयं तस्य तत्त्वज्ञानेन पीडनात् ॥ १३१ ॥

In order to obviate the above two defects, the *śruti* states that which is apart from the self is *ārtam*—illusory. It is because it is annihilated by the knowledge of the self. (131)

सर्पादीनां कल्पितानां रज्जुरात्मा यथा तथा ।

मायामयस्य सर्वस्य चिद्वस्त्वात्मेति सुस्थितम् ॥ १३२ ॥

Just as a rope is the essential nature of the serpent, etc., superimposed upon it, in the same way, the self is the essential nature of everything that is illusory (by being superimposed upon it). This view is sound. (132)

See *ato' nyadārtam*, BU, 3.4.2.

17.7 *Kahola-brāhmaṇa*

पञ्चमब्राह्मणे पूर्वमुक्तस्य प्रत्यगात्मनः ।

ब्रह्मत्वसाधनं बोधो मुक्तलक्ष्म च वर्ण्यते ॥ १३३ ॥

In the fifth *brāhmaṇa*, the means of the knowledge which involves the identity of the supreme Self with the inner self and which has been set forth earlier and the characteristics of a released soul are described. (133)

उषस्तपृष्टादन्यत्वं निवर्तयितुमात्मनः ।

यदेव साक्षादित्युक्तावेवकारः प्रयुज्यते ॥ १३४ ॥

In order to reject the false notion that the self about which Kahola asks is different from the one asked about by Uṣasta, the *śruti* uses the word *eva* signifying definite pronouncement in the text 'That alone (*eva*) which is immediate without depending upon any *pramāṇa*.' (134)

See *yadeva sāksāt aparokṣāt brahma*, BU, 3.5.1.

उपदेशस्य विषयस्त्वमर्थः शोधितः पुरा ।

न ब्रह्मत्वं सम्यगुक्तमिति पृच्छति तत्पुनः ॥ १३५ ॥

Instruction is with reference to the sense of the term *tvam* which is clarified. But its identity with Brahman the supreme Self has not been set forth. Hence Kahola asks about the identity of the two. (135)

This and the other succeeding verses discuss the import of what is known as *Kahola-brāhmaṇa*, BU, 3.5.

अशनायादिरहितब्रह्मताया अभाषणे ।

न स्यात् सर्वान्तरत्वादि संसारिणि चिदात्मनि ॥ १३६ ॥

If the inner self which is sentient and which appears as a transmigratory being is not referred to as identical



with Brahman free from hunger and thirst, then it cannot be conceived as the inner self of all beings. (136)

इत्यभिप्रेत्य तेनोक्तं साक्षादित्यादिकं पुनः ।

अनूद्य सर्वं पप्रच्छ कहोलो ब्रह्मरूपताम् ॥ १३७ ॥

Having this in view, Kahola restates what all has been stated by Uṣasta in the words 'That alone which is immediate without depending upon any *pramāṇa*' and asked for the instruction regarding the identity of the inner self and the supreme Self. (137)

त्वमर्थात् शोधितान्नान्यत् ब्रह्मेत्येतद्विवक्षया ।

उक्तमेवोत्तरं भूय एष इत्याद्यवोचत ॥ १३८ ॥

The supreme Self is not different from the meaning of the term *tvam* which is clarified. Desirous of conveying this, Yājñavalkya in the statement 'This is your self' gave the same reply which he already gave. (138)

See *eṣa ta ātmā antaryāmyamītaḥ*, BU, 3.5.1.

क्षुत्पिपासे शोकमोहो जरामृत्यू इतीदृशैः ।

त्रिभिर्युग्मैर्विशिष्टानां मध्येऽसौ कतमो वद ॥ १३९ ॥

Which one is the self among the factors associated with the opposites like hunger and thirst, grief and delusion and old age and death? Please tell me. (139)

See *katamo yājñavalkya sarvāntaraḥ*, ...., BU, 3.5.1.

यद्यन्यतम एतेषां तस्य न ब्रह्मता तदा ।

एतेष्वनन्तर्भूतस्तु न कोऽप्यात्मा जनैर्मतः ॥ १४० ॥

If the inner self is one among these, then it cannot be identified with Brahman — the supreme Self (which is free from hunger, etc.). And in ordinary experience, no other object excepting these (mentioned earlier) is conceived of as the self. (140)

विद्वज्जनानुभूत्यैष क्षुधादेरवभासकः ।

प्रसिद्ध इत्यभिप्रेत्य ब्रह्मत्वेन तमुक्तवान् ॥ १४१ ॥

On the basis of the experience of the released souls the inner self is known as the manifesting factor of hunger, etc. It is with this in view, Yājñavalkya has said that the inner self is Brahman. (141)

अत्येति योऽशनायादीन् विचारेण निरूपणे ।

क्षुधादिसाक्षी तस्यास्य ब्रह्मत्वं केन वार्यते ॥ १४२ ॥

When analysed on the basis of enquiry it is known that which transcends hunger and thirst is the witness of the latter. For such a one, its identity with Brahman can never be negated. (142)

नन्वेक आत्मा मूढानां विदुषां चेति ते मतम् ।

उक्तोर्मिषट्कातीतत्वं तद्वत्त्वं चास्य तत्कथम् ॥ १४३ ॥

It is asked: your view is that the self is one and the same in the case of the ignorant as well as the wise. When such is the case, how is that it transcends six afflictions and at the same time is associated with them? (143)

अविचारविचाराभ्यां यथा सर्पत्वरज्जुते ।

तथात्मन्यपि संसारभावाभावावितीक्ष्यताम् ॥ १४४ ॥

Just as one and the same object appears as rope when its true nature is inquired into and just as it appears as a serpent when its true nature is not inquired, in the same



way, let it be understood that the self appears to be associated with transmigration when its true nature is not inquired into and it appears to be transcending transmigration when its true nature is inquired into. (144)

क्षुत्पिपासे प्राणधर्मौ शोकमोहौ तु मानसौ ।

जरामृत्यू देहधर्मावात्मधर्मौ न कश्चन ॥ १४५ ॥

Hunger and thirst are the characteristics of the vital-airs; grief and delusion, of mind; and old age and death, of body. None of these is the characteristic of the Self. (145)

प्राणसंचारबाहुल्याद् गमनादिश्रमे सति ।

क्षुत्पिपासाजनिस्तेन प्राणधर्मत्वमेतयोः ॥ १४६ ॥

When there arises fatigue on account of walking, etc., and when there is the excessive functioning of the vital-airs due to that, there arises hunger and thirst. Hence these two are the characteristics of the vital-airs. (146)

इष्टस्य वस्तुनोऽसिद्धौ चेतसो यानवस्थितिः ।

स शोको मानसो धर्मो मोहश्च विषयभ्रमः ॥ १४७ ॥

Grief is that state of mind which is unsteady owing to the non-attainment of the desired objects. It is the characteristic of the mind. *Moha* or delusion is only erroneous cognition. This too is the characteristic of mind. (147)

जरा देहस्य शैथिल्यं मृत्युः प्राणवियुक्तता ।

ते सर्वे ह्यात्मनि भ्रान्त्या कल्पिता 'व्योम्नि नैल्यवत् ॥ १४८ ॥

Old age is only the slackened state of the body. Death is only dissociation from the vital-airs. All these are falsely attributed to the self like blue colour to the sky. (148)

1. व्योमनैल्यवत् — क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>4</sub>, पु<sub>5</sub>, ल, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>2</sub>.

यः स्वकारणसंसर्गः क्षुधादेः प्रलये मतः ।

अनात्यन्तिकरूपत्वात् सोऽत्ययोऽत्र न गृह्यते ॥ १४९ ॥

It is admitted that at the time of dissolution hunger and thirst (along with their cause—vital-air) merge in *avidyā*. But since it is not final dissolution (and since hunger and thirst will be manifested at the time of creation), the Self is not taken then to be transcending hunger and thirst in the strict sense of the term. (149)

तत्कारणनिषेधो यः स्वमहिम्नैव वस्तुनः ।

तमत्ययं मोक्षविधौ तद्विद्वांसः प्रचक्षते ॥ १५० ॥

Those who know the nature of liberation state that sleep by its essential nature, is not the cause of hunger and thirst, etc. This, the wise ones call as transcending the characteristics of hunger, etc. (150)

प्राणहेतुस्तमः प्राणधर्माभ्यामुपलक्ष्यते ।

सूत्रात्मा शोकमोहाभ्यां जरया मृत्युना विराट् ॥ १५१ ॥

It is nescience which is the cause of (i) vital-air that is referred to by the characteristics of vital-air, (ii) *Hiraṇyagarbha*, by grief and delusion, and (iii) *Virāṭ*, by old age and death. (151)

तमः सूत्रं विराजं च योऽत्येत्यात्मा स्वभावतः ।

असङ्गस्तत्परं ब्रह्म साक्षादित्यादिलक्षणम् ॥ १५२ ॥

The self which transcends nescience, *Hiraṇyagarbha* and *Virāṭ* is supra-relational by nature. It is the supreme Self which is defined as immediate without depending upon any *pramāṇa*. (152)

See *yadeva sāksāt aparokṣāt brahma*, *BŪ*, 3.5.1.



यथा विशुद्धमाकाशं सति वासति वा मले ।

नीहारादौ तथैवात्मा कार्यकारणवस्तुनि ॥ १५३ ॥

Just as space is always pure whether mist etc. exists there or not, in the same way, the self is pure, whether the effect and their cause (namely, *avidyā*) exist or not. (153)

#### 17.8 Asceticism

परमात्मस्वभावोऽयं कहोलाय प्रपञ्चितः ।

तद्बोधसाधनं त्यागः एतमित्यादिनोच्यते ॥ १५४ ॥

The nature of the supreme Self has been explained to Kahola. The means of knowing the supreme Self is renunciation. It is explained in the statement beginning with *etaṁ vai*. (154)

See *etaṁ vai tam ātmānaṁ viditvā*, ... BU, 3.5.1.

उत्पन्नसम्यग्ज्ञानस्य संन्यासो लक्षणं यतः ।

साधनं च तदुत्पत्तौ संन्यासोऽतोऽत्र गम्यताम् ॥ १५५ ॥

Let it be understood that since renunciation constitutes the second nature of one who has attained the knowledge of Brahman, it is the means of attaining the latter. (155)

ब्रह्मात्मनोर्यदेकत्वं ब्राह्मणद्वयनिश्चितम् ।

एतं तमिति शब्दाभ्यां तदैकत्म्यमनूयते ॥ १५६ ॥

The identity between Brahman and Ātman is ascertained in the two sections. And it is that identity that is restated by the words "*etaṁ tam*." (156)

See *Uṣastabrāhmaṇa* (BU, 3.4.1) and *Kaholabrāhmaṇa* (BU, 3.5.1).

The word *etaṁ* refers to the inner self which is immediate and *taṁ* to the supreme Self. Since the two are used in coordinate relation to each other, the identity of their meaning is known.

अत्येति योऽशनायादीनेतं सर्वान्तरं पुरा ।

उदितं तं विदित्वाथ व्युत्तिष्ठत्येषणात्रयात् ॥ १५७ ॥

Realising that the inner self which is mentioned earlier as the innermost being is identical with the supreme Self which transcends hunger, thirst, etc., one renounces the three-fold desire. (157)

The three-fold desire is for sons, wealth, and the worlds. See *etaṁ vai taṁ, ... BU, 3 5 1.*

ब्रह्मप्रश्नेन पृष्टे ते तद्वोधफलसाधने ।

इति मत्वोत्तरत्वेन व्युत्थानद्वयमुच्यते ॥ १५८ ॥

Thinking that the fruit as well as the means of the knowledge of Brahman have been asked by the question relating to Brahman the two forms of renunciation are explained by way of reply. (158)

*Vidvatsannyāsa* which is the fruit of the knowledge of Brahman and *vividiṣā-sannyāsa* which is the means of the knowledge of Brahman are explained.

पूर्वं विदित्वा पश्चात् व्युत्थायेत्यन्वयात् श्रुतात् ।

विद्वत्संन्यास आभाति ब्रह्मविद्याफलात्मकः ॥ १५९ ॥

By construing the words of the Upaniṣadic text in this order, namely, *viditvā utthāya* (after knowing Brahman and then renouncing) renunciation by the knower of the truth is known as the fruit of the knowledge of Brahman. (159)

See *etaṁ vai taṁ ātmānam viditvā ... vyutthāya bhikṣācāryaṁ caranti, BU, 3.5.1.*

व्युत्थायाथ विदित्वेति व्यत्ययेनार्थिकान्वयात् ।

सिद्धो विविदिषात्यागः स्पष्टः श्रुत्यन्तरेष्वसौ ॥ १६० ॥



By the construction of the words in a reverse order, namely, *vyutthāya atha viditvā*, the sense that one renounces and then attains knowledge is arrived at. From this renunciation for the purpose of attaining the knowledge of Brahman is established. This is clear in other *Upaniṣads* too. (160)

स्वात्मलोकं समिच्छन्तः प्रव्रजन्तीति वक्ष्यति ।

त्यागेनैकेऽमृतत्वं तु प्राप्ता इत्यपरा श्रुतिः ॥ १६१ ॥

This *Upaniṣad* itself later on states, "they renounce everything with a view to attain the world that is the self." Another *Upaniṣadic* text: "by adopting asceticism they attained immortality." (161)

See *etameva pravrajinaḥ lokamīchchantāḥ pravrajanti*, BU, 4.4.22.

Also see *tyāgenaike amṛtatvam ānaśuḥ*. *Kaivalyopaniṣad*, 2.

ब्राह्मणग्रहणं श्रुत्वा विप्राणामेव भाष्यकृत् ।

संन्यासेऽधिकृतिं प्राह चतुर्थाश्रमरूप्यसौ ॥ १६२ ॥

विद्याङ्गं तत्फलात्मानं गार्गीविदुरयोरापि ।

स्त्रीशूद्रयोर्भाष्यकारः संन्यासमनुमन्यते ॥ १६३ ॥

Noticing the word *brāhmaṇa* in the *śruti*, Śrī Śaṅkara has said that only men of spiritual birth are entitled to take up asceticism. The latter is the fourth stage of life and it is the means to the knowledge of Brahman.

Śrī Śaṅkara however, has permitted renunciation which is the result of the knowledge of Brahman in the case of Gārgī—a woman and Vidura who is not a person of spiritual birth. (162-163)

See *brāhmaṇāḥ—brāhmaṇānāmeva adhikāraḥ vyutthāne, ataḥ brāhmaṇagrahaṇam*, ŚB on BU, 3.5.1.

पुत्रैषणेति पुत्रार्थं दारस्वीकारवाञ्छनम् ।

कर्मणां साधने वित्ते तृष्णा वित्तैषणा मता ॥ १६४ ॥

The term *putraiṣaṇā* means desire to get married for attaining progeny. The term *vittaiṣaṇā* is accepted to mean the desire for resources for the performance of rituals. (164)

लोकैषणेति देवादिलोकार्थोपासना श्रुता' ।

न कश्चिदन्यः संसारः उक्तादस्त्येषणात्रयात् ॥ १६५ ॥

The term *lokaiṣaṇā* means the pursuit of meditative worship with a view to attain the world of heaven, etc. Apart from these three kinds of desires, there is nothing that constitutes *samsāra*. (165)

मनुष्यलोकः पुत्रेण पितृलोकस्तु कर्मणा ।

विद्यया देवलोकश्चेत्यब्रवीत् संग्रहश्रुतिः ॥ १६६ ॥

The *śruti* text that summarises what has been set forth states that the world of men is to be won through the son, the world of the manes, by rites and the world of the gods, by meditation. (166)

See BU, 1.5.16.

न्याय्यां वृत्तिं समुल्लङ्घ्य तद्विरुद्धतया स्थितिः ।

व्युत्थानमुदितं राज्ञः सामन्तो व्युत्थितो यथा ॥ १६७ ॥

*Vyutthāna* means transgressing the normal way of life and adopting the way of life, that is contrary to it. This is similar to a vassal king contravening the wish of a sovereign. (167)

The normal way of life is to remain attached to the worldly objects. To turn away from them is *vyutthāna*.

1. 'नार्थिता — क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, ब<sub>1</sub>, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वै



भिक्षया लक्ष्यते चर्या परिग्रहविवर्जिता ।

किं भोग्यं परिगृहीयात् सर्वभोग्येषु दोषदृक् ॥ १६८ ॥

By the word *bhikṣā* the conduct that is free from possessions is indicated. What kind of object of enjoyment would he, who discerns defect in every object of enjoyment, possess? (168)

लोकत्रयार्थैषणाभ्यो व्युत्थानं चापरिग्रहः ।

द्वयं बोधमहिम्नैव विदुषां न तु यत्नतः ॥ १६९ ॥

Renunciation of desire for these worlds and non-possession — these two ensue as a matter of course in the case of the knower of truth on the strength of knowledge. These are not accomplished by any effort. (169)

आनन्दैकत्वभावं स्वमात्मानं पश्यतः कुतः ।

कामः परिग्रहो वा स्यात् योऽकाम इति वक्ष्यति ॥ १७० ॥

How could there arise desire or possession in the case of one who has realised the self as bliss. The *śruti* subsequently describes him as one free from desire. (170)

See BU, 4.4.6.

एषणात्रय एतस्मिन् समाना बन्धहेतुता ।

इति मत्वैकतां तासां त्याज्यैवेत्यब्रवीत् श्रुतिः ॥ १७१ ॥

The common feature in all the three forms of desire is that they cause bondage. With this in view, the three are treated as one and the *śruti* states that they are to be given up. (171)

कर्मण्येवाधिकारस्ते मा फलेष्विति शास्त्रतः ।

एषणात्वात् फलं त्याज्यं न तु कर्मादिसाधनम् ॥ १७२ ॥

On the basis of the *smṛti* text "you should have the knowledge that a particular action must be performed and you should never have the knowledge that you must experience the fruit of that act", the fruit must be abandoned as it is characterised by desire and not the act which is the means. (172)

See BG, 2.47.

इति भ्रमं व्युदसितुं प्राब्रवीत् साध्यसाधने ।  
उमे अप्येषणे एवेत्यतस्त्यागस्तयोर्द्वयोः ॥ १७३ ॥

In order to remove this false notion it has been said that both fruit as well as its means—ritual action are of the forms of desire. Hence there is the abandonment of two. (173)

अविशुद्धयः कर्मण्यधिकारेऽपि शुद्धधीः ।  
सत्यां विविदिषोत्पत्तौ तदर्थं कर्म संत्यजेत् ॥ १७४ ॥

For him whose mind is not pure, there is competence towards the performance of *karma*. But he whose mind has become pure must abandon *karma* when the desire to know the self arises. (174)

यस्माद् ब्रह्मविदः पूर्वे फलसंन्यासमाप्नुवन् ।  
तस्माद् विविदिषुः कुर्यात् पाण्डित्यं फलसिद्धये ॥ १७५ ॥

Hence the realised souls in ancient first abandoned the desire for the fruits of actions. So he who desires to attain the knowledge of Brahman must pursue Vedāntic study (*pāṇḍitya*). 175)

See BU, 3.5.1.

*pāṇḍityam-sāstrotthā buddhiḥ paṇḍā tadvān paṇḍitaḥ tasya karma vedāntavākyavicāralakṣaṇam śravaṇāpara-paryāyam pāṇḍityam, Mitākṣara*  
on BU, 3.5.1.



पाण्डित्यबाल्यमौनानि श्रवणादीनि तैरयम् ।

भवति ब्राह्मणस्तत्र ब्राह्मण्यं ब्रह्मरूपता ॥ १७६ ॥

The terms *pāṇḍitya*, *bālya*, *mauna* mean vedāntic study (reflection, and meditation respectively). By pursuing these one becomes Brahman. And Brahman-hood lies in remaining as Brahman. (176)

पण्डेतिबुद्धेर्नामैतत् सा जाता यस्य 'मानतः ।

स पण्डितस्तस्य कर्म पाण्डित्यं श्रवणं तु तत् ॥ १७७ ॥

आचार्याच्चागमात् श्रुत्वा निःशेषं वेदनं ततः ।

बालभावेन तिष्ठासेत्युक्त्या मननतत्परः ॥ १७८ ॥

*Pāṇḍā* means knowledge. To whomsoever it arises through a *pramāṇa*, he is a *pāṇḍita*. His activity is *pāṇḍitya* and it is *śravaṇa* that is vedāntic study.

It is ascertaining the import (of the Vedānta) after having learnt completely through the scripture and the preceptor. Then by the statement 'one should desire to remain without being attached to objects' it is said that one must pursue reflection. (177&178)

See *bālyena tiṣṭhāset*, BU, 3.6.1.

श्रवणं शास्त्रतात्पर्यं निश्चयो मननं पुनः ।

अर्थासंभावनोच्छित्यै युक्तीनामनुचिन्तनम् ॥ १७९ ॥

*Śravaṇa* is only mental activity leading to the ascertainment of the import of the scriptures. *Manana*, on the other hand, is arguing within oneself with a view to dispel the false notion that the truth learnt may not after all be right. (179)

cf: AP, 15.23.

पाण्डित्येन विदित्वाथ च्छित्वा बाल्येन संशयम् ।  
मुनिर्ध्यानसमाधिभ्यां भवेद्धीवृत्तिशान्तये ॥ १८० ॥

Learning through inquiry, and removing doubt by reflection one must become a *muni*, that is, one must pursue intense meditation and trance in order that the mental states may be subdued. (180)

### 17.9 *The Characteristics of A Jñānin*

प्रशान्तवृत्तिके चित्ते परमानन्ददीपके ।  
कृतकृत्यो ब्रह्मभावं गतो ब्राह्मण उच्यते ॥ १८१ ॥

When the mind has become free from mental states and manifests the supreme bliss, one has accomplished one's goal and has become *Brāhmaṇa*. (181)

See *atha brāhmaṇah*, BU, 3.5.1.

केनेति लक्षणप्रश्नो येनेदृक् तेन लक्ष्यताम् ।  
इत्युत्तरवचो योज्यं तस्यार्थः प्रविविच्यते ॥ १८२ ॥

The statement 'By what characteristic could a knower of truth be identified is a question as to the definition of the knower of the truth. The subsequent statement 'In whichever manner he behaves he is just such' is to be understood as the reply. The import is explained now. (182)

See *sa brāhmaṇah kena syat, yena syāt tena iḍṛṣa eva*, BU, 3.5.1.

गीतायां कुत्रचित् प्रोक्तं स्थितप्रज्ञस्य लक्षणम् ।  
अन्यत्र विष्णुभक्तस्य गुणातीतस्य च क्वचित् ॥ १८३ ॥



In the *Bhagavadgītā*, the definition of *sthitaprajña* *Viṣṇubhakta*, and *guṇātīta* has been set forth in different places. (183)

BG, 2. 55-68; 12, 14-19; 14, 21-26.

येन चिह्नेन तत्रायमीदृगेव निरेषणः ।

उपलक्षयितुं शक्यस्तदेवास्तस्य लक्षणम् ॥ १८४ ॥

That alone serves as his characteristic by which he is able to be identified as one free from desires. (184)

ब्रह्म यादृक् तादृगेव भवेद् विद्वान् विबोधतः ।

बोधोऽतो लक्षणं तस्य बोधश्च स्वात्मसाक्षिकः ॥ १८५ ॥

The one who realises Brahman becomes Brahman. Hence knowledge is the definition of the realised soul. And knowledge has for its witness, that *viz.* his self. (185)

अतोऽन्यदार्तमित्येष व्यतिरेकस्त्रिधोच्यते ।

प्रतीचो ब्रह्मतेहोक्ता भेद आर्तस्ततस्तयोः ॥ १८६ ॥

That which is different from this is perishable. The difference or mutual absence is explained in a three-fold manner. Here the identity of the inner self with the supreme Self has been set forth. The difference between the two is perishable. (186)

See *ato'nyadārtam*, BU, 3.5.1.

निरेषणत्वं विद्याया हेतुरार्ता इहैषणाः ।

विदुषो लक्षणं बोध आर्तं तल्लक्षणान्तरम् ॥ १८७ ॥

Desirelessness is the cause of knowledge. And desires are perishable. Knowledge is the characteristic of knower.

And the opposite of it, namely nescience, is perishable.  
(187)

### 17.9 *Gārgī-brāhmaṇa*

षष्ठेऽस्मिन् ब्राह्मणे ब्रह्मकार्यं सर्वं विविच्यते ।  
सर्वान्तरत्वं सुज्ञेयं ब्रह्मणः सर्वनिर्णयात् ॥ १८८ ॥

In the sixth *Brāhmaṇa*, every effect of Brahman is analysed. When it is ascertained that everything is Brahman it can easily be known that Brahman is the inner self of all. (188)

यद्यत् कार्यं कारणेन व्याप्तमन्तर्बहिश्च तत् ।  
इति तर्केण पप्रच्छ कारणस्य परम्पराम् ॥ १८९ ॥

Whichever is an effect is pervaded by its cause both within and without. On the basis of this reasoning. Gārgī asked the series of the cause. (189)

पार्थिवं कठिनं सर्वमोतं प्रोतं द्रवे जले ।  
दधिपिण्ड इव क्षीरे जलं कुत्र तथा स्थितम् ॥ १९० ॥

That which is hard by being the effect of earth is pervaded within and without by water, like curd which is pervaded by milk. Likewise by what water is pervaded? (190)

In the series from earth to ether each preceding element which is the effect of the succeeding element is pervaded by the latter, till we come to the self that is within all the elements.

Otherwise it would be scattered like a handful of fried barley flour.

See BU, 3.6.1.



दीर्घतन्तुवदोतत्वं तिर्यक्तन्तोर्विवेतरत् ।

यद्धान्तर्व्याप्तिरोतत्वं प्रोतत्वं तु बहिः स्थितिः ॥ १९१ ॥

The term *ota* means lengthwise existence like long threads. The term *prota* means crosswise existence. Or else, *ota* means pervasion inside and *prota* means pervasion outside. (191)

जलस्य कारणं तेजस्तेजसो वायुराश्रयः ।

श्रुत्यन्तरादिदं ज्ञेयं वायोस्तु वियदाश्रयः ॥ १९२ ॥

Fire is the cause of water. And it is air that is the substratum of fire. The substratum of fire is space. This is known from the other Upaniṣadic text. (192)

See *ātmana ākaśaḥ sambhūtaḥ ākāśadvāyuh*, *TU*, 2.1.1.

भूम्यादिवियदन्तानां भूतानामुत्तरोत्तरम् ।

सूक्ष्मताव्यापिते दृष्टे ताभ्यां कारणतेक्ष्यताम् ॥ १९३ ॥

In the series from earth to the ether, each succeeding element is noticed to be more subtle and pervasive than the preceding one. And let it be understood that the succeeding one is the cause of the preceding one on the ground that it is more subtle and pervasive. (193)

पञ्चभूतेभ्य उत्पन्ना अस्मदेहादयोऽखिलाः ।

ब्रह्माण्डान्ता इमे देहा भोग्यत्वाल्लोकसंज्ञकाः ॥ १९४ ॥

Our bodies have originated from five elements. These bodies ending with the one of Virāṭ which are for the enjoyment of beings are designated as the worlds. (194)

यथैकस्मादिक्षुरसादुत्तरोत्तरपाकतः ।

गुडादीनि बहूनि स्युर्भूतेभ्योऽण्डादयस्तथा ॥ १९५ ॥

Just as from sugar-cane juice boiled continuously, there arises molasses and other factors, in the same way, from the five elements there arises objects like the body of Virāt, etc. (195)

The worlds arranged in an ascending order of subtlety are each composed of the five elements transformed so as to become fit for the enjoyment of beings.

नरगन्धर्वमार्तण्डचन्द्रनक्षत्रदेवताः ।

इन्द्रो विराट् तदण्डं चेत्येता भूतदशाः स्मृताः ॥ १९६ ॥

The bodies of human beings, Gandharvas, the sun, the moon, the stars, the divine beings, Indra, Virāt and the world of Virāt — all these are known to be composed of the five elements. (196)

तत्र देहार्म्भदशास्तत्तन्नाम्ना सतीरिताः ।

स्थूलसूक्ष्मदशास्तासु कार्यकारणता क्रमात् ॥ १९७ ॥

By the elements composing the bodies of the respective beings, their respective worlds are referred to. Of these the preceding one is gross and the effect, while the succeeding one is subtle and is the cause. (197)

पञ्चीकृतानां भूतानां सूक्ष्मताण्डे सामाप्यते ।

एतावदेव तर्केण गम्यं न तु त तः परम् ॥ १९८ ॥

The ascending order of subtlety ends in the world of Virāt produced by the quintuplicated elements. Reasoning would proceed up to this stage and not further. (198)

अण्डार्म्भकभूतानामपञ्चीकृतभूतजम् ।

सूत्रं कारणमित्येतदागमेनैव गम्यते ॥ १९९ ॥



For the quintuplicated elements which cause the cosmic egg, the non-quintuplicated elements which comprise the body of Hiranyagarbha is the cause. (199)

See *kasminnu khalu prajāpatilokaḥ otaśca protāśca iti brahmalokeṣu gārgīti*, BU, 3.6.1.

अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेत् ।  
सूत्रान्तर्याम्यक्षराणि तार्किका नानुमन्वते ॥ २०० ॥

One should not attempt at establishing the factors that do not come within the range of one's thought on the basis of reasoning. Hence logicians do not accept the principles of *sūtra*, *antaryāmī* and *akṣara*. (200)

17.10 *Antaryāmī-brāhmaṇa*

तर्काभासो भवेत् तेषु हेतुदृष्टान्तवर्जनात् ।  
अन्यथा प्रतिपत्त्यातो मूर्धपातं मुनिर्जगौ ॥ २०१ ॥

Any inferential argument in respect of these factors will be a fallacious one as it will be devoid of valid ground of inference (*hetu*) and also illustrative example. Hence the sage (*Uddālaka*) has said that the head of the one who puts question on the basis of reasoning about that which transcends reason would fall off. (201)

See *anyathā mūrdhā te vipatiṣyati*, BU, 3.7.1.

सप्तमब्राह्मणे तर्क्यं संत्यज्यागमभागतः ।  
ब्रह्माण्डकारणं सूत्रमन्तर्यामी च वर्ण्यते ॥ २०२ ॥

In the seventh *brāhmaṇa* the cause of the cosmic egg and the *antaryāmī* are described not on the basis of reasoning but on the basis of scripture. (202)

See BU, 3.7.1.

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1. 'गममार्गतः - क<sub>१</sub>, प<sub>१</sub>, ल, वा<sub>१</sub>, वा<sub>२</sub>, वै<sub>२</sub>

सूत्रान्तर्यामिणौ ज्ञातौ गन्धर्वस्योपदेशतः ।

तर्काच्चेति विवक्षित्वा कथां भुज्युवदुक्तवान् ॥ २०३ ॥

Uddālaka narrated an episode like Bhujyu in order to emphasise that the *sūtra* and *antaryāmī* are known by him not by reasoning but through the instruction of a Gandharva. (203)

See BU, 3.7.1.

सूत्रबद्धं दारुयन्त्रं पुरुषो नर्तयेद् यथा ।

सूत्रबद्धं जगत्तद्धत् अन्तर्यामी नियच्छति ॥ २०४ ॥

Just as a person makes the wooden puppets strung with a thread perform their respective functions, in the same way the *antaryāmī* controls the world strung together by the *sūtrātmā*. (204)

सूत्रान्तर्यामिणौ सर्वजगत्यनुगतावतः ।

तौ विद्वानखिलं वेत्तीत्यतो ज्ञातव्यता तयोः ॥ २०५ ॥

The *sūtra* and *antaryāmī* permeate the entire world. Hence he who knows the two comes to know everything. On this ground these two are to be known. (205)

समष्टिव्यष्टिरूपेण भुज्युं प्रति य ईरितः ।

स एव वायुः सूत्रात्मा तेन सर्वं जगद्धृतम् ॥ २०६ ॥

It is vital-force which has been instructed to Bhujyu in its collective and individual forms that is termed *sūtrātmā*. It is by the latter that the entire world is supported. (206)

The subtle body in its cosmic and individual form is referred to as *sūtrātmā*. The vital-air is one of the important factors of the subtle body.

1. अन्तर्यामी सूत्रबद्धं जगत्तद्धत् - त, व,



ब्रह्मादिस्तम्बपर्यन्तं प्राणिकर्म 'पुरा कृतम् ।

'वाय्वात्मना परिणतं वर्तते कारणात्मनि ॥ १०७ ॥

The *karma* performed by every being beginning with Hiraṇyagarbha and ending with a clump of grass in their previous births becomes identified with a subtle body and exists at the time of dissolution in the cause — the self associated with *avidyā*. (207)

मूर्तामूर्तब्राह्मणोक्तवासना एतमाश्रिताः ।

तदात्मकमिदं लिङ्गं यत् सप्तदशमुच्यते ॥ १०८ ॥

The latent impressions set forth in *mūrtāmūrtabrāhmaṇa* are present in the subtle body. And the latter in the form of the latent impressions consists of seventeen factors. (208)

The five senses of knowledge, the five senses of action, the five vital-air, mind and intellect — these constitute the subtle body.

विष्टब्धो वायुना देह इत्येतन्मरणे सति ।

आ वायोर्वपुषः कर्मायोग्यत्वादवसीयताम् ॥ १०९ ॥

Since the body, being devoid of vital-air when it falls off, is not fit to perform any action, let it be understood that the body is supported by the vital-air. (209)

See BU, 3.7.2.

अपञ्चीकृतभूतानां कार्यं सूत्रमुदाहृतम् ।

अण्डारम्भकभूतानि प्रोतान्योतानि तत्र हि ॥ २१० ॥

1. तथा कृतम् - फ३, पु५

2. बाह्यात्मना परि° - मुद्रितपुस्तकस्थपाठः ।

The subtle body is stated to be the effect of the five non-quintuplicated elements. The five elements which give rise to the cosmic egg are superimposed upon it. (210)

See *Vedāntasāra*, pp. 17-21.

### 17.11 *The Indwelling Spirit*

सूत्रादप्यान्तरं तत्त्वमन्तर्याम्याख्यमुच्यते ।  
कार्यकारणभावोऽयमस्मिन्नुक्ते समाप्यते ॥ २११ ॥

The principle which is more inward than the subtle body is termed the indwelling spirit or the controller. When it is mentioned, the cause-effect relation between the elements and the subtle body is explained. (211)

भूमिष्ठोऽभ्यन्तरे भूमेर्भूम्यज्ञातश्च भूवपुः ।  
नियच्छति भुवं योऽन्तः स आत्मान्यस्य तेऽपि मे ॥ २१२ ॥

He who dwells in the earth, and is within it, who is not known to the earth, whose body is the earth, and who controls the earth from within, is the self of all beings, of yourself and of myself as well. (212)

See *BU*, 3.7.3.

लोकं धत्ते स्वयं भूमिः स्वान्तर्यामी स्वयं ततः ।  
इति स्वभाववादोऽयं भूमिष्ठत्वेन वार्यते ॥ २१३ ॥

By the statement that the internal ruler dwells in the earth, the theory that the earth by its nature supports the worlds and by remaining within it supports itself is rejected. (213)

अन्तरत्वेन भूमिष्ठपर्वतादि निवर्त्यते ।  
भूदेवतानिवृत्तिः स्यात् यं न जानाति भूरिति ॥ २१४ ॥



By the expression 'who is within the earth' the presumption that mountain, etc., which dwells in the earth constitute the internal ruler is precluded. And by the expression 'the earth does not know him', the false notion that the deity identified with the earth is the internal ruler is removed. (214)

नान्तर्यामी विदेहत्वे साधनानामसंभवात् ।

देहिता तु न दृष्टेति न दोषो भूवपुष्मतः ॥ २१५ ॥

(It might be objected) 'If the internal ruler is devoid of body, then He cannot control the body as there is the absence of the factors to control. And he is not known to be associated with a body.' The defect [pointed out in the objection] is removed by the expression 'who has this earth as His body'. (215)

भूदेवताया यो देहो देहोऽन्तर्यामिणोऽपि सः ।

देवस्य कर्मणेशस्य मायया चार्जितो यतः ॥ २१६ ॥

That which is the body of the presiding deity of the earth is also the body of the internal ruler. But this body is acquired through meritorious actions by the presiding deity; it is acquired through *māyā* by the internal ruler. (216)

न चैकदेहयोगेऽपि यन्तृयन्तव्यसंकरः ।

बहिष्ठां देवतां भूमिमन्तःस्थेशो नियच्छति ॥ २१७ ॥

There is no confusion as regards the relation of one who controls and one who is controlled that exists between the internal ruler and the presiding deity of the earth on the ground that both have the earth as their body. It is because the presiding deity of the earth is outside the body, while the internal ruler is immanent in the body. (217)

कार्योपाधिर्बहिष्ठः स्यात् कारणोपाधिरान्तरः ।

उपाधिमात्रतो भेदो वस्तुतस्तु न भिद्यते ॥ २१८ ॥

The presiding deity — having for its limiting adjunct the effect, namely, the earth — exists outside. And the internal ruler who has the cause, namely, *māyā* as His limiting adjunct exists inside the earth. The distinction between the two is caused by the limiting conditions. The essential nature of the two is one and the same [namely, pure consciousness]. (218)

अतस्ते मेऽखिलस्यापि सोऽन्तर्याम्यात्मतां गतः ।

अमृतत्वान्न जीवत्वमात्मत्वेऽप्यस्य शङ्क्यते ॥ २१९ ॥

Hence the internal ruler is the Self of all beings, of yourself as well as myself. On the ground that he is the self it should not be doubted that the self of being an individual soul is natural to Him [by identifying Him with the individual soul]. It is because it is immortal. (219)

The State of being an individual soul is not real. Being caused by the limiting condition — mind, it is non-eternal.

सार्वात्म्यं वक्तुमस्यैष बहूपाधिषु वर्णितः ।

सर्वात्मा शक्तियुक्तो यः सोऽन्तर्यामीति गम्यताम् ॥ २२० ॥

In order to emphasise the fact that he is the self of every beings, He is described in relation to manifold conditions. Let it be understood that He who is the self of all beings, and who is omnipotent is the internal ruler. (220)

Water, fire, sky, air, heaven, the sun, the quarters, the moon and stars, the sense-organs, the mind and the intellect are the limiting conditions. The internal ruler is described as one who is dwelling in them, who is within them, whom they do not know whose body consists of all these, who controls them from within, and who is their internal ruler.

See BU, 3.7.4-13.



प्रत्यग्ध्वान्तं चिदाभासं स्वकार्यनियमात्मकम् ।

तदुपाधिर्नियन्तैष परः प्रोक्तो न तु स्वतः ॥ २२१ ॥

The nescience present in the inner self inspired by the reflection of self in it is that which brings in order in the effects. The supreme Self having that nescience as its limiting adjunct, and not of its own accord, is spoken of as the controller of *avidyā* and its effects. (221)

सर्वज्ञः सर्वशक्तिश्च सर्वात्मा सर्वगो ध्रुवः ।

जगज्जन्मस्थितिध्वंसहेतुरेष महेश्वरः ॥ २२२ ॥

This supreme Lord is omniscient, omnipotent, the self of all beings, all-pervasive, immovable, and is the cause of origination, sustenance, and destruction of this world. (222)

नारायणाभिधो मन्त्र एतस्यैवाभिधायकः ।

पञ्चाक्षरेण मन्त्रेण शिव इत्येष गीयते ॥ २२३ ॥

The hymn in praise of Lord Nārāyaṇa\* conveys this internal ruler. And the latter is referred to as Lord Śiva by the five-lettered sacred formula.\*\* (223)

\**sahasra śiṛṣaṁ devaṁ viśvākṣaṁ viśvasambhuvam viśvam nārāyaṇam devaṁ akṣaram paramam padam.*

\*\**om namaḥ śivāya.*

हिरण्यगर्भं ह्यैरण्यगर्भीया एवमूचिरे ।

व्यासस्तत्तत्पुराणेषु तत्तद्रूपतयोचिवान्<sup>१</sup> ॥ २२४ ॥

Those who worship Hiraṇyagarbha call the internal ruler as Hiraṇyagarbha. And the sage Vyāsa has referred to the internal ruler in the *Purāṇas* as of the form of the gods extolled in them. (224)

1. तयोक्तवान् - क., वै., वै.

भूम्यादिदेवताः कस्मान्न स्वान्तर्यामिणं विदुः ।

अदृष्टोऽश्रुत इत्याह कारणं तददेदने ॥ २२५ ॥

Why do the presiding deities of earth, etc., not know their internal ruler? The Upaniṣadic text 'He is never seen, He is never heard' sets forth the reason for this. (225)

*adr̥ṣṭo draṣṭā aśruto śrotā, BU, 3.7.26.*

दृष्ट श्रुतिमतिज्ञातिविषयत्वं चिदात्मनः ।

उषस्तब्राह्मणे पूर्वं युक्त्या सम्यङ् निवारितम् ॥ २२६ ॥

Earlier in the Uṣasta-brāhmaṇa the view that pure consciousness is the object of visual cognition, auditory perception, deliberation or it is the one comprehended by sense of action—is rejected. (226)

*See nadṛṣṭeḥ draṣṭāraṃ paśyeḥ, ... BU, 3.4.2.*

मा गोचरातिवर्तित्वान्मातृमानादिसाक्षिणः ।

द्रष्टुरन्यस्य चाभावान्न तं पश्यन्ति देवताः ॥ २२७ ॥

Since it transcends the scope of *pramāṇas* and since there is the absence of any entity that could perceive it which is the witness of the knower and the *pramāṇas*, the presiding deities do not know them. (227)

अदृष्टत्वाश्रुतत्वादि प्रत्यग्ध्वान्तेऽपि संभवेत् ।

तन्निवृत्त्यै श्रुतिर्द्रष्टा श्रोता मन्तेत्यभाषत ॥ २२८ ॥

The characteristic of not being seen, not being heard, etc. [mentioned as present in the internal ruler] are also possible in respect of *āvidyā* located in the inner self. In order to eliminate *āvidyā*, the *Upaniṣads* state that the internal ruler is the seer, hearer, thinker and the knower. (228)

*See BU, 3.7.23.*



दृष्टृत्वश्रोतृताद्यस्य दृष्टिश्रुत्यादिसाक्षिता ।

अलुप्तचित्स्वभावत्वान्न विकारो मनागपि ॥ २२९ ॥

The characteristic of being a seer or a hearer in the case of internal ruler lies in its being the witness of the visual cognition or auditory perception. Since it is of the nature of consciousness that is never lost, there is not even a trace of change in it. (229)

लोकसिद्धा नियम्यस्य जीवस्य द्रष्टृता तथा ।

अन्तर्याम्यपि चेद्द्रष्टा देहे भासेत तद्द्वयम् ॥ २३० ॥

The state of being a seer is well-known in ordinary experience in the case of the individual soul. In the same way, if the internal ruler too is a seer, then both of them would manifest in the body. (230)

इति शङ्कानिवृत्त्यर्थं नान्योऽतोऽस्तीति भण्यते ।

लोके जीवतया मूढैरन्तर्याम्येव भाव्यते ॥ २३१ ॥

In order that this doubt may be removed it is said that 'there is no other seer than Him'. In worldly experience it is only the internal ruler that is viewed by the ignorant as the individual soul. (231)

साधारणो यथा सूर्यो मां प्रत्येवेति पामरैः ।

असाधारणरूपेण भाव्यते जीवता तथा ॥ २३२ ॥

The sun God is common to every one. But it is viewed by ordinary man in a specific manner as being present before him. In the same way the state of being an individual soul is viewed in a specific manner. (232)

बुद्धिस्थः पर एवात्मा जीवात्मेति निगद्यते ।

बुद्ध्यागमापायसाक्षी नियन्तेत्युच्यते परः ॥ २३३ ॥

The supreme Self alone present in the intellect is spoken of as the individual soul. In the same way, the witness of the appearance and the disappearance of the intellect is spoken of as the controller. (233)

सूत्रान्तर्यामिणौ शास्त्रगम्यत्वेन प्रतिष्ठितौ ।

अप्रतिष्ठिततर्केण गम्यमार्तमतोऽपरम् ॥ २३४ ॥

The subtle body and the inner ruler, as they are known through the scripture only, are established. Everything else based upon logic which has no end is mortal. (234)

It must be noticed here that the subtle body and the characteristic of being an internal ruler will exist till the knowledge of Brahman arises. All other objects of the world are subject to origination and destruction quite often.

#### 17.12 *Akṣara-brāhmaṇa*

अष्टमब्राह्मणे ब्रह्मतत्त्वं सम्यङ् 'निरूप्यते ।

सूत्रमन्तर्यामिता च यत्रोतप्रोततां व्रजेत् ॥ २३५ ॥

In the eighth *Brāhmaṇa*, the nature of Brahman in which the subtle body and the characteristic of being an internal ruler are superimposed is well proved. (235)

पूर्वत्र गौतमोऽपृच्छत् सूत्रान्तर्यामिवस्तुनी ।

ओतप्रोतात्मतां गार्गी तयोरेवात्र पृच्छति ॥ २३६ ॥

Earlier Gautama (Uddālaka) asked about the subtle body and the internal ruler. Gārgī now asks about their superimposed nature. (236)

अण्डोर्ध्वाधो मध्यदेशान् कालं च व्याप्य तिष्ठति ।

सूत्रमित्याहुराचार्या ओतं प्रोतं च कुत्रचित् ॥ २३७ ॥



The preceptors say that the subtle body (of Hiraṇyagarbha) pervades the upper, the lower and the intermediate positions of the cosmic egg as well as time, where it is woven [that is, superimposed]. (237)

अण्डारम्भकभूतानां न पृष्टा सूत्र ओतता ।  
सूत्रेण विधृतं सर्वमिति पूर्वत्र निर्णयात् ॥ २३८ ॥

It has been ascertained earlier that everything is sustained by the subtle body. Hence here the question whether the elements that give rise to the cosmic egg are superimposed upon the subtle body is not asked. (238)

तार्किकत्वनिवृत्त्यर्थमाचार्योक्तिमुदाहरत् ।  
निःशेषदेशकालोकत्या सूत्रे सर्वात्मतोदिता ॥ २३९ ॥

Since it has been said that all places and time are located in the subtle body, the all-pervasiveness of the latter has been set forth. And in order that her statement is not made on the basis of independent reasoning she said, 'The preceptors have said so.' (239)

See BU, 3.8.3.

व्यक्तं सर्वं सूत्ररूपमव्यक्ते व्योमसंज्ञके ।  
ओतं प्रोतं च विद्ध्यति प्राह पृष्ठमनूद्य सः ॥ २४० ॥

This manifested universe consisting of the *sūtra* or the subtle body of Hiraṇyagarbha is pervaded within and without by *avyakta* designated by the term *vyoma*. Thus Yājñalkya replied after restating what has been said by Gārgī. (240)

देशकालौ च सूत्रेऽन्तर्भूतौ देशात्मकं ततः ।  
वियन्नाकाशमत्रेति सूचनायानुवादगीः ॥ २४१ ॥

The space and time are included in the *sūtra*. Hence the word *ākāśa* here does not stand for the well-known space. In order to indicate this, Yājñavalkya has restated the contention of Gārgī. (241)

See BU, 3.8.4.

बोद्धं बोधयितुं चैतदव्यक्तं दुःशकन्त्विति ।  
विस्मिता प्राणनामासौ तमव्याकृतवादिनम् ॥ २४२ ॥

It is difficult to know this *avyakta*. It is also difficult to explain it. Gārgī was struck with wonder when Yājñavalkya explained it. She, therefore, bowed to him who spoke about the *avyakta*. (242)

See BU, 3.8.5.

भूयोऽपि पृष्ठमप्राक्षीत् प्रधानादिषु शङ्कया ।  
प्रधानादीन् जगद्धेतून् वादिनः स्थापयन्ति हि ॥ २४३ ॥

The disputants establish *pradhāna* and other factors as the cause of the world. Doubting that *pradhāna* (of the Sāṅkhya system) and other factors may be the substratum of the *Sūtra*, Gārgī repeated the same question. (243)

सावधारणमाकाशं एवेत्यन्यनिवृत्तये ।  
आहोत्तरं मूर्धपातं सूचयंस्तर्कनिर्णये ॥ २४४ ॥

In order to eliminate the factor other than *ākāśa* as the substratum of *sūtra*, Yājñavalkya replied that *ākāśa* alone is the substratum by using the word *eva* that conveys the sense of emphasis. Thereby he indicated that if the substratum of *sūtra* were to be decided on the basis of reasoning, the head would fall off. (244)

See *ākāśa eva tat otaṁ ca protaṁ ca*, BU, 3.8.7.

*Pradhāna* and other factors are ascertained on the basis of reasoning. But *ākāśa* is to be known only through scripture.



यद्वा तन्तुष्विव पटः सूत्रं बहुषु संस्थितम् ।  
इत्याशङ्क्य पुनः प्रश्न एवकारो बहुत्वानुत् ॥ २४५ ॥

Or else, the repetition of the question by Gārgī is based on the doubt that just as a cloth exists in many threads, in the same way *sūtra* too may exist in many factors. And the word *eva* is for the sake of removing the false notion that the substrata of the *sūtra* are many. (245)

### 17.13 *Immutable Reality*

कस्मिन् खल्वयमाकाश ओतः प्रोतश्च ईर्यताम् ।  
अनोतत्वे स्वतन्त्रत्वात् प्रधानत्वं प्रसज्यते ॥ २४६ ॥

Tell me where this *ākāśa* is rooted. If it is not rooted somewhere, then it is independent, and it is the *pradhāna* of the Sāṅkhya system. (246)

See BU, 3.8.7.

सूक्ष्मत्वात् दुर्बलं सूत्रं व्योम सूक्ष्मतरं ततः ।  
व्योमाश्रयः सूक्ष्मतमो न वागोचरमेत्यतः ॥ २४७ ॥  
वक्ति चेन्निग्रहस्थानमवाच्यस्योक्तितो भवेत् ।  
अनुक्तौ वादिता हानिरिति गार्ग्या विवक्षितम् ॥ २४८ ॥

*Sūtra* cannot be explained, as it is subtle. *Ākāśa* is more subtle than it. The substratum of *ākāśa* is still more subtle, and it does not come within the range of speech.

Hence if Yājñavalkya speaks about this (namely, the substratum of *ākāśa*), then since he seeks to explain what cannot be explained, he is exposed to the defect of contradiction which is one of the grounds of defects in a disputation. If he does not speak about this, then it could be

construed as a case of non-comprehension which results in Yājñavalkya being characterised as one unfit to carry on disputation. This is what Gārgī had in mind when she put the question. (247-248)

उक्तदोषद्वयास्पृष्टं प्रत्युत्तरमभाषत ।

एतद्वा अक्षरं गार्गि प्राहुस्तद् ब्राह्मणा इति ॥ २४९ ॥

Yājñavalkya gave a reply evading both the defects thus: "The realised souls, Oh Gārgī! call the substratum of *sūtra* as immutable reality." (249)

See BU, 3.8.8

एतच्छब्देन तस्याह प्रत्यक्त्वात् साक्षितामसौ ।

प्रत्यक्तया तदैकात्म्यं स्वयमेव प्रतीयताम् ॥ २५० ॥

Yājñavalkya by referring to the immutable reality by the pronoun 'this' emphasised that it is the inner self and as such it is the witness. Let it be understood that the inner self is identical with the immutable reality of its own accord. (250)

The word 'this' always refers to that which is immediate. And it is the inner self that is immediate here. The significance of the word *etad* in the text *etadvai tad akṣaram gārgi brāhmaṇāḥ abhivadanti* (BU, 3.8.8) is explained in this verse. The significance of the word *vai*, *tad*, *akṣaram*, *brāhmaṇāḥ* and *abhivadanti* are explained in the verses 252, 253, 254, 255 and 256 respectively.

न व्यावृत्तं विशेषेभ्यो नानुवृत्तं च गोत्ववत् ।

अव्यावृत्ताननुगतं चैतन्यं केन वीक्ष्यताम् ॥ २५१ ॥

The consciousness is not distinct from the object that are disparate; nor is it exclusively related to a particular object like 'cowness'. By whom could such consciousness be seen? (251)



यस्मात् प्रसिद्धं नास्त्यन्यत् प्रसिद्धं यन्न कस्यचित् ।  
स्वप्रभत्वादसङ्गत्वात् वैशब्दस्तत्प्रसिद्धये ॥ २५२ ॥

The word *vai* [in the text] is to emphasise the existence of the self. As it is self-luminous nothing is more well-known than this. And, as it is supra-relational, it is not known to all. (252)

साक्षादित्यादिना पूर्वं योऽशनायादिना तथा ।  
यत्नादभिहितः प्रत्यक् तच्छब्देन स गृह्यते ॥ २५३ ॥

By the word *tat* in the text, the self which is referred to earlier as immediate and as one transcending hunger and thirst along with the means of attaining its knowledge is referred to. (253)

See BU, 3.5.1.

क्षराद् विरुद्धधर्मत्वाद् अक्षरं ब्रह्म भण्यते ।  
कार्यकारणरूपं तु नश्वरं क्षरमुच्यते ॥ २५४ ॥

That is called *akṣara* which exists in the form of either a cause or an effect and which is non-eternal. Brahman is called *akṣara* (in the text) because it is the opposite of that which is *kṣara*. (254)

ध्वस्तात्मा ज्ञानतत्कार्याः प्रत्यग्याथात्म्यबोधतः ।  
त्यक्तसर्वेषणा अत्र ब्राह्मणा इति कीर्तिताः ॥ २५५ ॥

Those who are free from nescience present in the self by the knowledge of the true nature of reality, and those who have abandoned the desire for the son, wealth and the worlds are referred to by the word 'Brahmins'. (255)

See BU, 3.5.1.

शास्त्रैकगम्यतासिद्धयै वदन्तीत्यभिधीयते ।

ब्राह्मणास्तद्वदन्तीति स्वापराधनिषेधगीः ॥ २५६ ॥

It is said that 'they instruct' in order to emphasise that the immutable is to be known through verbal testimony only. And the statement that 'brahmins speak about it thus' is to point out that there is no defect in him. (256)

नावाच्यं वक्ष्यहं किन्तु वदन्ति गुरवोऽखिलाः ।

इति वच्मि वचस्तेन वादितापि न हीयते ॥ २५७ ॥

I do not speak about the unspeakable. On the other hand, I state what all the preceptors speak about this. Hence I do not lose the character of being a disputant. (257)

Any attempt to explain what cannot be explained involves the defect *vipratipatti* which is one of the regions of defect in a disputation. Since Yājñavalkya does not himself explain the unexplainable but only states that other preceptors speak about the unspeakable, the above defect does not pertain to him and so he is fit enough to carry on philosophical disputation.

गुरवोऽपि कथं प्राहुरवाच्यमिति चेच्छृणु ।

स्थूलादीनां निषेधेन लक्षयन्त्यक्षरं बुधाः ॥ २५८ ॥

If you ask as to how the preceptors have spoken about the unspeakable, then listen. By the negation (of the phenomenal elements such as) gross form, etc., the wise men instruct the immutable reality as the substratum of the negation of all those elements. (258)

See BU, 3.8.8.

अभावशेषो नाशङ्क्यो निषेधावधिशेषणात् ।

नाभावनिष्ठो लोकेऽपि निषेधः किमुताक्षरे ॥ २५९ ॥



It should not be doubted that non-existence alone would result then. It is because the substratum of non-existence remains. Even in ordinary experience negation does not end in non-existence. Is there any need to emphasise this in regard to the negation of the elements in the immutable reality? (259)

अन्तर्यामिणि बुद्धेऽथ सुशकम्बोद्धुमक्षरम् ।  
प्रशासनेन लिङ्गेन सोऽन्तर्याम्येव बुध्यताम् ॥ २६० ॥

If the inner ruler is known, then it is easier to understand the immutable. Let the inner ruler be understood on the ground of exercising control. (260)

See BU, 3.8.9.

ईशितव्यार्थसंबन्धादन्तर्याम्येतदक्षरम् ।  
चैतन्याभासमोहाख्यवर्त्मनैव न तु स्वतः ॥ २६१ ॥

The immutable consciousness attains to the state of an inner ruler owing to its relation to the objects that are controlled. This relation is caused by *avidyā* inspired by the reflection of the immutable consciousness in it. The characteristic of being an inner ruler is not natural to the immutable consciousness. (261)

एतस्य वा अक्षरस्य शासने सत्यदो जगत् ।  
स्याद् व्यवस्थितमर्यादं सूर्यचन्द्रादिलक्षणम् ॥ २६२ ॥

Under the control of this immutable consciousness this world consisting of the sun, moon, etc., have their functions regulated. (262)

विवादगोचरापन्ना यन्तृपूर्वा जगत्स्थितिः ।  
व्यवस्थितत्वाल्लोकस्य राजपूर्वा स्थितिर्यथा ॥ २६३ ॥

The existence of the world which is the subject-matter of inference depends upon a controller. It is because its function is regulated like the existence of a kingdom which depends upon the ruler (in view of its regulated function). (263)

सूर्याचन्द्रौ द्युभूर्लोकौ कालो नद्यो यथायथम् ।  
नियमेन प्रवर्तन्ते सा प्रवृत्तिर्व्यवस्थितिः ॥ २६४ ॥

The sun and the moon, the heaven and the earth, time and the rivers function in an orderly manner. The orderly function is known as *vyavasthiti*. (264)

See BU, 3.8.9.

धने दानेन नष्टेऽपि तत्फलप्रद ईश्वरः ।  
यतोऽस्ति तेन दातारं तं प्रशंसन्ति वैदिकाः ॥ २६५ ॥

Those who believe in the authority of the *Vedas* praise one who has made gifts, although one loses money in that process. It is because there exists the inner ruler *viz.*, god who dispenses the fruit of the action of making gifts. (265)

See BU, 3.8.9.

नापूर्वफलदं तस्मिन् मानाभावात् फलं पुनः ।  
ईशादप्युपपन्नत्वात् नैवापूर्वस्य कल्पकम् ॥ २६६ ॥

The extra empirical merit does not give forth fruit. It is because there is no fruit in regard to its existence. The rise of the fruit cannot be the ground of assuming the extra-empirical merit; it is reasonable to hold that it arises from the inner ruler — god. (266)



The Purva-mīmāṃsā school is of the view that a sacrifice, for example, cannot give rise to the fruit — heaven. It is because sacrifice is lost here and the fruit is to ensue at a future date. Hence it admits a link between the sacrifice and heaven which is an enduring principle, and it is the extra-empirical merit resulting from the performance of the sacrifice. It is this that gives rise to heaven. This view is rejected in this verse.

सेव्याद् राज्ञः फलप्राप्तिर्दृश्यते न त्वपूर्वतः ।  
दानादिक्रियया सेव्यादीशात् तद्वत्फलं भवेत् ॥ २६७ ॥

It is noticed that a reward is attained from a king who is worshipped, and not from any extra-empirical merit. In the same way, fruit would ensue from the inner ruler — god who is gratified by the activities in the form of making gifts, etc. (267)

देवता यागकर्तारं पितरः श्राद्धकारिणम् ।  
नाप्नुयुर्हव्यकव्यार्थं यदि न स्यात् प्रशासिता ॥ २६८ ॥

The gods and the manes will not depend upon the sacrificer and the one who performs annual ceremonies respectively if there be no ruler regulating such dependence. (268)

The sacrificer and the one who performs annual ceremonies are lower in status when compared with Gods and the manes. If the latter are to depend upon them then, there must be a command by some one to that effect. And he who makes the command is the inner-ruler — the God.

See, BU, 3.8.9.

- 
1. लभेत् - व., रा.
  2. श्राद्धकारकम् - व., वै., वै.
  3. स शासिता - त

होमयागतपांस्यज्ञैर्बहुकृत्वः कृतान्यपि ।

विनाशफलदानीति शासनं तत्प्रशासितुः ॥ २६९ ॥

The *homas*, the sacrifices and penances, although pursued oftentimes by the ignorant, yield forth only ephemeral fruits. And it is the command of the inner suler. (269)

अज्ञानमात्रतो बन्धो ज्ञानमात्रेण मुक्तता ।

इत्याश्चर्याणि सर्वाणि कल्पयन्तीश्वरास्तिताम् ॥ २७० ॥

The unique factors, namely, bondage due to nescience and liberation through mere knowledge point to the existence of god. (270)

विवादशङ्कापीशोऽस्मिन्न संभाव्येति दर्शयन् ।

प्रशासनं लिङ्गरूपं प्रपञ्चितमनेकशः ॥ २७१ ॥

Control in regard to manifold cases has been explained in the *Upaniṣads* with a view that there is no possibility of any doubt as regards the existence of god. (271)

Inferential evidence in favour of the existence of God is set forth in the *Upaniṣad* [3.8.9]. The import of the passages of the *Upaniṣad* is explained in this verse.

यदप्रबोधात् कार्पण्यं ब्राह्मण्यं यत् प्रबोधतः ।

तदक्षरं प्रबोद्धव्यं यथोक्तेश्वरवर्त्मना ॥ २७२ ॥

That is immutable, by not knowing which there results the false identification with not-self, and by knowing which one becomes rooted in one's self. And it is to be known through the *tatasthalakṣaṇa*, namely, the state of being a controller. (272)

See BU, 3.9.10.



अक्षरस्य प्रशास्तृत्वं स्वमोहाभासकल्पितम् ।

न स्वाभाविकमित्येतद् वक्तृदृष्टादिवाक्यतः ॥ २७३ ॥

The characteristic of being a controller on the part of the immutable entity is caused by nescience inspired by its reflection in it. This is stated by the *śruti* in the text, 'This immutable Self is never seen but is the witness, etc.' (273)

See BU, 3.8.11.

The import is that the immutable reality, in order that it may be viewed as witness-self, must be related to the witnessed objects. Such a relation is caused by *avidyā*. Hence the state of being a witness-self too is caused by *avidyā*.

मागोचरातिवर्तित्वाददृष्टं स्यात् तदक्षरम् ।

अभावत्वनिषेधार्थं द्रष्टृक्षरमितीर्यते ॥ २७४ ॥

That immutable is not seen because it does not come within the range of the *pramāṇas*. In order to reject the false notion that it is non-existent (because it is not perceptible) it is said that it is the vision itself. (274)

See BU, 3.8.11.

कूटस्थदृक्त्वं द्रष्टृत्वं न दृश्येद् दृष्टिकर्तृता ।

ओतप्रोतगिराशेषदृश्यवस्तुनिराकृतेः ॥ २७५ ॥

The characteristic of being a perceiver lies only in remaining as immutable consciousness (related to the objects). It does not consist in having the activity of perceiving the objects. It is because the entire range of objects is rejected by the statement — 'By this immutable, O Gārgī, is the unmanifested ether pervaded.' (275)

उक्तद्रष्टृतिरेकेण दृश्यं नास्ति यथा तथा ।

जीवद्रष्टृनिषेधार्थं नान्यदित्याद्युदीरणम् ॥ २७६ ॥

Just as there is no existence of the world apart from the immutable consciousness mentioned above, in the same way, in order to reject the existence of the individual soul as the seer, the *Upaniṣad* states: 'There is no other seer apart from it.' (276)

See *BU*, 3.8.12.

विजातीयसजातीयवस्त्वन्तरनिषेधतः ।

कूटस्थमेकं चैतन्यं सिद्धं वस्त्वक्षरं परम् ॥ २७७ ॥

The immutable consciousness is established to be eternal and one, since the world belonging to a different species and the individual soul belonging to its own species are negated. (277)

The world is insentient while immutable consciousness is sentient. The individual soul and the immutable consciousness are sentient beings.

एतस्मिन्नक्षरे गार्गि स्रजि कलृप्तफणीन्द्रवत् ।

ओतप्रोतश्च निःशेष आकाशः कारणात्मकः ॥ २७८ ॥

In the immutable, O Gārgī, the space [that is, the unmanifested] which is the cause [of other elements] is superimposed like a serpent upon a garland. (278)

See *BU*, 3.8.11.

अक्षरं स्वात्मसंमोहात् कारणत्वं निगच्छति ।

तथा कार्यत्वमप्येतन्निरवद्यं तदेकलम् ॥ २७९ ॥

The immutable attains to the state of being a cause and an effect owing to its nescience. In its essential nature it is free from any defect and is free from any adjunct. (279)



सर्वस्याक्षरमात्रत्वात् कृत्स्ने ज्ञेयसमाप्तिः ।

न ज्ञेयं शिष्यते किञ्चिन्नाप्यध्यस्तं तथा तमः ॥ २८० ॥

Since everything is of the nature of the immutable self, and on this ground since the objects that are known are included therein there is nothing that remains to be known [when the immutable self is realised]. Nescience too is not present in it. (280)

नवमब्राह्मणे देवनिर्णयस्तदुपासनम् ।

अष्टधा पञ्चधा चौपनिषदश्चोच्यते क्रमात् ॥ २८१ ॥

In the ninth *brāhmaṇa*, the ascertainment of the number of gods, the eight-fold and the five-fold meditative worship on them, and the final teaching of the *Upaniṣad* — all these are given. (281)

सूर्यचन्द्रादयो देवाः शासितव्या उदीरिताः ।

तेषां विस्तार आनन्त्यं संक्षेपस्त्वेकदेवता ॥ २८२ ॥

Earlier it has been said that the sun, the moon and other gods are ruled. When expanded they become infinite, and when contracted they are reduced to one. (282)

See BU, 3.8.9.

त्रयश्चेत्यादिभिर्लक्ष्या बहुशब्दैरनन्तता ।

सुषुप्तिप्रलयावस्थः कारणात्मैकदेवता ॥ २८३ ॥

By the many words such as three, etc., infinite number of gods is secondarily signified. But there is only one god which is the cause and which remains in deep-sleep state and dissolution. (283)

Sage Śākalya asked Yājñavalkya about the number of gods that are ruled. Yājñavalkya said that one and the same

god — *Prāṇa* or *Sūtrātman* assumes the forms of 303 gods or 3003 gods [vide: *trayaśca trīca śatā. BU, 3.9.1*]. By the words *trayah*, etc., an infinite number of gods is secondarily signified.

नानात्वैकत्वरूपाभ्यां तिष्ठति प्राणदेवता ।

नियन्तव्यनियन्तृत्वसंबन्धस्य प्रसिद्धये ॥ २८४ ॥

The *sūtrātman* exists as one and as many in order that there may be the relation of the one that rules and the many that are ruled. (284)

पृथिव्येवेत्यादिवाक्यादष्टधोपासनेरिता ।

किं देवेत्यादिवाक्येन पञ्चधोपासनं श्रुतम् ॥ २८५ ॥

By the sentences beginning with "whose abode is earth," etc., an eight-fold meditation is set forth; and, by the sentences beginning with 'what deity', etc., a five-fold meditation is set forth in the *śruti*. (285)

For the sake of meditation, one and the same vital force (*prāṇa* or the *sūtrātman*) has been set forth in eight different forms each form having three divisions — abode, special manifestation and deity. The following are the eight forms with three divisions:

Abode	Special Manifestation	Deity
1. Earth	Fire	Nectar
2. Lust	Intellect	Women
3. Colour (in general)	Eye	The Sun
4. Ether	Ear	The quarters
5. Darkness	Intellect	Death
6. Colours (in particular)	Eye	Vital force
7. Water	Intellect	Varuṇa
8. Male energy	Intellect	Prajāpati

See *BU, 3.9.10-17*.

All these eight forms are identified with body, with lust in the body, the sun, the ear and the time of hearing, shadow, with the being in a looking glass, water, and the son respectively.



The *śruti* then proceeds to show how the same vital force is divided into five forms according to the different quarters with deities, viz.:

*The Quarters*

1. East
2. South
3. West
4. North
5. Fixed direction above

*The Deity*

- Sūrya — The Sun  
Yama  
Varuṇa  
Soma — The Moon.  
Agni — Fire.

See BU, 3.8.20-24.

All these meditative exercises involve name and form. The three — namely, the act of meditation, name and form — are but modifications of mind. Hence Śākalya asks about mind which is the embodiment of everything.

See *kasminnu hṛdayam partiṣṭhitamiti*, BU, 3.9.24.

एतावदेव शाकल्यो वेत्ति मायामयं तु तत् ।

याज्ञवल्क्यः स इत्यादिवस्त्वनूयाथ पृष्ठवान् ॥ २८६ ॥

Śākalya knows only this much. And it is only illusory. Yājñavalkya referring to the Self by the word 'That' asked Śākalya about its nature. (286)

The body and the mind rest on the vital force. These three work together as an orderly aggregate dominated by the purpose of the Self. Now, Yājñavalkya asks Śākalya about the nature of the Self.

In the *Bṛhadāraṇyaka* text (2.3.6) the Self has been described as 'Not this, not this.' Yājñavalkya refers to the Self by the word 'That' and asks Śākalya to explain its nature

See *sa eṣa neti neti ātmā..... tam tu aupaniṣadam puruṣam prcchāmi*, BU, 3.9.26.

देवविस्तारसंक्षेपावष्टधा पञ्चत्रा च यत् ।

उपास्यमुक्तं तत्सर्वं नेति नेतीत्यपोह्यते ॥ २८७ ॥

The expansion and contraction of gods, and the entity which has to be meditated upon in an eight-fold and five-fold manner — all these are negated by the statement 'not this, not this'. (287)

See *sa eṣa neti neti ātmā*, BU, 3.9.26.

इतिशब्देन निर्दिष्टे दृश्ये तस्मिन्नपोहिते ।

योऽवशिष्टः स आत्मास्य दृश्यस्यात्मवतो मतः ॥ २८८ ॥

When the perceptible world referred to by the word *iti* is negated, that which remains is the essential nature of the perceptible world which has a Self. (288)

See the word *iti* in the text *neti neti* (BU, 3.9.26) referred to here.

आत्मात्मवत्वसंबन्धो नान्यो दृग्दृश्ययोरिति ।

मत्वात्मशब्दो दृग्बस्तुन्यवाच्येऽपि प्रयुज्यते ॥ २८९ ॥

The superimposed relation of identity between the seer (*dṛk*) and the seen (*dṛśya*) is known as the relation of of the one that has the self and the one that is the self (between the self and the objects) and none else. It is with this in view the word *ātman* is used to convey (secondarily) the seer which transcends speech. (289)

#### 17.14 *Ātman is Identical with Brahman*

ननु ब्रह्माधिकारेऽस्मिन् कथमात्मेति वर्ण्यते ।

नैष दोषोऽतिरेकेण नात्मतो ब्रह्मता यतः ॥ २९० ॥

Now an objection is raised as to how *Ātman* is described in this section which is devoted to the description of Brahman. It is answered that it is not a defect as Brahman is not distinct from *Ātman*. (290)



ग्राह्यत्वं शीर्णता सङ्गो बन्धो भीतिश्च हिंसनम् ।

जाड्याज्जडस्य धर्माः स्युर्न ते सन्त्यात्मवस्तुनि ॥ २९१ ॥

Perceptibility, decay, relation, bondage, fear, injury — all these are inert and hence these are the characteristic of an inert object [namely, mind]. These do not exist in the Self. (291)

See *agrhyo na hi grhyate.....na risyati*, BU, 3.9.26

कार्यधर्मानतीत्यैतांस्तद्धेतुत्वज्ञाननिहुतेः ।

अपूर्वोऽनपरः पूर्ण आत्मा स्वात्मन्यवस्थितः ॥ २९२ ॥

Since the Self transcends the characteristics of the effects [set forth in the previous verse], and since in its case the cause of these, namely, *avidyā* is removed, it remains as absolute in its own nature having neither a before nor an after. (292)

इति तत्त्वमनूयास्य सृष्टिसंहारहेतुताम् ।

तथैवोपनिषद् वेद्यमसङ्गत्वं च पृष्टवान् ॥ २९३ ॥

Having referred to the Self and having set forth that it is the cause of creation and destruction, Yājñavalkya asked Śākalya about its supra-relational nature and about its character of being known only through the *Upaniṣads*. (293)

See *etānyaṣṭau āyatanāni.....atyakrāmat*, BU, 3.9.26.

See also *taṁ tu aupaniṣadam puruṣaṁ prcchāni*, *ibid.*

आत्मा निरूह्य प्रत्यूह्य पुरुषान् योऽत्यवर्तत ।

तमौपनिषदं ब्रूहि मूर्धपातं तु तेऽन्यथा ॥ २९४ ॥

Tell me about the self which transcends the beings by projecting them and subsequently withdrawing them. Otherwise your head shall fall off. ((294)

See *mūrdhā te nipatiṣyati*, BU, 3.9.26.

योऽनूदितो नेति नेति सच्चिन्मात्रो ह्यविक्रियः ।  
उक्तौ पुरुषनिर्वाहप्रतिवाहौ तु मायिकौ ॥ २९५ ॥

He who has been referred to as 'not this, not this', is indeed one who is of the nature of existence and consciousness and is immutable. The projection and withdrawal of all beings by him are illusory. (295)

सृष्टिरष्टविधोपास्यरूपा निर्वाह उच्यते ।  
प्रतिवाहस्तु संहारो दिग्देवद्वारतो हृदि ॥ २९६ ॥

Projection lies in the creation of the eight forms intended for the eight-fold meditation. Withdrawal lies in reducing the five forms of the vital force related to different quarters with their deities to the mind. (296)

वस्तुवृत्तेन निःशेषकार्यकारणवर्जनम् ।  
तस्यातिक्रान्तिरुद्दिष्टा स चोपनिषदि श्रुतः ॥ २९७ ॥

The Self is transcendent in the sense that it is free from all effects and causes in its essential nature. This is set forth in the *Upaniṣad*. (297)

See *saḥ yaḥ tān puruṣān nirūhya partyāhya atyakrāmat*, BU, 3.8.26.

कर्मकाण्डे विरोधित्वाच्चैवायं श्रूयते क्वचित् ।  
ऐकात्म्यवस्तुविज्ञानं कर्मभिर्हि विरुद्धयते ॥ २९८ ॥

The knowledge of the oneness of the self is indeed opposed to [the performance of] rituals. Thus as the Self is opposed to the import of the ritualistic section of the *Veda*, it is not mentioned anywhere therein. (298)

य औपनिषदस्तस्य विज्ञानानन्दरूपता ।  
दातृताभोगमुख्योश्च वक्तव्येत्युत्तरा श्रुतिः ॥ २९९ ॥



The subsequent *śruti* text functions with a view to set forth that entity which could be known only through the *Upaniṣads*, which is of the nature of consciousness and bliss and which has the characteristics of bestowing enjoyment and liberation. (299)

महाप्रलयसंपत्तौ जगतः पुनरुद्भवे ।

कारणं पृच्छ्यते वृक्षसर्वसाधर्म्यपूर्वकम् ॥ ३०० ॥

Now the question is asked in regard to the world, by pointing out its similarities to the tree, as to what exactly is the cause of its origination after the cosmic dissolution has taken place. (300)

Yājñavalkya addressed the men of spiritual birth by saying that whosoever among them wishes to put questions to him may do so. None put any question. So Yājñavalkya asked them the question which is set forth in this verse. The words 'world' and 'cosmic dissolution' stand for the individual soul and death.

See BU, 3.9.28.

वृक्षकाण्डरुहो बीजरुहो चेति द्विधा तयोः ।

समः काण्डरुहेणैव रेतसो योऽभिजायते ॥ ३०१ ॥

न पृच्छ्यतेऽतिस्पष्टत्वात् तदवान्तरकारणम् ।

किन्त्वस्पष्टमशेषस्य पृच्छ्यते मूलकारणम् ॥ ३०२ ॥

Tree is two-fold as one springing forth from the root and from seed. Of these two the rise of the world is similar to the tree that springs from its root.

That which arises from seed is not asked as it is very clear. Further, seed is only an intermediate cause. The

root-cause of the entire world which is not clear is asked. (301-302)

See BU, 3.9.28. 4-7

अन्वयव्यतिरेकाभ्यां बीजाख्यात् मूलकारणात् ।

दृष्टा वृक्षजनिस्तद्वत् कस्मान्मूलाज्जगज्जनिः ॥ ३०३ ॥

On the basis of co-presence and co-absence it is noticed that a tree arises from the root-cause, namely, seed. In the same way, it is asked as to whence the origination of the world takes place. (303)

The word — "World" stands for individual soul.

नित्यजातस्वभावत्वं न मन्तव्यं मृतो यतः ।

पुनः पुनर्जायते स्यात् कृतनाशादिरन्यथा ॥ ३०४ ॥

It should not be thought that the individual soul is over born. It is because after death it is again born. Otherwise there would arise the defect of one reaping in birth the fruits of actions one has not performed (and not experiencing the fruits of actions that one had performed in one's previous birth. (304)

कोऽन्येन जनयेन्मर्त्यमित्युक्ता न विदुर्द्विजाः ।

जित्वा तान् याज्ञवल्क्यस्तु गोसहस्रं गृहीतवान् ॥ ३०५ ॥

Who is the one that originates the dead man? When asked thus the man of spiritual birth did not know the answer. Thus vanquishing them Yājñavalkya took away one thousand cows. (305)



मुनिपृष्ठं जगन्मूलं मुमुक्षुनुजिघृक्षया ।

आह विज्ञानमानन्दं ब्रह्मेति श्रुतिरादरात् ॥ ३०६ ॥

With a view to favour those who are desirous of liberation the *śruti* itself, with consideration, sets forth the root-cause of the world as asked by the sage in the text- "Brahman is consciousness and bliss." (306)

विज्ञानमिति चैतन्यं न क्रिया नापि तत्फलम् ।

न कारकं न चाभावः क्रियादेः किन्तु भासकम् ॥ ३०७ ॥

*Vijñāna* is consciousness. It is not activity. It is not the fruit of activity too. Neither is it a productive factor nor a non-existent entity. On the other hand, it is the one which manifests everything, namely, activity etc. (307)

निर्धूताशेषदुःखौघहेतुत्वात् सुखमेव तत् ।

अथैष परमानन्दो यो वै भूमेति शास्त्रतः ॥ ३०८ ॥

It is bliss as there is the removal of *avidyā* the aggregate of all miseries in its entirety. It is infinite bliss on the basis of the scriptural text — "That which is infinite is bliss." (308)

See *CU*, 9.23.

अव्यावृत्ताननुगतभास्वद् विज्ञानमात्रतः ।

निरवद्यान्वयत्वात् तत् साक्षाद् ब्रह्मेति भण्यते ॥ ३०९ ॥

That which is free from any defect and pervades every object as it is resplendent consciousness and is free from being a cause or an effect is designated as Brahman which is immediate without depending upon any *pramāṇa*. (309)





## CHAPTER XVIII

### 18. JANAKAVIDYĀPRAKĀŚA [BRĤADĀRANYAKOPANIṢAD]

षष्ठाध्याये याज्ञवल्क्यो जनकायोपदिष्टवान् ।  
उपस्तिं तत्त्वविद्यां तु संग्रहाद् विस्तरादपि ॥ १ ॥

In the sixth chapter (of the *Brhadāranyakopaniṣad*), Yājñavalkya instructed Janaka meditative worship and imparted him the knowledge of Brahman briefly to begin with and in an elaborate manner subsequently. (1)

The fourth *adhyāya* of *BU* consists of six *brāhmaṇas* and the first four of them constitute the subject-matter of the present chapter, *Janaka-vidyā-prakāśa*. The first *brāhmaṇa* deals with the instruction about Brahman by making a reference to the deities, that of the speech and the rest. The second *brāhmaṇa* known as *Kūrca-brāhmaṇa* discusses the nature of Brahman in relation to the states of waking, dream and deep-sleep. In *Jyotiṣ-brāhmaṇa*, which is the third one, Brahman is described as the self-luminous principle transcending the states of waking dream and deep-sleep. In the fourth namely *Sārīraka-brāhmaṇa*, the process of transmigration and the proximate means to the knowledge of Brahman are explained.

ध्यानादिहैव देवः सन् मृत्वा देवत्वमाप्नुयात् ।  
प्रथमब्राह्मणे प्रोक्तं चतुष्पाद् ब्रह्मचिन्तनम् ॥ २ ॥

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1. मृत्वा तद्देवतापन्त्ये - क<sub>1</sub>, क<sub>2</sub>, पु<sub>1</sub>, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वै<sub>3</sub>

By meditative worship one becomes similar to a divine being here and attains that divine being after death. This and the meditative worship of Brahman as possessing four phases are set forth in this first *Brāhmaṇa*. (2)

वागाद्या देवतास्तासामाधारस्तत्तदिन्द्रियम् ।

अव्याकृतं च नामेति पादाश्चत्वार ईरिताः ॥ ३ ॥

The presiding deities of the sense of speech, etc., the abode of each one of them, namely, the respective seese-organs, the undifferentiated principle, and name — these are the four phases mentioned here. (3)

For the presiding deity of the organ of speech, namely, fire, the organ of speech is the abode. The undifferentiated ether, that is, *avidyā* is the support at its origin, during its existence and at its dissolution and *prajñā* is its name [BU, 4.1.2.].

For the presiding deity of the vital-force, namely Vāyu, the vital-force is the abode, *avidyā* is the support, and *priyam* is the name (BU, 4.1.3.).

For the presiding deity of eye, namely, the sun, the eye is the abode, *avidya* is the support and *satya* is the name (BU, 4.1.4.).

For the presiding deity of the ear, namely, the quarters, the ear is the abode, *avidyā* is the support and *ananta* is its name (BU, 4.1.5.)

For the presiding deity of the mind, namely, the moon, mind is the abode, *avidyā* is the support, and bliss is the name (BU, 4.1.6.).

For the presiding deity of heart, namely Hiraṇyagarbha, heart is the abode, *avidyā* is the support, and *sthiti* is the name (BU, 4.1.7.).

असमाप्तेः पुमर्थस्य न मुख्यमनुशासनम् ।

तद्वत्तां याज्ञवल्क्योऽतो नाग्रहीद् गुरुदक्षिणाम् ॥ ४ ॥



By this meditative worship, the highest goal cannot be achieved. Hence this instruction regarding the meditative worship cannot be called as a complete one. Hence Yājñavalkya did not receive the offering made by Janaka. (4)

द्वितीये ब्रह्मणे जाग्रत्स्वप्नसुप्तिमुखान्निजम् ।

आत्मानं शास्यतो राजा यथाविध्युपसन्नवान् ॥ ५ ॥

In the second *Brāhmaṇa*, Yājñavalkya instructed Janaka about the true nature of the self through an elucidation of the three states of waking, dream, and deep sleep. Hence the king has drawn near to Yājñavalkya in accordance with the scriptural injunction. (5)

See *pitā me amanyata na anauśiṣya hareta iti*, BU, 4.1.2,-7.

उक्तोपासनतः प्राप्यो देवभावः पुरोदितः ।

देवत्वान्मुच्यमानेन प्राप्यं पृच्छत्यसौ मुनिः ॥ ६ ॥

Earlier it has been said that one attains the state of a divine being by meditative worship set forth above. Yājñavalkya asked Janaka as to the goal that is attained by one who is released from the state of a divine being. (6)

See *ito vimucyamānaḥ kva gamiṣyasi*, BU, 4.2.1.

गन्तव्यं तु न जानामीत्यविद्यां स्वात्मनि स्थिताम् ।

प्रकटीकुर्वतो राज्ञ इन्धतत्त्वमुपादिशत् ॥ ७ ॥

To the king who expressed his ignorance by stating 'I do not know the state he attains to', Yājñavalkya instructed the principle of *Indha*. (7)

See *nāham tad bhagavan veda*, BU, 4.2.1.

See *indho ha vai name eṣaḥ* BU, 4.2.2.

इन्धतेऽहर्निशं यस्मादिन्धनामा ततः पुमान् ।

वीर्यवद् दक्षिणं चक्षुः श्रौतो वातिशयोऽत्र हि ॥ ८ ॥

The self is designated as *indha* as it is manifested (*indhate*) always. The right eye is powerful and hence it is said to be present there. Or, since the scripture says that the right eye is the abode of the self, the former acquires excellence. (8)

परोक्षनामव्याजेन परमैश्वर्यवाचिनम् ।

इन्धशब्दं प्रयुञ्जान इन्धस्याहिश्चरात्मताम् ॥ ९ ॥

He who uses the word *indha* which signifies god in an indirect manner, states that the person in the right eye is god. (9)

दक्षिणाक्षिणि चैतन्यं पुरुषो वामचक्षुषि ।

चैतन्यं स्त्रीति भेदोऽयं कल्प्यते सुखबुद्धये ॥ १० ॥

The self in the right eye is of the male form. The same in the left eye is of the female form. This distinction is assumed for easy understanding. (10)

उक्ता जाग्रदवस्थैवमिन्द्रियव्यवहारकृत् ।

दम्पत्योः सङ्गमः स्वप्नो हार्दाकाशेऽयं भण्यते ॥ ११ ॥

Thus the state of waking carried out by the sense-organ is set forth. Dream is the union of the two (that is, the self in the right eye and the self in the left eye) in the space inside the heart. And this is explained now. (11)

See, BU, 4.2.3.

1. इन्धते - क<sub>1</sub>, क<sub>2</sub>, व<sub>1</sub>, व<sub>2</sub> चै<sub>2</sub>



संभूयस्तुतिरत्रेति संस्तवो हृदये सुषिः ।  
अणिष्ठान्नरसो रक्तपिण्डो यः सोऽन्नमेतयोः ॥ १२ ॥

The word *saṁstavaḥ* means the place where the two (mentioned above) attain union; and, that is the space inside the heart. The finest part of the essence of food is the lump of blood and it is their food. (12)

See *tayoḥ eṣaḥ saṁstāvah ya eṣo'ntarhṛdaya ākāśaḥ*, BU, 4.2.3.

See *atha enayoḥ etad annam ya eṣo'ntarhṛdaya lohitaṇḍaḥ*, *ibid.* 4.2.3.

हृद्यन्तः शतनाडीनां पुञ्जं प्रावरणं विदुः ।  
स्वप्नाज्जागरणप्राप्त्यै मार्गो नाड्यूर्ध्वगामिनी ॥ १३ ॥

Wise men call the group of hundred veins in the heart as warp. The nerve that goes upward from the heart is the road for going from the state of dream to that of waking. (13)

See *atha enayoḥ etat prāvaram, BU*, 4.2.3.

यस्मादन्नरसः केशसहस्रांशेन संमितैः ।  
नाडीभेदैः स्वप्नदृश्यं याति सूक्ष्मतरस्ततः ॥ १४ ॥

Since the essence of food reaches the experient of the dream state through the veins which are similar to hair split into a thousand form, it is more subtle than the veins. (14)

स्वप्नावस्था समाप्ताथ तस्य प्राचीति वाक्यतः ।  
सुषुप्तिरुच्यते तत्र युक्ता सर्वदिगात्मता ॥ १५ ॥

The discussion of the state of dream is over. Then for this self the relation to the state of deep sleep is set forth

by the statements beginning with *tasya prācī*. It is but proper to say that it is of the nature of all quarters. (15)

In the state of deep sleep the self freed from all factors remains as of the nature of consciousness. It is identical with God who, by being the substratum of everything, is of the nature of all. Hence the self in the state of deep sleep also is spoken of as of the nature of all.

साश्रयैः करणैर्हीनो ग्रस्ताध्यात्माधिदैवतः ।

सुषुप्तावेक एवास्ते प्रज्ञानघनविग्रहः ॥ १६ ॥

In the state of deep sleep, the self is free from the sense-organs along with their abodes. The cosmic as well as the individual aspects of the self are not present then. It remains one only as of the nature of pure consciousness. (16)

इन्धतैजससौषुप्तैर्विराट्सूत्रेश्वरा अपि ।

संलक्षिता अथैतेषां तत्त्वमात्मोपदिश्यते ॥ १७ ॥

By the description of the *viśva*, *taijasa*, and *prājña*, the forms of Virāṭ, Hiraṇyagarbha and Īśvara also are referred to. And the true nature of these is the pure self which is now described. (17)

*Viśva*, *Taijasa* and *Prājña* are the names of the self as identified with the gross, the subtle and the causal body respectively. And Virāṭ, Hiraṇyagarbha and Īśvara are their respective cosmic aspects.

विराडिन्धादिभिर्भेदैरभिन्नो योऽवभासते ।

स एष नेति नेत्यात्मा न कार्यं नापि कारणम् ॥ १८ ॥

He who is one but appears as distinct in the forms of *viśva*, *taijasa*, and *prājña* is the self which is described as 'not this', 'not this'. It is neither the cause nor the effect of any being. (18)

See *neti neti*, BU, 4.2.4.



तेनैव ज्ञात्मनाशेषं तद्ध्वान्तं ध्वान्तजं तथा ।

जग्ध्वा नेत्यात्मना विद्वान् पूर्णदृष्ट्यावशिष्यते ॥ १९ ॥

Having annihilated *avidyā*, along with its effects in its entirety by the knowledge arising from the text *neti neti*, the knower of the truth remains in the form of absolute consciousness. (19)

It is only from the great-sayings of the *Upaniṣads* such as *tat tvam asi*, etc., there would arise the knowledge that would dispel *avidyā*. But the text *neti neti* is helpful to clarify the meaning of the term *tat* and is thus useful for the rise of the knowledge of Brahman from the texts like *tat tvam asi*, etc. It is in this sense it is said here that the text *neti neti* gives rise to the knowledge of Brahman.

गन्तव्यमुपदिश्यैवं प्राप्नोऽस्यभयमित्यृषिः ।

उचे बोधस्ततः प्राप्तः प्राप्स्यसीत्यन्यथा वदेत् ॥ २० ॥

Having instructed the goal to be achieved, the sage Yājñavalkya said to Janaka 'You have attained fearlessness'. (It is known from this that) Janaka has attained the knowledge of Brahman then. Otherwise, Yājñavalkya would have said 'You will attain fearlessness'. (20)

See *abhayaṁ vai janaka prāptosi*, BU, 4.2.4.

Fear is caused by the presence of a second entity. When the knowledge of Brahman arises, everything else apart from Brahman is reduced to Brahman. And so there is no second entity from which one may have fear.

ज्ञानेन सदृशीमन्यामपश्यन् गुरुदक्षिणाम् ।

अभयं त्वेति वचसा दक्षिणामाशिषं ददौ ॥ २१ ॥

Not noticing anything similar to knowledge as the offering to the preceptor, Janaka gave the benediction by

uttering the statement 'May that which is free from fear be yours', as the offering. (21)

See *abhayaṃ vā gacchatāt yājñavalkya*, BU, 4.2.4.

उत्तमा दक्षिणैषाशीर्मध्यमा तु नमस्किया ।

स्वभूमिवपुषोर्दानं वित्ताशाठ्यनिवृत्ताये ॥ २२ ॥

Benediction is the highest offering. The offering of one's body and the land is to show that one is not dishonest in giving one's possessions. (22)

See *namo'stu te*, BU, 4.2.4.

### 18.1 *The Self is the Light*

तृतीयब्राह्मणे स्वप्नसुषुप्त्योरतिविस्तृतिः ।

क्रियतेऽतो हि दृष्टान्तौ परलोकविमोक्षयोः ॥ २३ ॥

In the third *brāhmaṇa*, the state of dream and deep sleep are elaborated. The two serve as the illustrative examples of the other world and liberation. (23)

देहादिव्यतिरिक्तत्वं स्वप्नभत्वमसङ्गता ।

स्वप्नप्रसङ्गतस्त्वैतत् त्रयमत्र प्रपञ्च्यते ॥ २४ ॥

The three factors, namely, that the self is distinct from the body, etc., is self-luminous, and is supra-relational are explained incidentally by the description of the dream state. (24)

• अद्वैतत्वं दृष्ट्यलोप आनन्दैकस्वभावता ।

इदं त्रयं सुषुप्तस्य प्रसङ्गेनोपपाद्यते ॥ २५ ॥



Non-duality, absence of the loss of consciousness, and blissful nature — these three are explained incidentally by the elucidation of the state of deep-sleep. (25)

वरदानेन संवादमिच्छन्तं तमशङ्कया ।

आदौ राजेष्टमप्राक्षीत् प्रत्यग्ज्योतिर्बुभुत्सया ॥ २६ ॥

To Yājñavalkya who desired to have a dialogue with the king on account of his having granted him a boon, the king without any hesitation, put the question he liked with a view to ascertain the nature of inner consciousness. (26)

On an earlier occasion Yājñavalkya pleased with Janaka's knowledge on the subject of *Agnihotra* had offered him a boon. Janaka then had begged the liberty of asking any questions he liked.

See *SB* on *BU*, 4.3.1.

देहेन्द्रियादिसंघातः पुमान् किं ज्योतिरुच्यताम् ।

उपवेशनगत्यादि न युक्तं ज्योतिषा विना ॥ २७ ॥

What serves as the light for the self associated with body, sense-organs, etc? Please tell me. To sit, to go out and the like are impossible without a light. (27)

See *kim jyotirevāyam puruṣa iti*, *BU*, 4.3.2.

किं संघातगतं ज्योतिः किं वा संघातिरेकि तत् ।

अतिरिक्तत्वमादत्ते आदित्यादेरुदाहृतेः ॥ २८ ॥

Does the light belong to the aggregate of the body, etc., or is it different from it? Yājñavalkya considers that light is different from the aggregate, as the light of the sun, etc., are referred to by him. (28)

See *BU*, 4.3.2.

रविसोमग्निशब्दादिज्योतीष्युक्तानि जागरे ।

निदर्शनतया ज्योतिस्तैः स्वप्नेऽप्यनुमीयताम् ॥ २९ ॥

The luminaries like the sun, the moon, the fire, and speech have been cited as instances in the state of waking (providing light). Let the light of these been inferred in the state of dream too. (29)

Yājñavalkya first said that the light of the sun serves as the light. When the sun has set, the moon serves as the light. When the sun and moon have set, fire serves as the light. When the three have set, speech serves as the light. It is through speech a man engages in an outward action.

These serve as the light for a man to carry out activities in the state of waking. It may be said that in the dream state too, these by being the objects of dream, provided light for the self associated with the subtle body only. And that light is different from the body, etc.

See BU, 4.3.2-5.

स्वप्नदेहव्यवहृतिर्भिन्नज्योतिः पुरःसरः ।

व्यवहारत्वतो जाग्रद् व्यवहारो यथा तथा ॥ ३० ॥

"The function of the body in the state of dream is preceded by a light different from the body. It is because it is a function, like the function of body, etc., in the state of waking." (30)

सुप्तौ च पुनरुत्थानव्यवहारस्य कारणम् ।

अस्ति ज्योतिरिति ज्ञात्वा 'तद्विशेषं स पृष्ठवान् ॥ ३१ ॥

Knowing that there is a light (in the state of deep sleep) which serves as the cause of making one come back to the waking state, Janaka asked about its specific nature. (31)



This light is not derived from any of the luminaries mentioned above. It is because the state of deep-sleep is characterized by the absence of all these and other similar factors.

See *astamita āditye yājñavalkya, candramasi astamite śante agnau śāntāyām vāci kim jyotirevāyam puruṣa iti, BU, 4.3.6.*

स्वप्रकाशस्वरूपत्वाद् 'तद्विशेषो ह्यतिस्फुटः ।

तथाप्यविद्ययाच्छन्नः सोऽस्पष्ट इव वर्तते ॥ ३२ ॥

Since it is of the nature of self-luminous consciousness. its specific aspect is very clear. But since it is concealed by *avidyā*, it appears as if it is not clear. (32)

एतादृश्या अविद्याया विचारेण निवृत्ताये ।

आत्मैव ज्योतिरस्येति प्राह स्वप्नावभासकम् ॥ ३३ ॥

In order that *avidyā* of such nature may be removed by inquiry, Yājñavalkya said that the self serves as the light for a man. And it is the self that manifests the dream state. (33)

It has been said that the dream state may be said to be manifested by the light of luminaries of the sun, etc., which are the objects of dream. (See Note on verse 29). It must be noted that when these luminaries are not perceived in the dream, and in similar circumstances in the state of waking too, even then there is function in these states. What is it that serves as the light for the functioning then? It is the self that serves as the light.

See *SB* on *BU, 4.3.6.*

भास्यं स्वप्नसुषुप्त्यादि यस्मिन् भाने प्रकल्पितम् ।

तद् भानं तत्स्वरूपत्वादात्मशब्देन भण्यते ॥ ३४ ॥

That light of the self in which the states of dream, deep-sleep (and waking) that are manifested are superimposed is the essential nature of the self and hence it is referred to as Ātman. (34)

आत्माविद्यां तदुत्थं वा पराग्धीरवगाहते ।  
प्रत्यगबुद्ध्यावगाह्योऽत आत्माहं भामि केवलः ॥ ३५ ॥

The sense-organs which are outgoing in their tendencies comprehend the effects of *avidyā*. The self is to be comprehended by turning the sense-organs inward in the form 'I am manifest.' (35)

आत्मैवेत्येवकारेण स्वप्नदृश्येष्वनात्मसु ।  
ज्योतिष्टृशङ्का व्यावृत्ता वासनामयवस्तुषु ॥ ३६ ॥

The doubt that the sun, the moon, etc., which are different from the self and which appear by the latent impressions may serve as the light for the man in the dream state is removed by the word *eva* in the expression '*ātmaiva*.' (36)

See *ātmaiva asya jyotiḥ bhavati BU*, 4.3.6.

अस्येति वासनारूपो दृश्यो देहादिरुच्यते ।  
भास्यभासकसंबन्धः षष्ठ्योक्तो वासनात्मनोः ॥ ३७ ॥

By the word *asya*, the body, etc., which are produced by latent impressions and which are perceptible are referred to. The genitive case (in the expression *asya*) conveys the relation of the one that manifests and the one that is manifested that exists between the self and the body, etc. (37)

ज्योतिष्टम्भासकत्वं स्याच्चिदाभासमुखेन तत् ।  
उपपन्नमसङ्गस्य भान्वादिवदनुग्रहात् ॥ ३८ ॥



To be of the nature of light is to illumine. And for the supra-relational self, illumination is intelligible through its reflection in the intellect as it facilitates manifestation like the sun, etc. (38)

भान्वादयः प्रभाद्वारा चक्षुराद्यनुगृह्यते ।  
तथैवात्मानुगृह्णाति चिदाभासेन शेमुषीम् ॥ ३९ ॥

The sun, etc., facilitate the sense of sight through its light (to comprehend its object). In the same way, the self facilitates the intellect, by its reflection in it (to comprehend the object). (39)

अविद्यान्वयवद् बुद्धेश्चिदाभासान्वयस्तथा ।  
अस्ति तद् व्यतिरेकेण बुद्धेः परिणतिर्वृथा ॥ ४० ॥

Just as there is reflection of the self which is consciousness in *avidyā*, in the same way there is its reflection in the intellect too. Without that the modification of the intellect is futile. (40)

चिदाभासविहीनस्य चित्तस्य परिणामतः ।  
न किञ्चिद् भासते वस्तु साभासा धीस्ततः सदा ॥ ४१ ॥

No object is ever manifested if the intellect is devoid of the reflection of the self in it. Hence the intellect is always associated with the reflection of consciousness in it. (41)

साभासपरिणामेन दुःख्यस्मीत्यपि धीर्भवेत् ।  
तथा साभासमज्ञानं न वेद्नीत्यनुभूयते ॥ ४२ ॥

When the intellect inspired by the reflection of consciousness (that is, the self) in it undergoes transformation, then there would arise the cognition 'I am unhappy'. In the same way, nescience inspired by the reflection of consciousness in it is experienced as 'I am ignorant.' (42)

अन्यथात्मनि कौटस्थ्यात् बुद्धौ चैतन्यवर्जनात् ।

सर्वोऽपि व्यवहारः स्यात् अन्धकारप्रवृत्त्यवत्<sup>१</sup> ॥ ४३ ॥

If the intellect is not inspired by the reflection of consciousness in it, then since the self is immutable, and the intellect is devoid of sentience, every activity will be like a dance performed in pitch darkness. (43)

चिदाभासानुग्रहोऽत्र ज्योतिष्टम्भानुवन्मतम् ।

न तु रव्यादिवच्चक्षुर्ग्राह्यभास्वरूपता ॥ ४४ ॥

Like the illumination by the sun, here illumination by the self is viewed as facilitating the intellect by its reflection. It is not effulgence that is comprehended by the sense of sight as in the case of the sun, etc. (44)

आदित्यादिरनात्मार्थः सिद्धयत्यक्षादिमानतः ।

मात्रादिसिद्धिदस्यास्य स्वतःसिद्धेर्न मेयता<sup>२</sup> ॥ ४५ ॥

The sun, etc. come under the category of not-self. Hence the characteristic of being known by the means of knowledge holds good in their case. But for the Self — which manifests the knower, the means of knowledge, etc., and which is self-luminous — the characteristic of being known does not hold good. (45)

नाप्रमेयत्वमात्रेण शशशृङ्गादितुल्यता ।

अनन्यानुभवेनास्य विशदं स्फुरणं यतः ॥ ४६ ॥

The Self is not similar to hare's horn, etc., on the mere ground that it is not an object of knowledge. It is because its manifestation as self-luminous consciousness is clear. (46)

1. °प्रवृत्तवत् - ब१, ल, वै३

2. °सिद्धेरमेयता - वै१, वै३



स्यात् स्वप्नव्यवहारोऽयमात्मना ज्योतिषा दृशा ।

देहादिव्यतिरिक्तत्वमेवं सिद्धं चिदात्मनः ॥ ४७ ॥

The experience of dream state is due to the self which is light and which is manifest. Thus the distinction between the self (which is consciousness) and body, etc., is established. (47)

आत्मैवास्येति देहादेः स्वरूपत्वेन चिच्छ्रुता ।

चितो देहादिभेदोऽपि भान्वादिवदुदीरितः ॥ ४८ ॥

पूर्वोत्तरविरुद्धार्थं मत्वा पप्रच्छ भूपतिः ।

बहवोऽर्थाः समीक्ष्यन्ते आत्मात्र कतमो वद ॥ ४९ ॥

In the statement 'The self is his light', the self which is consciousness is stated to be the nature of body etc. Earlier it has been said that consciousness is distinct from the body like the sun, etc. Noticing the contradiction between the earlier and the later statement, the king asked Yājñavalkya: "Here too many objects are noticed. Which one is the self among these?" (48-49)

पिण्डस्तावदिहैकोऽर्थो द्वितीयो लिङ्गसंज्ञितः ।

चिद् बिम्बतावधिश्चान्यश्चतुर्थो नेति नेति यः ॥ ५० ॥

The body is one object. The subtle body is the second one. The third one is the consciousness that serves as the original (namely, God). The fourth one is the limit of the negation of all object as 'Not this', 'Not this'. (50)

देहादिभेदमाश्रित्य योऽयमित्युत्तरं जगौ ।

अधिष्ठानारोप्यभाव आत्मास्येति विवक्षितः ॥ ५१ ॥

Depending upon the distinction of the Self from body, etc., Yājñavalkya gave the reply by stating 'yo'yam.' And by the expression 'ātmā asya' what is intended to be conveyed is the relation of the one that is the substratum, and of the one that is superimposed between the Self and body etc. (51)

See *yo'yam vijñānamayaḥ prāṇeṣu hṛdi antarjyotiḥ puruṣaḥ*, BU, 4.3.7. See also *ātmaiva asya jyotiḥ bhavati*, BU, 4.3.6.

The import of this verse is: The nature of a superimposed entity is its substratum. The entire world, being superimposed upon the self, is of the nature of the latter. It is with this in view it has been said that consciousness is the nature of body, etc. But from the stand-point of ordinary experience, the distinction between the body, etc., and the self is taken into consideration and illustrative examples of the sun, etc., which are different from the body, etc., have been given. Hence there is no contradiction.

विचारदृष्ट्याधिष्ठानमेवास्याध्यस्तवस्तुनः ।

तथापि जाड्यचैतन्यभेदोऽप्यस्तीह लौकिकः ॥ ५२ ॥

When subjected to inquiry, the self is the substratum of the body, etc., that are superimposed. But from the stand-point of ordinary experience there is the distinction between the two, that is, the body, etc., characterized by nescience and the self which is consciousness. (52)

एवं सत्यविरोधः स्याद् भेदभेदार्थवाच्ययोः ।

योऽयमित्युत्तरे शब्दद्वयमेवं विविच्यताम् ॥ ५३ ॥

When such is the case, there is no conflict between the two statements conveying the distinction as well as identity between the body and the self. Let the two words *yaḥ* and *ayam* in the subsequent statement too be analysed in this manner. (53)

See *yo'yam vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ*, BU, 4.3.7.



यः पृष्ठः स्वपराग्वृत्तिप्रमामेयादिलङ्घितः ।

प्रत्यङ्मुखेन मानेन त्वयमित्युपदिश्यते ॥ ५४ ॥

The self that is asked transcends the objects that come within the range of knowledge that arises from the *pramāṇas* that function externally. It is instructed as 'this' when it is comprehended by mind that is directed inward. (54)

पराञ्चीति च मन्त्रोक्तिः साक्षादात्मेति च श्रुतिः ।

पराङ्मानप्रमेयत्वमात्मनो विन्यवारयत् ॥ ५५ ॥

The *śruti* text 'The sense-organs function externally,' and the *śruti* text 'Brahman is immediate without depending upon any other *pramāṇa*' reject the contention that the self is comprehended by the sense-organs that function externally. (55)

कुम्भकारेण कुम्भार्थो यथा प्रत्यक्ष ईक्ष्यते ।

'विज्ञानेन तथा प्रत्यङ्ङात्माकारेण गृह्यते ॥ ५६ ॥

Just as pot is perceptually cognized by the mental state in the form of a pot, in the same way the inner self is cognized by the mental state in the form of the self. (56)

अयमित्यभिधायोग्योलोके देहोऽपि वीक्ष्यते ।

विज्ञानमय इत्युक्त्या स्थूलदेहो निवर्त्यते ॥ ५७ ॥

In ordinary experience, body too is noticed as fit enough to be referred to by the term 'this'. Hence it is said 'This self is that which is *identified with intellect*.' By this, the gross body is eliminated (as it is not identified with the intellect). (57)

The import of the word *viññānamayaḥ* in the *śruti* text — *yo'-yam viññānamayaḥ prāṇeṣu*, BU, 4.3.7. is explained in this verse.

1. धीज्ञानेन तथा - म; वार्तिकसारेऽप्ययं पाठ आहतः ।

विज्ञायतेऽनेन सर्वमिति विज्ञानशब्दतः ।

धीरुक्ता तन्मयत्वं तु तत्प्राचुर्यं विवक्षितम् ॥ ५८ ॥

By the word *viññāna* in the expression (*viññānamayaḥ*), the intellect is conveyed on the basis of etymological derivation 'by which everything is known'. Identification with the intellect means that the self is *full of* intellect. (58)

आचख्युर्मयटं केचित् विकारार्थे न तच्छ्रुतम् ।

अनिर्मोक्षो विकारार्थे प्रायोऽर्थस्तूपपद्यते ॥ ५९ ॥

Some, however, state that the suffix *mayat* conveys the sense of modification. It, however, is not the import of the *śruti*. If the sense of modification is admitted, then there will be the absence of liberation. Hence the meaning 'full of' alone holds good. (59)

This is the view of Bhartṛprapañca — a pre-Śaṅkara Vedāntin.

See M. Hiriyanna: 'Bhartṛprapañca — An Old Vedāntin,' *Indian Antiquary*, Vol. III, pp. 77-86.

According to him, the word *viññāna* in the expression *viññāna-maya* signifies Brahman. The suffix *mayat* signifies modification. And the individual soul is the modification of Brahman and it is the sense of the expression *viññānamaya*.

The point of criticism is: if Brahman undergoes modification into the form of the individual soul, then like milk which is transformed into curd, Brahman as such will not exist. And hence liberation which is identical with Brahman would not hold good.

बुद्धिविज्ञानसंपृक्तश्चन्द्रसंसक्तराहुवत् ।

प्रमीयते ततः प्रत्यग्विज्ञानमय उच्यते ॥ ६० ॥



Just as Rāhu (which is imperceptible) is perceived only when associated with the moon, in the same way, (in ordinary experience), the self is perceived (in a determinate form as 'I') only when associated with intellect, namely, *vijñāna*. On this ground the self is stated to be identified with intellect. (60)

द्रष्टृत्वाद्यभिसंबन्धोऽकारकस्यापि सर्वदा ।

धीविज्ञानकृतोऽतोऽपि विज्ञानमय उच्यते ॥ ६१ ॥

Although the self is not a productive factor, yet the relation of the character of being a knower to it is always there by being caused by the intellect. On this ground too, the self is stated to be identified with intellect. (61)

सर्वार्थकारणं बुद्धिः द्वारमात्रं ततोऽपरम् ।

इन्द्रियं तन्मयस्तस्माच्चिदाभासैकवर्त्मना ॥ ६२ ॥

It is the intellect that is the cause of the cognition of every object. Other sense-organs are only its auxiliaries. Hence the self, by getting reflected in the intellect, is identified with the intellect. (62)

प्राणबुद्ध्यविनाभूता इति प्राणमयोऽप्यतः ।

प्राणत्ववादः संप्राप्तः प्राणेष्विति निवार्यते ॥ ६३ ॥

The vital-airs and the sense-organs are always associated with the intellect (in the states of waking and dream). Hence the self is identified with vital-airs and sense-organs too. Thus there is presented a view that the vital-airs or the sense-organs constitute the self. This view is rejected by stating that the self is in the midst of the vital-airs. (63)

'In the midst of vital-airs and sense-organs' means different from the 'vital-airs and sense-organs'. For that which is in the midst of certain other things is verily different from them.

See *yo'yaṁ vijñānamayaḥ prāṇeṣu*, BU, 4.3.7.

दशेन्द्रियाणि मरुतः पञ्च च प्राणशब्दिताः ।

प्राणेषु योऽर्थोऽनुगतः स आत्मेत्यवधार्यताम्<sup>1</sup> ॥ ६४ ॥

By the word *prāṇa* — ten sense-organs and five vital-airs are conveyed. Let that be understood as the self which is in the midst of these. (64)

धीरेवात्मेत्यपाकर्तुं हृदीति श्रुतिरभ्यधात् ।

स्वार्थबुद्धौ य आभाति स आत्मा बुद्धिवृत्तिदृक् ॥ ६५ ॥

In order to reject the contention that the intellect is the self, the *śruti* states that self is within the intellect. That which is reflected by being self-luminous is the self and it is the witness of the mental states. (65)

हृदीत्याधारनिर्देशाद् धीस्थवृत्तिषु चात्मता ।

प्रसक्ता तन्निवृत्त्यर्थमन्तरित्युपदिश्यते ॥ ६६ ॥

Since the substratum is specified by the expression in the intellect, there arises the possibility of viewing the mental states as the self. To obviate this, it is instructed that it exists inside the intellect. (66)

परागर्थानुसारिण्यो यतो धीवृत्तायस्ततः ।

प्रत्यक्त्ववाचकेनान्तः शब्देनैव निवर्तिताः ॥ ६७ ॥

By the word *antaḥ* which means inwardness, the mental states which relate to the external objects are warded off. (67)

1. <sup>१</sup>त्यभिधीयताम् - त



जाड्यमात्मन इच्छन्ति कणमुड्मतजीविनः ।

तेषां विप्रतिषेधार्थं ज्योतिरित्यभिधीयते ॥ ६८ ॥

The followers of the Vaiśeṣika school admit that the self is insentient. To reject this, it is referred to as 'light'. (68)

See *jyotiḥ puruṣaḥ*, BU, 3.9.26.

जडं बुद्ध्याद्युपादानं तमस्तस्यावभासकम् ।

सकृद्विभातं चिन्मात्रं ज्योतिरात्मेति भण्यते ॥ ६९ ॥

Nescience is the material cause of the intellect, etc., which are insentient. That which manifests it is the light which is consciousness and which manifests always. And it is said to be the self. (69)

अचेतनोऽपि बुद्ध्यादिश्चेतनावानिवेक्ष्यते ।

यस्य संनिधितस्तस्य चिज्ज्योतिष्ट्वमिति स्फुटम् ॥ ७० ॥

By the proximity to which the intellect and other factors which are insentient appear to be sentient, it is clear that one is the manifesting consciousness. (70)

आत्मच्छायं पयोऽशेषं यथा मारकतो मणिः ।

परीक्षणाय प्रक्षिप्तः कुर्यादात्मा तथैव हि ॥ ७१ ॥

Just as emerald placed inside the milk to test its purity imparts its lustre to the entire milk, in the same way the self imparts its nature of consciousness to intellect, etc. (71)

ज्योतिरात्मा चितिच्छायं प्रथमं कुरुते तमः ।

तमोयोगेन धीस्तद्वद् धीयोगादिन्द्रियं तथा ॥ ७२ ॥

The self which is consciousness first makes nescience as associated with its reflection. By being associated with nescience, the intellect too appears to be sentient. And by association with intellect, the sense-organs appear to be sentient. (72)

अक्षयोगात् तथा देह 'एवमेते चिदात्मवत् ।

भासन्ते 'तेष्वतः पुंसां प्रत्यगात्मत्वविभ्रमः ॥ ७३ ॥

The body too appears to be sentient of its association with sense-organs. Thus everything appears to be sentient. Hence there arises the false cognition that they are self. (73)

तमेव भान्तमात्मानमनुभात्यखिलं जगत् ।

इति श्रुत्यन्तरे स्पष्टमुक्तं ज्योतिष्टमात्मनः ॥ ७४ ॥

The nature of self as consciousness is clearly set forth in another *śruti* in the words "Following the consciousness nature of the self all other objects are manifested." (74)

See AP 20 61 and KU, 2.5.16.

आत्मन्येवं प्रबुद्धेऽस्मिन् ज्योतिषि ध्वान्तनाशतः ।

सर्वस्यैवात्मयाथात्म्यादात्मा पुरुष उच्यते ॥ ७५ ॥

When nescience is removed by the knowledge of the self that is consciousness, everything remains as of the nature of the self. The latter being absolute is called *Puruṣa*. (75)

1. एवमेतच्चिदा<sup>०</sup> - क<sub>१</sub>, क<sub>२</sub>, पु<sub>१</sub>, पु<sub>२</sub>, मि, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>, वै.

2. ते स्वतः पुंसां - मि



आत्माज्ञानसमुच्छित्तौ तज्जस्य न हि वस्तुनः ।

प्रत्यग्रूपात् पृथग्भूतं संभाव्यं केनचित् क्वचित् ॥ ७६ ॥

When nescience present in the inner self is removed, the object born out of it can never be viewed by any one at any time as different from the inner self. (76)

The point is that the object being superimposed upon the self will be reduced to the self when *avidyā* — their cause is removed by the knowledge of Brahman.

### 18.2 *The Self is Different from the Body etc.*

पूर्णत्वात् पुरुषः सोऽयं ज्योतिरात्मेति भण्यते ।

पूर्णस्य लोकसंचारः 'कथं स्यादिति भण्यताम् ॥ ७७ ॥

This light is the Puruṣa as it is absolute. It is referred to as Ātman. Tell me as to how, for the absolute, movement in the worlds would hold good. (77)

यः पूर्णः स समानः सन् बुद्ध्यालोकावुभावपि ।

संप्राप्तप्रतिपत्ताव्यावनुसञ्चरति क्रमात् ॥ ७८ ॥

He who is absolute, assuming the likeness of the intellect moves in due order between the two worlds — this world which has been attained and the world hereafter which is yet to be attained. (78)

See *sa samānah san ubhau lokau anusāṅcarati*, BU, 4.3.7.

किं पुनः स्यात् समानत्वमात्मबुद्ध्योस्तदुच्यते ।

विवेकानुपलम्भेन तादात्म्यं रज्जुसर्पवत् ॥ ७९ ॥

What exactly is the likeness between the self and the intellect? It is explained (thus): it is identity, as between a rope and a serpent, born out of non-discrimination between the two. (79)

सम एव धिया लोकौ संचरत्येष न स्वतः ।

अतः संसारमिथ्यात्वं ध्यायतीवेति वर्ण्यते ॥ ८० ॥

This self moves between the two worlds by being identified with the intellect and not by itself. Hence the illusory nature of the transmigratory process is explained in the statement — 'it thinks *as it were*'. (80)

See *dhyāyatīva lelāyatīva*, BU, 4.3.7.

ध्यायन्त्यां ध्यायतीवात्मा चलन्त्यां चलतीव च ।

बुद्धिस्थे ध्यानचलने कल्प्येते बुद्धिसाक्षिणि ॥ ८१ ॥

The self appears to think when the intellect thinks; it appears to move when the intellect moves. The functions of thinking and movement are falsely attributed to the self — the witness of the intellect. (81)

आलोके व्यञ्जके यद्वदभिव्यङ्ग्यघटाकृतिः ।

आरोप्यते तथा बौद्धः संसारो बुद्धिसाक्षिणि ॥ ८२ ॥

Just as the form of pot is attributed to the light that reveals it, in the same way, transmigratory process present in the intellect is attributed to that which reveals the intellect, namely, the witness-self. (82)

ध्यानादीनामवस्तुत्वे स हि स्वप्न इति श्रुतिः ।

हेतुमाह स आत्मायं स्वप्नो भवति धीवशात् ॥ ८३ ॥



The *śruti* text 'He is identified with dream' states the reason for proving that thinking, etc., are not real. The self becomes identified with dream under the influence of intellect. (83)

See BU, 4.3.7.

बुद्धिर्जागरणे यद्वज्जागर्मीत्यभिमन्यते ।

बुद्धिः स्वप्ने तथा स्वप्नरूपत्वमभिमन्यते ॥ ८४ ॥

Just as there is the false notion of identity in respect of the waking state that belongs to intellect in the form 'I experience the waking state,' in the same way, there is the false notion of identity in respect of the dream state that belongs to the intellect in the form 'I experience the dream state.' (84)

जाग्रद्भोगमिमं लोकं स्वप्नो भूत्वातिवर्तते ।

वासनाराशिसाक्षित्वं स्वाप्नं भोगं तदाप्नुयात् ॥ ८५ ॥

Being identified with the dream state, the self transcends this world of waking experience. Therein it attains the experience which is only its being the witness of the latent impressions. (85)

अविद्याकामकर्माख्यमृत्यो रूपाण्यतीत्य सः ।

जाग्रद्देहेन्द्रियादीनि तिष्ठन्ति ज्योतिरात्मना ॥ ८६ ॥

Having transcended the body, and the sense-organs of the waking state which are of the form of death consisting of *avidyā*, desire, and merits and demerits (that cause the experience of the waking state) it remains in the form of consciousness. (86)

See *sa hi svapno bhūtvā imam lokam atikrāmati*, BU, 4.3.7.

तस्मात् स्वाभाविको नैव क्रियाध्यानादिलक्षणः ।

लोकद्वयानुसंचारः किन्त्वौपाधिक इष्यताम् ॥ ८७ ॥

Hence let it be accepted that the movement of the self between the two worlds characterized by thinking and activity is not natural to the self but is only adventitious. (87)

जाग्रद् देहादिकं मृत्यो रूपं स्वप्नेऽतिवर्तताम् ।

न जन्मान्तर इत्येवमाशङ्क्योक्तं स वा इति ॥ ८८ ॥

'Let it transcend the forms of death such as the body, etc., of the waking state when he is identified with dream. But it does not transcend the body, etc., when it attains a fresh birth' — having raised this doubt the *śruti* answers in the words — *sa vā* etc. (88)

See *sa vā ayaṁ puruṣaḥ jāyamānaḥ, śarīram abhisamṣadyamānaḥ*, ..., BU, 4.3.8.

The point of doubt is: since there is no proof that the self transcends the body, etc., when it attains a fresh birth, the distinction of the self from body, etc., cannot be explained. And the *śruti* text cited above dispels this doubt.

युज्यते जायमानः सन् दुःखैरात्मैव ऐहिकैः ।

मृतो वियुज्यते भाविजन्मस्वप्नसमं ततः ॥ ८९ ॥

When this self is associated with fresh body, etc., it comes to be associated with the miseries pertaining to this world. When it is dissociated from the body, it becomes free from these miseries. And so the subsequent birth is similar to dream. (89)

Just as in the present body, the self identified with the intellect moves between the waking and the dream state by



assuming and giving up its identification with the body, in the same way, it moves between this and the next world by assuming and giving up its identification with the body. Hence it is distinct from the body.

जन्मात्र नासतः सत्त्वं किन्तु देहेन संयुतिः ।  
प्रादुर्भावो जनेरर्थः सत एव स युज्यते ॥ ९० ॥

Birth does not mean coming into existence of something that is totally non-existent. On the other hand it is only relation to the body. And it is manifestation. It holds good only in the case of existent entities. (90)

Hence the words *jāyamānaḥ* and *abhisampadyamānaḥ* are not redundant.

It may be argued that it is said that association with body is birth, then the word *jāyamānaḥ* which means 'he is born' must be taken in a secondary sense. In order to remove this objection it is said that birth is only the manifestation of the self in the body.

मृतिः प्राणवियोगः स्यात् न तु नाशः सतो मतः ।  
मृङ्प्राणत्याग इत्युक्तं स्वयं नष्टः कथं त्यजेत् ॥ ९१ ॥

Death means dissociation from the vital-airs. This is on the authority of the statement that *mṛti* means only abandonment of vital-airs. How could one who is lost abandon the vital-airs? (91)

The word *mṛti* is derived from the root *mṛ* which means abandonment of vital-airs.

इमं लोकं परं चायं जाग्रत्स्वप्नप्रवाहवत् ।  
सदा भजति तेनास्य सिद्धा देहादिभिन्नता ॥ ९२ ॥

The self always experiences the unbroken series of this world and the world hereafter in the way in which it experiences the state of dream and waking. On this ground it is established that it is different from the physical body, etc. (92)

लोकायताः परं लोकं नेच्छन्त्यन्ये तु मन्वते ।

त्रील्लोकान् स्वप्नसंयुक्तांस्ततस्तस्येति वक्तव्यसौ ॥ ९३ ॥

The materialists do not admit the existence of the next world. Others, however, consider three worlds including the world of dream. In order to reject this contention Yājñavalkya states "The self has only two abodes." (93)

See *tasya vā etasya puruṣasya dve eva sthāne*, BU, 4.3.9.

अयोगं परलोकस्य वारयत्येवकारतः ।

सन्ध्यत्वेन तृतीयत्वं स्वप्नलोकस्य वार्यते ॥ ९४ ॥

The word *eva* [in the text cited above which means definite pronouncement] eliminates the non-association of the next world. Further, the association of the dream state as the third world is rejected on the ground that dream is at the juncture of the two worlds. (94)

भोगभावात् तृतीयत्वमुच्यते चेत् तथोच्यताम् ।

वस्तुतो न तृतीयत्वं धर्माधर्मप्रसङ्गतः ॥ ९५ ॥

If it is said that the dream state is considered to be the third world on the ground that there is the experience of pain and pleasure, let it be said so. But in reality it does not possess the characteristic of being a third world. For them there would arise the contingency of the rise of merits and demerits (by the performance of activities in the dream state). (95)



देशयोरुभयोः संधिर्न हि देशान्तरं यथा ।

लोकयोरुभयोः संधिस्तथा लोकान्तरं न हि ॥ ९६ ॥

The juncture of two places is not a distinct place. In the same way, the juncture of the two worlds does not count as another world. (96)

इमं लोकमिव स्वप्ने परलोकं स पश्यति ।

अतः प्रत्यक्षतोऽस्तित्वं परलोकस्य गम्यताम् ॥ ९७ ॥

In dream, just as one perceives the present world, in the same way, one perceives the other world too. Hence let it be understood that the existence of the other world is based upon the perception (in the dream state). (97)

अतीतजन्मवृत्तान्तं बाल्ये प्रायेण पश्यति ।

ऐहिकं यौवनेऽन्ते तु तपस्वी भावि वीक्ष्यते ॥ ९८ ॥

In one's childhood, one would most often perceive in dream, the incidents relating to one's previous lives. During young age one would perceive the objects relating to the present world and in old age, because of meditative worship, etc., would perceive the world to come. (98)

The proof for the existence of the next world is set forth in this verse. Because of the absence of the latent impressions born out of the experience of worldly objects one in one's early childhood would most often perceive the incidents relating to one's previous life.

आक्रम्य यादृग् देहादिभावजन्मनि वीक्ष्यते ।

स्वप्नेऽपि तादृगाक्रम्य सुखदुःखानि पश्यति ॥ ९९ ॥

Just as one assumes a body, etc., in the other world in accordance with one's past merits and demerits, meditative

worship and prior experience, in the same way, one experiences, pain and pleasure in the world of dream in accordance with the above factors. (99)

See *atha yathākramāḥ ayaṁ paralokasthāne bhavati, taṁ ākramya ubhayam pāpmanāḥ ānondāmsca paśyati. BU, 4.3.9.*

### 18.3 *The Self is Self-Luminous*

बहुजन्मसु संचाराद् देहादिव्यतिरिक्तताम् ।  
निरूप्याथ स्वप्रभत्वं स यत्रेति निरूप्यते ॥ १०० ॥

Having proved that the self is different from the body, etc., in view of its undergoing series of births, it is now stated in the *śruti* "when he dreams", etc., that the self is self-luminous. (100)

See *sa yatra prasvapiti, BU, 4.3.9.*

स यदा वासनामस्य जाग्रद्व्यतिरिक्तताः ।  
आदाय शेते विज्ञेया तस्य स्वप्रभता तदा ॥ १०१ ॥

When the self sleeps by taking every form of the latent impressions resulting from the experience of the waking state, then its self-luminous nature is ascertained. (101)

स यत्र प्रस्वपित्यत्र स्वयंज्योतिः पुमानिति ।  
योज्यमस्येत्यादिना तु स्वापशब्दार्थ उच्यते ॥ १०२ ॥

The words of the *śruti* text are to be construed thus: "when the self sleeps there, it is self-luminous." In the sentence beginning with the word *asya* the meaning of the word sleep is set forth. (102)

See *sa yatra prasvapiti...atrāyaṁ puruṣaḥ svayamjyotirbhavati, BU, 4.3.9.*



न सुषुप्तिरिह स्वापः किन्तु स्वप्नो विवक्षितः ।

स जाग्रद् वासनाजन्यप्रपञ्चप्रतिभात्मकः<sup>1</sup> ॥ १०३ ॥

Here *susupti* does not mean sleep. On the other hand, it is only dream that is intended to be conveyed, And that presents the world because of the latent impressions born out of the experience of the waking state. (103)

जाग्रल्लोकस्तु सर्वावानशेषमवतीत्यतः ।

अवितृत्वं च सत्तान्नब्राह्मणे प्राक् प्रपञ्चितम् ॥ १०४ ॥

The waking state protects everything. Hence it is stated to be *sarvāvān*. Its character of affording protection to everyone has been set forth earlier in the *saptānnabrāmaṇa*. (104)

Here the word *sarva* is joined to the verb *ava* which means 'to protect'.

यद्वाध्यात्मादिभेदोऽयं सर्वोऽत्रास्तीति सर्ववान् ।

तस्य सर्वावतोऽशेषवासना स्वप्नसृष्टिकृत् ॥ १०५ ॥

Or else, the waking state is *sarvāvān* because it possesses the distinction of the cosmic and individual aspect of the self. The latent impressions resulting from the experience of the waking state is the cause of the origination of objects in the dream state. (105)

Here the word *sarva* takes the suffix *vat* denoting possession.

आदाय वासनां स्थूले देहे हित्वाभिमन्तृताम् ।

सूक्ष्मेऽभिमानं निर्माय पश्यन्नेषोऽवतिष्ठते ॥ १०६ ॥

1. <sup>०</sup>भासकः - क<sub>1</sub>, पु<sub>1</sub>, ब<sub>1</sub>, ब<sub>2</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वै<sub>1</sub>; मुद्रितकोशेऽपि ।

Having the *vāsanās*, leaving out the sense of identity with the gross body and assuming identity with the subtle body which it itself creates, the self becomes identified with it. (106)

हननं च विनिर्माणं जीवकर्मवशादिति ।

विवक्षुः स्वयमित्याह दैवं कर्मानुसार्यतः ॥ १०७ ॥

To leave out the sense of identity with the gross body and creation of a dream body — these two belong to the self owing to its past merits and demerits. With a view to emphasise this, the *śruti* states: "Leaving out the body aside and itself creating (a dream body in its place)." God cannot create as He is dependent upon the merits and demerits of the self. (107)

See *svayaṁ vihytya svayaṁ nirmāya*, BU, 4.3.9.

स्वेन भासेति शब्दाभ्यां स्वकीया वासनोच्यते ।

स्वरूपभूता चित्स्वेन ज्योतिषेति विवक्षिता ॥ १०८ ॥

By the words revealing its own lustre, it is only the latent impression present in the self is mentioned. And, by the words "by its own light" what is intended to be conveyed is the essential nature of the self, namely, consciousness. (108)

See *svena bhāsā svena jyotiṣā prasvapiti*, BU, 4.3.97.

इत्थंभावे तृतीया स्याद् वासनाज्योतिषोस्ततः ।

भास्यभासकरूपेण स्थितिः स्वप्न इतीर्यते ॥ १०९ ॥

The instrumental suffixes in the words (*bhāsā* and *jyotiṣā*) convey the senses that the self is of the form of the latent impression and light respectively. The existence of the self as a manifested factor in its aspect of latent impression and as a manifesting factor in its aspects of consciousness or light is stated to be dream. (109)



अत्रान्यज्योतिषोऽभावात् स्वयंज्योतिः पुमान् भवेत् ।  
न ज्योतिष्ट्वं वासनाया भास्यत्वेन परिक्षयात् ॥ ११० ॥

Here since no other light exists, the self is self-luminous. The latent impression cannot illumine, as it is exhausted by being manifested. (110)

आत्मबुद्धिमनश्चक्षुरालोकविषयैर्युते ।  
न जागरे स्वयंज्योतिर्विवेक्तुं शक्यते नृभिः ॥ १११ ॥

In the waking state which is associated with the self intellect, mind, sense of sight, light and objects, the self-luminous nature of the self is not possible to be discerned by men. (111)

न सुषुप्तेऽपि तच्छक्यं भास्याभिव्यक्त्यभावतः ।  
स्वप्ने तु भास्यमस्त्येकं ततो ज्योतिर्विविच्यते ॥ ११२ ॥

It is not possible in the state of deep-sleep too. It is because there is the absence of the manifestation of a factor that may be manifested. In dream, there is an entity, namely, the group of objects of dream and the self is distinguished from it. (112)

स्वप्ने जागरवद्द्रष्टा मातृमानादयस्ततः ।  
दुर्विवेचत्वमाशङ्क्यं न तत्रेति निषिध्यते ॥ ११३ ॥

Having doubted that in the state of dream, the self cannot be distinguished in view of the fact that there exist the self, the knower, the means of knowledge, etc., the *śruti* text in the words *na tatra* negates them. (113)

See *na tatra rathāḥ na rathayogāḥ*, BU, 4.3.10.

स्थाश्वादीनि वस्तूनि जाग्रत् कर्मक्षये सति ।  
लीयन्ते वासनास्तेषां तिष्ठन्ति स्वप्नसिद्धये ॥ ११४ ॥

The objects like horse, chariot, etc., provisionally merge when the merits and demerits that project the waking state are exhausted. The latent impressions arising from the experience of them exist in order to project the dream state. (114)

लोकसिद्धमुपादानं निमित्तं वा न विद्यते ।

स्वप्ने तेन रथादीनां मिथ्यात्वं युज्यतेतराम् ॥ ११५ ॥

In dream there is neither the material cause nor the efficient cause known in ordinary experience. Hence, the illusory character of chariot, etc., hold good. (115)

असङ्गस्यापि संभाव्यमविद्याकामकर्मभिः ।

स्रष्टृत्वमित्यभिप्रेत्य स हि कर्तेत्यवोचत ॥ ११६ ॥

The characteristic of being a creator, may pertain even to a supra-relational entity through *avidya*, desire and merits and demerits. It is with this in view the *śruti* text says that the self is the creator. (116)

See *sa hi kartā*, BU, 4.3.10.

ब्राह्मणोक्तार्थदाढ्यार्थं श्रुतिमन्त्रानुदाहरत् ।

स्वयंज्योतिष्टदेहादिभिन्नत्वे तेष्वतिस्फुटे ॥ ११७ ॥

The *śruti* cites hymns in order to substantiate what has been said in the *brāhmaṇa*. In the hymns, the self-luminous nature of the self and its distinction from the body, etc., are clearly set forth. (117)

आराममेव मायोत्थं स्वप्ननिर्माणलक्षणम् ।

पश्यन्ति जन्तवस्तस्य न तं पश्यति कश्चन ॥ ११८ ॥

The beings only see the sport of the self in projecting through *avidyā* in the state of dream. But none sees the self. (118)



चिकित्सकप्रसिद्ध्यापि सुप्तो देहाद् विभिद्यते ।

'द्रुतं न बोधयेत् सुप्तमिति प्राहुश्चिकित्सकाः ॥ ११९ ॥

That the self which manifests the dream state is different from the body, is confirmed by the belief of the physicians. They say that one should not wake up the self of a sleeping man violently. (119)

In dream, the self goes out of the body of the waking state through the specific regions of the sense-organs and remains outside. If it is violently roused, it may not get back to the specific places of the sense-organs through which it went out. In that case defects such as blindness and deafness may result.

देहान्यत्वस्वप्नभत्वे असोढ्वा स्वप्नमप्यमुम् ।

अपह्नुवानाश्चार्वाकास्तस्याहुर्जागरात्मताम् ॥ १२० ॥

Not tolerating the position that the self is self-luminous and is different from the body, the Cārvākas deny the dream state and affirm that it is an aspect of the waking state. (120)

तदसत्स्वप्नपार्थक्यं प्रसिद्धं लोकशास्त्रयोः ।

अत्रायं पुरुषस्तेन 'स्वप्नः चेतनः पृथक् ॥ १२१ ॥

It is wrong. It is because the distinction between the waking state and dream state is well-known in ordinary experience and in the scripture. In the dream state the self is self-luminous, sentient and is distinct from body, etc. (121)

1. अतो न<sup>०</sup> - वै, वै

2. स्वतनोः इति वार्तिकसारसंमतः पाठः । मुद्रितकोशेष्वन्यत्र मातृ-  
कासु स्वप्नः इति पाठः ।

18.4 *The Self is Supra-Relational*

मोदत्रासौ कर्मकायौ दृष्टौ स्वप्नेऽपि चात्मनः ।

इत्याशङ्क्य स वा एष इति कर्म विविच्यते ॥ १२२ ॥

Having raised the doubt that since in the dream state too, pleasure and pain — the effects of merits and demerits are noticed in the case of the self, the latter must be associated with merits, the *śruti* beginning with *sa vā eṣa* states that the self is free from *karma* (that is, merits and demerits). (122)

कालुष्यं जागरे जीवे स्वप्ने स्वल्पप्रसन्नता ।

सम्यक् प्रसीदत्यत्रेति संप्रसादः सुषुप्तकम् ॥ १२३ ॥

In the state of waking, there is much defilement in the self. In the state of dream, it has a little amount of clearness. It is very clear in the state of deep sleep. Hence the latter is called *samprasāda*. (123)

See *sa vā eṣa samprasāde ratvā caritvā*, BU, 4.3.15.

स्वप्ने रत्वा चरित्वाथ विश्रान्तः संप्रसादके ।

पुनरायात्यसौ नाडीं स्वप्नार्थमिति योजना ॥ १२४ ॥

Enjoying himself and roaming in the state of dream and taking rest in the state of deep-sleep, the self again reaches the vein to experience the state of dream. This is the connection (among the three texts of the *Upaniṣad*). (124)

दृष्ट्वैवेत्येवशब्देन न कृत्वेति विवक्षितम् ।

न कर्म कुरुते स्वप्ने कारकाणामसंभवात् ॥ १२५ ॥



In the expression 'merely (*eva*) seeing the results of good and evil' by the word 'merely', what is intended to be conveyed is 'without doing anything'. In the state of dream, since the productive factors are not present, the self does not perform any activity. (125)

जागरात् स्वप्नमाप्नोति स्वप्नात् सुप्तिमिति क्रमात् ।  
वैपरीत्यं प्रतिन्यायं प्रतिमार्ग इतीर्यते ॥ १२६ ॥

One passes on to the dream state from the waking state, and from the dream state to the deep-sleep state. This is the due order. The word *pratinyāyam* means inverse order. (126)

प्रतियोनि यथास्थानं स्वप्ननाड्यादि भण्यते ।  
प्रतिमार्गमवाप्याथ स्वप्नाय स्थानमाव्रजेत् ॥ १२७ ॥

The veins which are the abode of dream is referred to by the word *pratiyoni* in the *śruti* text. Having taken an inverse order, the self reaches the place of veins to experience the dream state. (127)

अनन्वागमने हेतुरसङ्गत्वं हि शब्दतः ।  
सूच्यते बाधकस्त्कर्कः प्रसिद्धिर्वात्र लौकिकी ॥ १२८ ॥

The supra-relational nature of the self is the cause of its non-attachment (to good and evil). The word *hi* in the text indicates the reasoning that disproves the view contrary to the above. Or, it indicates common experience. (128)

See *asaṅgo hi ayaṁ puruṣaḥ*, BU, 4.3.15.

If the self were really active in the dream state, then the merits and demerits or good and evil — the results of activity also would pertain to the self. Being real they cannot be removed. As a result, liberation which is identical with Brahman

that is free from any activity will be impossible. The scripture that prescribes the means of liberation would be futile. The absence of the continuance of what are experienced in the dream state shows that the dream state as such is non-real.

यद्भानन्वागतत्वेन विवेकः कर्मणः कृतः ।

असङ्गत्वेन कामस्य कामो न ह्यात्मनो गुणः ॥ १२९ ॥

Or else, the distinction of the self from merits and demerits is conveyed by the word 'unattached' and from desire, by the word 'supra-relational'. For, desire is not the quality of the self. (129)

*ananvāgataḥ tena bhavati, BU, 4.3.15.*

स ईयते यत्र कामं यथाकामं प्रवर्तते ।

इति श्रुतिद्वयं स्वप्ने विस्पष्टं काममब्रवीत् ॥ १३० ॥

(It is objected:) the two *śruti* texts — 'He goes wherever he likes,' (*BU, 4.3.12*) and 'He functions as he likes,' (*BU, 2.1.18.*) clearly set forth desire (on the part of the self) in the state of dream. (130)

स्वप्नकामस्य वस्तुत्वं श्रुतिभ्यां चेद् विवक्षितम् ।

प्रबोधेऽप्यनुवर्तेत तच्च नास्ति ततो मृषा ॥ १३१ ॥

(It is answered:) if the (above) two texts were to convey that desire on the part of the self were real, then that desire would continue in the waking state too. This, however, is not so. Hence it is non-real. (131)

जाग्रत्प्रत्यक्षमाश्रित्य जागरे मृत्युसत्यताम् ।

आशङ्क्य पुनरप्राक्षीद् दृष्ट्वेति तदुत्तरम् ॥ १३२ ॥



Based on the perceptual cognition (in the form 'I am the agent') in the waking state, Janaka, having doubted that agency is real on the part of the soul asked Yājñi-  
valkya again (to instruct him so that he may have the correct knowledge of the self). The answer to this is contained in the expression 'merely seeing'. (132)

मूढप्रत्यक्षतः कर्ता विद्वत्प्रत्यक्षतोऽक्रियः ।  
विवेकिनामनुभवादात्मज्योतिर्विवेचितम् ॥ १३३ ॥

From the stand-point of the ignorant, the self is the agent; and from the stand-point of the knower of truth, it is a non-agent. Thus based upon the experience of the wise one, the self which is consciousness is distinguished (from the characteristic of agency). (133)

असकृत् स्वप्नबुद्धान्तसंचारेऽपि न 'सङ्गवान्' ।  
इत्यर्थेऽस्मिन् महामत्स्यो दृष्टान्तत्वेन वर्ण्यते ॥ १३४ ॥

Although the self moves in the waking and the dream state, yet it is not affected by the characteristics of the two. In regard to this, the illustrative example of a great fish is given. (134)

इत्थं स्वप्नप्रसङ्गेन देहादिव्यतिरिक्तता ।  
स्वप्नभत्वमसङ्गत्वं चेत्येतेऽर्थाः प्रपञ्चिताः ॥ १३५ ॥

Thus by way of explaining the nature of dream, the distinction of the self from the body, etc., its self-luminous nature and its supra-relational character — all these are set forth. (135)

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1. बुद्धवान् - क<sub>3</sub>, त, ब<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>

18.5 *The Self is Non-Dual*

स एष परलोकस्य दृष्टान्तः स्वप्न ईरितः ।

सुषुप्तिर्मोक्षदृष्टान्तस्तदर्थो ग्रन्थ उत्तरः ॥ १३६ ॥

This dream state of such nature is given as an example of the world hereafter. And the deep-sleep state serves as an example of liberation. The subsequent texts deal with the latter. (136)

तद्वा अस्यैतदित्यत्र प्राप्तकामस्वभावताम् ।

वक्तुं सुप्तावदुःखत्वं वक्ति श्येननिदर्शनात् ॥ १३७ ॥

In the *śruti* text 'That is his form' (beyond desires, free from evils, and fearless), the nature of the self having attained all desires (in the state of deep-sleep) has been said. This is confirmed by the earlier *śruti* text on the basis of the illustrative example of a hawk. (137)

See *tad vā asya etad aticchandāḥ apahatapāpmā abhayaṁ rūpam*, BU, 4.3.21.

See also BU, 4 3 19. This text means: 'just as a hawk or falcon flying in the sky becomes tired, folds its wings, and hastens to its nest, so does this self run for the deep-sleep state wherein falling asleep, he desires no more desire and dreams no more dream.

आत्मस्वभावो निःशेषं पुञ्जीकृत्येह लक्ष्यते ।

सुप्तौ मुक्ताविवाद्वाैतस्वप्रभानन्दलक्षणः ॥ १३८ ॥

The nature of the self is indicated here in its entirety. As in liberation, in the state of deep-sleep too, the self is non-dual, self-luminous, and bliss, (138)



अविद्या 'तु स्थिताप्यत्र द्वैतदुःखाद्यनुद्भवात् ।  
स्वभावं न तिरोधत्ते स्वप्नभानन्दमद्वयम्' ॥ १३९ ॥

Although *avidyā* exists in deep-sleep, yet it does not conceal the self-luminous, blissful and non-dual nature of the self as there does not arise, misery, etc., from a second entity. (139)

द्वैतदुःखादिरूपं यत् स्वात्मनः स्वप्नजाग्रतोः ।  
तदविद्योत्थमित्येतच्चा वा अस्येति वर्ण्यते ॥ १४० ॥

Misery, etc., born out of the second entity in the state of waking and dream are only caused by *avidyā*. This is described in the text — *tā vā asya*, etc. (140)

विद्यायाः परमोत्कर्षे जाग्रत्साक्ष्यात्मवासना ।  
सर्वोऽस्मीति मतिं स्वप्ने करोत्यद्वैतभासिनीम् ॥ १४१ ॥

When the highest knowledge is attained in the waking state, then its latent impression manifested by the witness-self gives rise to mental state in the dream state in the form 'I am everything' which manifests one's non-dual nature. (141)

The import of this section of the *Upaniṣad* is that the self experiences the pleasure and pain in the waking state owing to its contact with the objects through the sense-organs. In the state of dream, it experiences misery or pain derived from the objects that are projected by the *vāsanās* born out of the experience of the objects in waking state.

See BU, 4.3.20.

The import of the text — *aham eva idaṁ sarva'smi iti manyate*, BU, 4.3.20.

1. 'द्या सुस्थिता - क.

2. 'न्दलक्षणम् - पु१, पु३, वै१, वै३

सर्वात्मभावः परमो लोको बाधविवर्जनात् ।

बाध्यन्ते देवराजाद्या इवशब्दस्ततः श्रुतः ॥ १४२ ॥

To be of the nature of everything is the highest state as it is not subject to destruction. To be in the form of a king or a God in the state of dream is subject to destruction as the *Upaniṣad* itself uses the expression *as it were* with reference to them. (142)

See *so'sya paramo lokah*, BU, 4.3.20.

See also *atha yatra deva iva rājā iva*, *ibid.*

नन्वद्वैतमपि द्वैतं सुप्त्यसुप्त्योरिहात्मनि ।

क्रमाद् भात्यत्र किं रूपं तस्येत्याशङ्क्य वर्ण्यते ॥ १४३ ॥

It is doubted: non-duality and duality appear in due order in the self in the state of deep-sleep and in the states of waking and dream. What exactly is the nature of the self? Its nature is described. (143)

यत् सार्वस्म्यं पुरा प्रोक्तं तदेवाद्वैतमात्मनः ।

रूपमागतः स्वानुभूतेश्च पुरुषार्थतः ॥ १४४ ॥

The non-dual nature of the self is to be everything. This has been set forth earlier. It is said so on the basis of the *śruti* text, one's experience and further it is the supreme human end. (144)

शास्त्रप्रसिद्धिं तच्छब्दो वक्ति स्वानुभवं पुनः ।

एतच्छब्दः पुमर्थत्वमतिच्छन्दादिनोच्यते ॥ १४५ ॥

The world *tat* conveys that it is well-known in the *Upaniṣad*. The word *etat* refers to one's experience. Its



nature of the supreme human end is conveyed by the words 'beyond desires'. (145)

See *tad vā asya etat aticchandāḥ apahatapāpmā abhayaṁ rūpam*, BU, 4.3.21.

शिवमद्वैतमित्यादिशास्त्रमुद्घुष्यते बहु ।

समाधिसुप्त्योरद्वैतं स्वयमेवानुभूयते ॥ १४६ ॥

It is proclaimed in the *Upaniṣad* as free from defects and duality. In the state of *samādhi* and deep sleep, non-duality is experienced of its own accord. (146)

छन्दः कामः कर्म पापं भयं स्यात् कर्मणः फलम् ।

अनर्थरूपं त्रितयमद्वैते वीक्ष्यते न हि ॥ १४७ ॥

The word *chandas* means desire. The word *pāpa* means action. The word *bhaya* means the fruits of action. This group of evil is not at all noticed in the non-dual entity. (147)

त्रितयेन तु यद्युक्तं द्वैतं तस्य पुमर्थता ।

नेति द्वैतं श्रुतावस्यां वैशब्देन निवर्त्यते ॥ १४८ ॥

Duality which is associated with the above three factors is rejected by the word *vai* in the *śruti* text as it is not a human end. (148)

See *tad vā asya etat aticchandāḥ*, BU, 4.3.21.

योषिदालिङ्गितः क्षत्रं गृहं वाप्यविचारयन् ।

यथा सुखी तथा सुप्तः कामभीत्यादिवर्जनात् ॥ १४९ ॥

Just as one embraced by one's beloved wife is happy without having any concern for his fields or his home, in the same way, he who is asleep is happy as he is free from desire or fear. (149)

See *tad yathā priyayā striyā sampariṣvaktāḥ na bāhyam kiñcana veda nāntaram*, BU, 4.3.21.

तद्वा अस्येति वाक्येन कामाभावः प्रपञ्च्यते ।

आत्मरूपं यदद्वैतमाप्तकामं तदीक्ष्यताम् ॥ १५० ॥

By the text *tad vā asya*, absence of desire is explained. Let non-duality which is the essential nature of the self be understood as that in whose form all desires have been attained. (150)

See *tad vā asya etadāptakāmaṁ ātmakāmaṁ akāmaṁ rūpaṁ śokāntaram*, BU, 4.3.21.

सुषुप्सुश्च समाधिसुर्बाह्यं कामयते न हि ।

अपि स्वात्मानमेवात्मा प्राप्त एवाखिलैः सदा ॥ १५१ ॥

He who desires to go to sleep or to go into *samādhi* does not desire any external object. On the other hand, he desires only the self. And the latter is attained by all (in deep-sleep). (151)

काम्यभोजनतस्तृप्तस्तदा भोज्यं न वाञ्छति ।

एवं काम्यात्मनि प्राप्ते किमन्यत् काम्यते पुनः ॥ १५२ ॥

He who is satiated with delicious food does not desire for food at that time. In the same way one who has attained the self which is desired does not desire any other object. (152)



आत्मकाममकामं यत् तच्छोकरहितं सदा ।

शोकान्तरं पृथक् शोकादिति निःशोकतोच्यते ॥ १५३ ॥

The self which is free from desire is always free from grief. The term *śokāntaram* means that it is different from misery. By this it is conveyed that it is free from misery. (153)

The meaning of the word *śokāntaram* in the text — *tadvā asya etat āptakāmam ātmakāmam akāmam rūpam śokāntaram* BU, 4.3.21 is explained in this verse.

ननु देहाभिमानश्च धर्माधर्मौ च शोकदाः ।

यथा जागरणे तद्वत् सुषुप्तौ च प्रसज्यते ॥ १५४ ॥

[It is objected:] merits and demerits and false identification with one's body — these cause grief in the state of waking. In the same way, it would occur in the state of deep-sleep. (154)

मैवं पिताहमित्यादिदेहात्मभ्रान्तिलोपनात् ।

पितृत्वयुक्तदेहेऽभिमानः सुप्तस्य नेक्ष्यते ॥ १५५ ॥

[It is answered:] it is not so. In the case of a person who is asleep, the false cognition of identity with body associated with the characteristic of being a father is not noticed, because the erroneous cognition of the body as the self in the form 'I am a father' is lost then. (155)

See *atra pitā apitā bhavati*, ..., BU, 4.3.22.

तत्तद् देहाभिमानस्तु क्षीणस्तत्कर्मसंक्षयात् ।

पुण्येन पाप्मना नन्वागतं रूपं परात्मनः ॥ १५६ ॥

The false cognition of identity with one's body is lost because the merits and demerits that give rise to enjoyment

in the states of waking and dream are exhausted. The true nature of the supreme Self is that it is untouched by merits or demerits (that is, good or evil). (156)

See *ananvāgatam puṇyena ananvāgatam pāpena*, BU, 4.3.22.

हृदयाख्यं मनस्तस्य पुण्यपापे ततोऽखिलाः ।

शोका मनोगताः सुप्तौ शोकानात्मातिवर्तते ॥ १५७ ॥

Mind is referred to by the term 'heart.' Merits and demerits pertain to it. Afflictions too (which are the results of demerits) pertain to mind. And in the state of deep-sleep (since the mind provisionally merges in *avidyā*), the self transcends afflictions (or grief). (157)

See *tirṇo hi tadā sarvān śokān hṛdayasya bhavati*, BU, 4.3.2.2

ननु शोकदिवत् सुप्तौ चैतन्यमपि लुप्यते ।

सुप्तो न पश्यतीत्येवमाहुः सर्वेऽपि लौकिकाः ॥ १५८ ॥

[It may be said:] like grief, consciousness too is lost in the state of deep-sleep. It is because every one says 'one does not see anything during deep-sleep'. (158)

आत्मन्यदृष्टवशतो ज्ञानमिच्छादिवद् भवेत् ।

इत्याहुस्तार्किकाः सुप्तौ न ज्ञानं कर्मणः क्षयात् ॥ १५९ ॥

The logicians say: knowledge like desire, etc., arise in the self owing to unseen merits and demerits. In the state of deep-sleep, the self does not have knowledge as the merits that would give rise to knowledge are exhausted. (159)

यद्वै तन्नेत्यादि वाक्यैरस्योत्तरमुदीर्यते ।

न चिह्नोपः किन्तु बुद्धेर्लोप इत्येतदुत्तरम् ॥ १६० ॥



A reply to this contention is given in the statements 'It does not see in that state,' etc. The reply is: 'there is no loss of consciousness but there is loss of mind.' (160)

See *yad vai tanna paśyati paśyan vai tanna paśyati*, BU, 4.3.23.

तच्छब्दः सुप्तिमाचष्टे वैशब्दोऽवधृतो भवेत् ।

तत्र सुप्तौ पुमान्नैव पश्यतीति जना जगुः ॥ १६१ ॥

अदर्शनं सर्वथेति यदाहुरविवेकिनः ।

तद्विवेच्य तथा चात्मा पश्यन्नेव न पश्यति ॥ १६२ ॥

साक्षिचैतन्यनित्यत्वात् पश्यन्नेव व्यवस्थितः ।

ज्ञातृज्ञानज्ञेयलोपात् व्यवहारं न पश्यति ॥ १६३ ॥

The word *tat* (in the above text) conveys the state of deep-sleep. The particle *vai* is in the sense of definite pronouncement. People say that in the state of deep-sleep a person does not see anything.

What has been said by men of non-discrimination, namely, that there is absolutely no cognition in the state of deep-sleep must be analysed. Then the self sees and yet does not see.

Since the consciousness that is the witness is eternal, it remains by manifesting itself. It does not see in the sense that there (is no second entity apart from it which it can see as there) is the loss of the distinction of knower, knowledge, and the object to be known. (161-163)

See '*na hi draṣṭuḥ drṣṭeḥ viparilopo vidyate avināśito'āt, na tu tad dvitīyamasti tato'nyad-vibhaktam yat paśyet*' BU, 4.3.23.

तस्मात् सुप्तौ चिदद्वैतं यद्रूपं परमात्मनः ।

एतद् द्रढयितुं प्रोक्ताः पर्यायाः बहवः श्रुतौ ॥ १६४ ॥

Hence in the state of deep-sleep non-dual consciousness is (experienced to be) the essential nature of the

supreme Self. In order to affirm this, several functions (like tasting, etc.) have been set forth in the *śruti*. (164)

The point that is of importance here is that the consciousness nature is eternal; but since the objects that are to be tasted, etc., are not present, the self is said to be not having the function of tasting them.

See BU, 4.3.24-30.

ननु सर्वजनैर्द्वैतं जागरे स्पष्टमीक्ष्यते ।

स द्वैत एव किं न स्यादात्मेत्याशङ्क्य वर्ण्यते ॥ १६५ ॥

यत्रैव जागरे स्वस्मादन्यत् किञ्चिदिव भ्रमः ।

तत्रैवान्यः स्वयं द्रष्टा दृश्यमन्यदिवेक्षते ॥ १६६ ॥

In the state of waking, duality is experienced by every one. Why should it not be held that the self is characterized by duality? Having raised this doubt it is answered thus.

When there is the false cognition of the existence of something else in the waking state, then the self is the seer and the other factor appears to be seen. When in the waking or dream state, there is something else besides the self, *as it were*, presented by ignorance, then one, thinking of oneself as different from that of something — though there is nothing different from the self, nor is there any self different from it — can see something. (165—166)

See BU, 4.3.31.

'यद्वै तदित्युपक्रम्य व्याख्यातं 'वस्तु विस्तरात् ।

सलिलादिगिरा तस्य क्रियते चोपसंहृतिः ॥ १६७ ॥

1. अद्वैतमित्युप° - क<sub>3</sub>, त, ब<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>5</sub>; मुद्रितकोशेष्वप्ययमेव पाठः ।
2. तद्धि - क<sub>1</sub>, क<sub>25</sub>, क<sub>3</sub>, ब<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>5</sub>; मुद्रितकोशेष्वप्ययमेव पाठः ।



Beginning with the statement — *yad vai tanna paśyati*, the self has been explained in detail. The discussion is summed up in the text *salila*, etc. (167)

*salila eko draṣṭā advaito bhavati*, BU, 4.3.32.

आत्मा सलिलवच्छुद्धः कार्यकारणहीनतः ।

स्वतोऽवबोधमात्रत्वात् कुतोऽविद्यादिसङ्गतिः ॥ १६८ ॥

The self is pure like water as it does not have a cause and effect. Since it is of the nature of consciousness, wherefore could it have relation to *avidyā*, etc. (168)

अन्तरेणापि संबन्धं कार्यकारणवस्तुनः ।

स्वतोऽनेकात्मकं तत् स्यादित्याशङ्क्यैकतोच्यते ॥ १६९ ॥

Having raised the doubt that the self would be manifold even without its relation to a cause or an effect, it is said that it is one. (169)

The import of the word *eka* in the text *salila eko draṣṭā* (BU, 4.3.32) is set forth in this verse.

अकारकस्वभावत्वमद्रष्टेत्यभिधीयते ।

यत्र हि द्वैतमित्युक्तेर्यत्र तस्येति चेरेणात् ॥ १७० ॥

By the term *adraṣṭā* what is conveyed is that it is not of the nature of a productive factor. This interpretation is based upon the *śruti* which states that 'when there is duality *as it were* (then it is the seer)', and 'when everything has become the self (then it is not the seer)'. (170)

In the text — *salila eko draṣṭā* (BU, 4.3.32) the expression *eko'draṣṭā* is split as *ekaḥ adraṣṭā*.

See BU, 4.5.15:

स्वतः पूर्णात्मकं ज्योतिर्यद्वा द्रष्टेति चोच्यते ।

अविद्याकार्यराहित्यादद्वैतोऽयं भवेत् स्वतः ॥ १७१ ॥

Or else, by the term *draṣṭā*, the consciousness which is absolute by itself is conveyed. Since it is free from any relation to *avidyā* and its effects, it is non-dual by itself. (171)

In the text — *salila eko draṣṭā*, the expression *eko draṣṭā* is split as *ekaḥ draṣṭā* and the meaning of the word *draṣṭā* is explained here.

प्रत्यग्दृष्ट्यव्यवहिते प्रात्यक्ष्यादात्मवस्तुनः ।

एष इत्यात्मनिर्देशो यत् साक्षादिति च श्रुतेः ॥ १७२ ॥

The word *eṣaḥ* (which is used in regard to object that is immediate) refers to the inner self which is immediate (and which is identical with Brahman). It is because it is manifested when the mind is directed inwards, and there is also the *śruti* text — 'That which is immediate without depending upon any *pramāṇa*.' (172)

अव्यावृत्ताननुगतं निःसामान्यविशेषवत् ।

ब्रह्मेति मुख्यवृत्त्येह वस्तु श्रुत्याभिधीयते ॥ १७३ ॥

The word *brahma* (in the expression *brahmalokaḥ*) in the *śruti* text etymologically conveys Brahman as that which is free from a cause, the effect, the generic attribute and specific characteristics. (173)

यतो लोकयतेर्घातोर्दर्शनार्थत्वे हेतुतः ।

प्रकृतत्वात् तथा दृष्टेलोकनं लोक उच्यते ॥ १७४ ॥

On the ground that the word *lokaḥ* is derived from the root *lokṛ* which conveys the sense of perception, and since



the latter is the subject-matter at hand, the word *lokaḥ* conveys the sense of perceptual cognition (that is, immediate cognition). (174)

Hence the expression *brahmalokaḥ* means *brahmaiva lokaḥ*, that is Brahman which is immediate cognition.

विज्ञानपुरुषस्यास्य योक्ता ब्रह्मात्मता पुरा ।

नैष्ठिकी गतिरेवात्र गत्यन्तरसमाप्तिः ॥ १७५ ॥

The state of Brahman conveyed with reference to the self associated with the intellect in the previous text is its permanent attainment. All other attainments find their culmination herein. (175)

See *eṣaḥ brahmalokaḥ*, BU, 4.3.32.

The import of the text *eṣā asya paramā gatiḥ*, BU, 4.3.32 is set forth in this verse.

संपच्च परमैषैव 'मोहोत्थाश्चान्यसंपदः ।

उत्कर्षातिशयः संपद् विभूतिश्चेति भण्यते ॥ १७६ ॥

The state of Brahman is its supreme glory. All other forms of glory arise from *avidyā*. The term *sampat* (glory) means exceeding abundance. It is referred to as *vibhūti* too. (176)

The import of the text *eṣā asya paramā sampat*, BU, 4.3.32 is explained in this verse.

एषोऽस्य परमो लोको लोकास्त्वन्ये क्षयिष्णवः ।

क्षयिष्णुसाधनायत्ताः न त्वेषोऽसाधनाश्रयात् ॥ १७७ ॥

This is its permanent world. All other worlds are ephemeral as they are achieved by means which are also

1. मोहेच्छाश्च<sup>१</sup> — क<sub>१</sub>, क<sub>२</sub>, ल; व्यतिरिक्तमावृत्तासु मुद्रित-  
कोशेषु च पाठः

transient. This one is not so; it is because it does not depend upon any means. (177)

The import of the text — *eṣo'sya paramo lokah*, BU, 4.3.32 is explained in this verse.

#### 18.6 *The Self — the Supreme Bliss*

आनन्दः परमोऽस्यैव सुखोत्कर्षसमाप्तिः ।  
सर्वानन्दातिशायित्वात् तथा चैतत् प्रवक्ष्यते ॥ १७८ ॥

For the self, its identity with Brahman is the supreme bliss since Brahman transcends all forms of bliss, and since in it all forms of bliss find their culmination. Hence it is said here that it is the supreme bliss of the self. (178)

The import of the *śruti* text — *eṣo'sya parama ānandah* BU, 4.3.32 is explained in this verse.

आनन्दः परमोऽस्यैव इत्युक्तार्थप्रसिद्धये ।  
एतस्यैवेति वचसा समर्थो हेतुरुच्यते ॥ १७९ ॥

In order to confirm the view set forth earlier, namely, that for the self its identity with Brahman is the supreme bliss, the ground that is capable of substantiating it is set forth in the statement 'Other beings live on a particle of this very bliss'. (179)

See BU, 4.3.32.

कृत्स्नोऽपि चैष आनन्दस्तद्विद्यैकहेतुतः ।  
बुद्ध्याद्युपाध्यवच्छेदान्मात्रेति व्यपदिश्यते ॥ १८० ॥

Although the bliss is absolute, yet because of *avidyā* it is conditioned (*as it were*) by intellect, etc., and is referred to as particle. (180)

The word *mātrā* in the text *etasyaiva ānandasya anyāni bhūtāni mātrām upajīvanti* BU, 4.3.32 is explained in this verse.



मानुषादिकहैरण्यगर्भान्तानन्दमात्रया ।

परानन्दं बोधयितुं श्रोत्रिये तदुदाहृतिः ॥ १८१ ॥

The *śruti* refers to the supreme bliss in a *śrotriya* in order to convey an idea about it through its particles present in the beings beginning with men and ending with Hiraṇyagarbha. (181)

See BU, 4.3.33.

श्रोत्रियो वेदशास्त्रज्ञो निष्पापो ब्रह्मवित्त्वतः ।

भोग्यदोषान् दिविच्यस्ते नातः कामेन हन्यते ॥ १८२ ॥

A *śrotriya* is one who knows the *Vedas* and also the *śāstras*. He is free from sin, as he is the knower of truth. He remains by discerning the defects in the objects of enjoyment, and is, therefore, not afflicted by desire. (182)

The meaning of the *śruti* text — *yaśca śrotriyaḥ avrjinaḥ akā-mahataḥ* (BU, 4.3.33) is explained in this verse.

सुखं तृप्तिरकामत्वमित्येकार्था इमा गिरः ।

सर्वकामविहीनेऽतः सुखं सर्वं व्यवस्थितम् ॥ १८३ ॥

The words 'happiness' 'contentment', and 'freedom from desire' — all these are synonyms. Hence every form of bliss is rooted in one who is free from desire. (183)

श्रोत्रिये कामराहित्यात् सर्वानन्दाः सह स्थिताः ।

सोऽश्नुते सकलान् कामान् सहेति प्राह तित्तिरिः ॥ १७४ ॥

Since a *śrotriya* is free from all desires, every form of bliss exists in him simultaneously. Sage Tittiri has said that such a one experiences all desires together. (184)

See *so'śnute sarvān kāmān saha*, TU, 1.2.

सूत्रात् परमनन्तत्वाद् गणितं विनिवर्तते ।  
यतो वाचो निवर्तन्ते इति श्रुत्यन्तरं जगौ ॥ १८५ ॥

That which is higher than Hiraṇyagarbha is the absolute. Hence enumeration of joys (increasing step by step in multiples of hundred from human joy to the joy of Hiraṇyagarbha) is not applicable therein. Another *śruti* has said that words do not function in respect of it. (185)

See *yato vāco nivartante*, TU, 2.9.

श्रोत्रियेणानुभूतो यो ब्रह्मानन्दोऽस्य 'विप्रुषः ।  
सार्वभौमादिसूत्रान्ताः प्राणिनोऽनुभवन्त्यमी ॥ १८६ ॥

It is only a particle of that Brahman-bliss which a knower of truth experiences that is experienced by the beings beginning with a sovereign and ending with Hiraṇyagarbha. (186)

वक्तव्यार्थे समाप्तेऽपि राजा 'पृच्छति पूर्ववत् ।  
भीतो मुनिर्भये हेतुर्मेधावीत्यादिनोक्तवान् ॥ १८७ ॥

Although the teaching that is to be imparted has been given, yet the king asks as before. The sage was afraid. The cause of his fear is set forth in the statement beginning with the words *medhāvī*. (187)

See *medhāvī rājā sarvebhyah ... udarautsīditi* (BU, 4.3.33)

सर्वेभ्यो निर्णयेभ्यो मामरौत्सीन्न तु मुञ्चति ।  
अयमेव भये हेतुर्नोत्तरानवबोधनम् ॥ १८८ ॥

1. विप्लुषः - रा

2. पप्रच्छ - बः, म, ल, वै,



‘The king has been forcing me to transfer all my knowledge to him. He does not leave me.’ This is the cause of fear and not ignorance of answer (to the questions of the king). (188)

“On the plea of asking questions desired by him covered by the boon, the king wants to possess all my knowledge” — this was the cause of Yājñavalkya’s fear.

स्वप्नः सुप्तिश्च दृष्टान्तौ परलोकविमोक्षयोः ।

तावेव मुनिना प्रोक्तौ शिष्टं दार्ष्टान्तिकद्वयम् ॥ १८९ ॥

For the world hereafter and liberation, dream and deed-sleep state are the examples. These two alone have been explained by the sage. The two analogues remain to be explained. (189)

#### 18.7 Transmigration of the Self

स्वप्नाज्जागरणं यद्वद् देहाल्लोकान्तरं तथा ।

इत्यभिप्रेत्य मुनिना स्वप्नाद् बोधोऽभिधीयते ॥ १९० ॥

Just as one comes to the waking state from dream, in the same way one goes to the other world by being dissociated from the body. With this in view, it is stated by the sage that one comes to the waking state from that of dream. (190)

शकटं बहुभिर्द्रव्यैर्योजितं गुरुभारतः ।

कुर्वन् शब्दान् बहून् याति चेतनेन प्रयोजितम् ॥ १९१ ॥

A cart, heavily loaded, goes on rumbling by being directed by a sentient being. (191)

See *yathā anah susamāhitam utsarjat yāyāt*, BU, 4.3.35.

शरीरस्थो हि लिङ्गात्मा ह्यन्वारूढश्चिदात्मना ।

शब्दान् कुर्वन् हि हिककादीन् प्रत्यूर्ध्वश्वासपूर्वकम् ॥ १९२ ॥

The subtle body present in the gross body, being pre-  
sided over by the consciousness — the self, goes out prece-  
ded by expiration by making sounds such as hiccough and  
the like (192)

See *evameva yam śārīra ātmā prājñena ātmanā anvārūḍhaḥ utsarjan  
yāti*. See BU, 4.3.35.

उपाध्यारोहमन्वात्मा रूढवत् प्रतिभासते ।

भानोरिवोदपात्रादावारोहो नात्मनः स्वतः ॥ १९३ ॥

Following the ascent of the limiting adjunct, the self  
appears to ascend. It does not do so by itself. It is  
similar to the reflection of the sun in water in a well.  
(193)

मर्मसूक्तृष्यमाणेषु वायुनोदानरूपिणा ।

मुमूर्षोरत्र यद्दुःखं स्मर्यतां तन्मुमुक्षुभिः ॥ १९४ ॥

That misery which is experienced by the one who is  
about to die when his vital parts are slashed by the *udāna*  
aspect of vital-force must be thought of by those who are  
desirous of liberation. (194)

रोगेण जरया वायं देहः काश्यं यदाप्नुयात् ।

तदाम्रादिफलं 'वृन्तादिवाङ्मेभ्यः प्रयुज्यते ॥ १९५ ॥

Either by disease or by old age when the body becomes  
emaciated, then like a mango which when dissociated from

- 
1. 'वृन्तात्' इति अयं पाठः वार्तिकसारसंमतः। वै. मातृकास्थश्च।  
अन्यत्र 'वृक्षात्' इति पाठः।



the tree falls down, the self is dissociated from the parts of the body. (195)

See BU, 4.3.36.

निर्गत्य हृदयस्थानान्नाडीमार्गेण जागरम् ।  
प्राप्तोऽत्र वैपरीत्येन नाडीमार्गाद् हृदि व्रजेत् ॥ १९६ ॥

The self comes out of its abode — the intellect and attains the waking state through the veins. Now [at the time of death], the self reaches the heart through the veins in an inverse order. (196)

जाग्रत्स्वप्नादिसिद्धयर्थं गमनागमने पुरा ।  
इदानीं त्वन्यदेहेऽसौ प्राणं धारयितुं व्रजेत् ॥ १९७ ॥

Earlier there was movement in the form of going from and coming to the heart in order to experience the states of waking and dream on the part of the self. Now the self moves out of the body in order to sustain the vital-force in another body. (197)

ननुपादित्सते देहे भोगाय प्राणधारणम् ।  
भोग्यसम्पादने नास्ति शक्तिरस्येति चेच्छृणु ॥ १९८ ॥

The sustenance of vital-airs is for the purpose of enjoyment in the body that is desired to be taken. The self, however, does not have the power to accomplish the object of enjoyment" — if it were said so, then listen. (198)

तत्कर्मोपार्जितैरन्यैः भोग्यं सम्पाद्यते पुरा ।  
इत्येतद् विशदीकर्तुं राजदृष्टान्त उच्यते ॥ १९९ ॥

The object of enjoyment are provided by people who accomplished (already) by the (past) merits and demerits

of the self. In order to elucidate this, the illustrative example of a king is being given. (199)

See BU, 4.3.37.

राज्ञा जीवितदानेन ह्युग्रादय उपार्जिताः ।  
मुमूर्षुणा भाविदेहबन्धवः कर्मणार्जिताः ॥ २०० ॥

*Ugras* and others are acquired by a king by providing means of living to them. In a person who is dying, relatives in regard to his future body are accomplished by his past merits and demerits. (200)

The import of the text of BU, 4.3.37. is set forth in this and in the following verse.

*Ugra* is a particular caste or so called from their fierce deeds.

By the word 'others', *sūtas* and the leaders of the villages are to be understood.

See SB on the BU, 4.3.37.

एवं पुत्रादिभावाय प्रतीक्षन्तेऽखिलाः सदा ।  
ऋतावस्मिन् समायाति ब्रह्मपुत्रादिरूपतः ॥ २०१ ॥

In the same way, all await the birth of a son thus: "in this season, Brahman will appear in the form of a son." (201)

See BU, 4.3.37.

Since the self is identical with Brahman and since it appears as the son when associated with body-mind complex the wise ones refer to the son as Brahman.

नन्विन्द्रियाणि प्रेतस्य लीयन्ते वपुषा सह ।  
इत्याहुस्तार्किका ब्रह्म निरुपाधि कथं व्रजेत् ॥ २०२ ॥



It is objected: logicians say that in the case of a dead person, the sense-organs along with the body are dissolved here. How could Brahman (that is, the self freed from body-mind complex) being free from limiting adjuncts move? (202)

प्राणोपाधिक एवात्मा गच्छतीति विवक्षया ।

प्राणानामात्मसामीप्यगतिं वक्ति मृतौ श्रुतिः ॥ २०३ ॥

With a view to convey that it is only the self having for its limiting adjuncts — the sense-organs goes to the other world, the *śruti* states that the sense-organs approach the soul at the time of the falling off of the body. (203)

See BU, 4.3.38.

राजानं प्रिययासन्तमाभिमुख्येन सेवितुम् ।

आयान्त्युग्रादयस्तद्वत् प्राणानामात्मसङ्गतिः ॥ २०४ ॥

*Ugras* and others approach the king who desires to depart with a view to pay their respects to him. In the same way, the sense-organs approach the dying man. (204)

See BU, 4.3.32.

तृतीयब्राह्मणे प्रोक्ता देहे स्वप्नादिसंश्रुतिः ।

देहान्तरेषु संसारो मुक्तिश्चाथ प्रवक्ष्यते ॥ २०५ ॥

In the third *brāhmaṇa*, it has been said that the self moves in the body in the states of dream, etc. Then its transmigration to the other body and liberation are set forth. (205)

स मुमूर्षुर्यदा देहे दौर्बल्यं प्राप्य मूढताम् ।

प्राप्नोतीव तदा चक्षुराद्या आयान्ति देहिनम् ॥ २०६ ॥

When the one who is about to die becomes weak and attains delusion *as it were*, then the sense-organs merge in the self associated with intellect. (206)

राजदृष्टान्ततः प्रोक्तां प्राणानामात्मसङ्गतिम् ।

अनूय तत्प्रकारोऽत्र विस्तरेणाभिधीयते ॥ २०७ ॥

What has been said on the basis of the illustrative example of a king, namely, that the sense-organs merge in the self of a dying man is restated and the manner of merger is set forth in detail in this *brāhmaṇa*. (207)

तेजोमात्राश्चक्षुराद्याः प्रसृता मत्स्यजालवत् ।

जागरेऽथ मुमूर्षुस्ता समादाय हृदि ब्रजेत् ॥ २०८ ॥

The sense of sight, etc., are luminous and they are expanded like the net of a fisherman in the state of waking. The (soul of the) man who is dying enters into the heart along with these. (208)

See BU, 4.3.1.

अनुगृह्णाति यः पूर्वं चाक्षुषः पुरुषो रविः ।

भोगार्थमघुना सोऽयं भोगाभावादुपेक्षते ॥ २०९ ॥

The sun who is the presiding deity of the eye and who earlier bestowed grace upon it in order that it may experience [colour], now turns away from all sides as there is no enjoyment now. (209)

See *sa yatraiva cākṣuṣaḥ puruṣaḥ parāṁ paryāvartate atha arūpajñā bhavati*, BU, 4.4.1.

इन्द्रियस्योपसंहारादादित्यस्याप्युपेक्षया ।

आत्मा द्रष्टुमसामर्थ्यादिरूपज्ञो भवेत् तदा ॥ २१० ॥



Since the sense-organs are withdrawn, since the sun has turned away from all sides, and since the self is not capable of seeing, the self fails to notice colour, (210)

अस्मिन्नर्थे सर्वलोकप्रसिद्धिरभिधीयते ।

एकीभावादयं नैवं पश्यतीति जगुर्जनाः ॥ २११ ॥

In regard to this, the universal experience is shown with reference to the dying man, the people say "The eye becomes united with the subtle body; he does not see." (211)

*See ekī bhavati na paśyati ityāhuḥ, BU, 4.3.2.*

चक्षुर्बुद्धावैक्यमेति रवौ रव्यंश एकताम् ।

इन्द्रियान्तरतद्देवेष्वयं न्यायोऽत्र योज्यताम् ॥ २१२ ॥

The sense of sight gets merged in the intellect: the power of the sun, in the sun. Let this consideration be applied to other sense-organs and their respective deities. (212)

*See BU, 4.4.2.*

कृत्स्नप्राणोपसंहारसंयुक्तस्य मुमूर्षतः ।

नाड्यग्रं हृदयस्याथ प्रकर्षेण प्रकाशते ॥ २१३ ॥

The tip of the heart of the dying man which is associated with all sense-organs that are withdrawn brightens well. (213)

*See tasya ha etasya hṛdayasya agraṁ pradyotate, BU, 4.4.2.*

भाविदेहात्मता यस्य प्रत्यक्चैतन्यबिम्बता ।

वासनैवात्मनः सैषा प्रद्योतवचसोच्यते ॥ २१४ ॥

The latent impression which is present in the subtle body (that is associated with the self), which is manifested by the consciousness and which is of the form of the future body is referred to by the expression 'brightens well'. (214)

स एष कर्मजो बुद्धेः प्रकाशो जायते मृतौ ।  
स्वकर्मनिर्मितं लोकं तेनात्मायं प्रपश्यति ॥ २१५ ॥

This manifestation of the intellect arises at the moment of death by the [past] merits and demerits. By this light, the self sees the world projected by the past merits and demerits. (215)

स्वप्नवत् प्राप्ततद्भावः पश्चात् देहाद् विनिःसरेत् ।  
गम्यलोकानुसारेण द्वारं स्याच्चक्षुरादिकम् ॥ २१६ ॥

Having experienced that form as in dream, the self will move out of the body. In accordance with the world to be reached, eye, etc., will serve as the media. (216)

If the self is to reach the world of the sun, it will go out of the body through eye. If it is to reach the world of Hiraṇyagarbha, then it will move out of the body through head. Other factors like the ear, etc., serve as the media if the soul were to achieve the world of the presiding deity of the ear, etc.

*See tena pradyotena eṣa ātmā niṣkrāmati cakṣuṣṭo vā mūrdhno vā anyebhyo vā śarīradeśebhyaḥ, BU, 4.4.2.*

### 18.8 Transmigration to the Other Body

देहाज्जिगमिषुः प्राणसहितो निर्गतः पुनः ।  
स विज्ञानो भवेत् पूर्वं हृदि प्रद्योतनं यथा ॥ २१७ ॥

He who is desirous of going out of the body goes out along with vital-airs and sense-organs, with particular consciousness. This is similar to the cognition in the heart referred to earlier. (217)



पुरा नाडीविशेषेण निर्गन्तुं ज्ञानमीरितम् ।

गन्तुं लोकविशेषोऽथ पुनर्विज्ञानमीर्यते ॥ २१८ ॥

Earlier knowledge is set forth in order that the self may go out through the specific veins. Again it is said that the self has another knowledge in order that it may reach the specific world. (218)

*See sa vijñāno bhavati savijñānameva anu avakrāmati, BU, 4.4.2.*

हेतुर्जाग्रद्वासनास्य स्वप्नारम्भे यथा तथा ।

जन्मान्तरारम्भहेतुः किं स्यादिति तदुच्यते ॥ २१९ ॥

Just as the latent impression relating to the state of waking is the cause of the state of dream, in the same way what would be the cause of the cognition of another body? This is explained now. (219)

विद्या संपादिता तेन पुरा कर्म च यत् कृतम् ।

या वासना च तत्सर्वं जन्म भोग्यादिकारणम् ॥ २२० ॥

The meditative worship and all forms of knowledge except the knowledge of Brahman, merits and demerits and the latent impressions born out of past actions and the experience of the results of those actions — all these constitute the cause of future birth and enjoyment. (220)

*See tam vidyākarmaṇi samanvārabhete pūrvaprajñā ca, BU, 4.4.2.*

देहं विद्या परिच्छिन्द्यादीदृशो देह इत्यथ ।

विकर्तुं कर्मबोद्धो तु पूर्वप्रज्ञेह पूर्वयोः ॥ २२१ ॥

Meditative worship distinguishes the features of the body in the form 'This body is for this soul'. Merits and demerits are the cause of the growth, decay, etc., of the body. The latent impression supports these two. (221)

समर्था सैव ते यस्मादुद्बोद्धुं ज्ञानकर्मणी ।

नरस्यातः प्रधानत्वात् ताभ्यां सा गृह्यते पृथक् ॥ २२२ ॥

Since latent impression is capable of supporting meditative worship and merits and demerits, it is important in the case of the self. That is why it is mentioned as distinct from the other two (namely, meditative worship and merits and demerits). (222)

सर्वगस्य मनोमात्रगतिं ब्रूतेऽत्र तार्किकः ।

श्रुतिस्तु स्वमतं ब्रूते जलूकाख्यनिदर्शनात् ॥ २२३ ॥

Here the logicians state that it is only the mind of the all-pervasive self that moves. But the *Upaniṣad* sets forth its view on the basis of the illustrative example of a leech. (223)

See BU, 4.5.3.

जलूका हि तृणाग्रस्था स्वमुखेन तृणान्तरम् ।

अवलम्ब्य वपुः शिष्टं सर्वं तत्रोपसंहरेत् ॥ २२४ ॥

A leech present in the tip of a grass takes hold of another straw by its mouth and then withdraws the remaining part of its body from the previous straws. (224)

लिङ्गदेहोपाधिरात्मा धिया देहान्तरं स्मरन् ।

लिङ्गोपाधिकमात्मानं प्रापयेदन्यदेहकम् ॥ २२५ ॥

The self having subtle body as its limiting adjunct and remembering another body by the intellect would lead itself (that is, the self with the subtle body) to another physical body. (225)



ननु देहान्तरारम्भे उपादानं किमात्मनः ।

एतद् देहारम्भकं यत्तदेवोतान्यदीर्यताम् ॥ २२६ ॥

What is the material cause in regard to the origination of a (new) body in the case of the self? Is it the one which has originated the present body or is it something else? Please tell me. (226)

स्वर्णकारः सुवर्णाशमादायान्यं नवं नवम् ।

तेनैव कुरुते भूय उपमृद्यातियत्नतः ॥ २२७ ॥

A goldsmith takes apart a little quantity of gold, shapes it with great care and makes newer and better form. (In the same way, the self makes another — a newer and better form suited to the manes or other beings.) (227)

पञ्चीकृतस्तु भूतांशाः स्थूलदेहस्य हेतवः ।

अल्पत्वेनातिसूक्ष्मास्तैर्लिङ्गं तिष्ठति वेष्टितम् ॥ २२८ ॥

The quintuplicated elements are the cause of the gross body. The subtle body is enveloped by these elements which being limited, are very subtle. (228)

निर्मितस्तैरयं देहः पोषितः पितृवीर्यतः ।

मृतौ कञ्चुकवत् त्याज्यो बाह्यांशो वीर्यनिर्मितः ॥ २२९ ॥

This body is created by the quintuplicated elements. It is nourished by the energy of the male parent. At the time of death, the body which owes its existence to the energy of the male parent is discarded just as one discards a shirt. (229)

अधिष्ठानारोप्यभागौ तेषु देहेषु यौ स्थितौ ।

तादृशौ विशदीकर्तुं स वा इत्यादिका श्रुतिः ॥ २३० ॥

The *śruti* text — 'That self is indeed Brahman' (*BU*, 4.4.5) is for the purpose of clarifying the substratal element and superimposed factors present in all the physical bodies. (230)

यः संसारी पुरा प्रोक्तः स एवायं स्वतः स्फुरन् ।  
साक्षिचैतन्यरूपत्वादधिष्ठानमनात्मनः ॥ २३१ ॥

He who was referred to as a transmigratory being, he alone manifests of his own accord in the form of witness-self as the substratum of not-self. (231)

विज्ञानं कर्तृतोपाधिर्मनः प्राणादयोऽखिलाः ।  
बहिर्बहिः समारोप्याः सर्वमारोपितं चिति ॥ २३२ ॥

Intellect is the limiting adjunct that causes the notion of agency. Mind, vital-air, sense-organs each one of these is superimposed upon the preceding one. And everything (in the final analysis) is superimposed upon the consciousness. (232)

तद्यद् इत्यादिना सर्वशब्दस्यार्थ उदाहृतः ।  
प्रत्यक्षवस्तुन्यध्यासे सतीदंमयता भवेत् ॥ २३३ ॥

परोक्षवस्तुन्यध्यासाददोमय इतीर्यते ।  
आरोपोक्तिसमाप्त्यर्थमिति शब्दः प्रयुज्यते ॥ २३४ ॥

By the words *tad etat* the meaning of the word *sarva* is set forth. When the self is identified with the perceptible object, it assumes the form of 'this'.



When it is identified with the imperceptible object, it assumes the form of 'that'. The word *iti* is used to indicate that the discussion upon superimposition is over. (233-234)

See *sarvamayaḥ tad yadetat idamimayo adomaya iti*, BU, 4.4.5.

Here the words *tat* and *etat* which together mean 'in fact' confirms the view that the self is everything which is conveyed by the expression *sarvamayaḥ*.

इदमयत्वं विस्पष्टमैहिकत्वादुपेक्ष्य तत् ।

अदोमयत्वं व्याचष्टे यथाकरीति वाक्यतः ॥ २३५ ॥

Identification with the objects that are perceived is clear. Hence leaving out this, identification with the objects that are imperceptible is set forth in the statement, *yathākārī*, etc. (235)

See *yathākārī bhavati*, BU, 4.4.5.

करणं नित्यकर्म स्यात् काम्यं तु चरणं भवेत् ।

करणं कर्मशक्तिर्वा चरणं प्रत्ययात्मकम् ॥ २३६ ॥

The word *karana* stands for obligatory duties; and, the word *carana* signifies optional rites. Or, *karana* means the capability to carry out an activity and *carana* means the mental resolve to do an act. (236)

वासना कर्म विद्या च त्रयं जन्मप्रयोजकम् ।

उक्तं तत्र प्रधानत्वं कर्मणः श्रूयते पुनः ॥ २३७ ॥

The group of the latent impression, merits and demerits and meditative worship is said to constitute birth. Of these, the predominant nature of merits and demerits is set forth in the *śruti*. (237)

पूर्वकाण्डपरा इत्थं कर्मप्राधान्यमूचिरे ।

अथ वेदान्तशास्त्रज्ञाः प्राहुः कामप्रधानताम् ॥ २३८ ॥

Those who are devoted to the ritualistic section of the *Veda* assert that *karma* is prominent. Those who know the import of the Vedānta say that *kāma* or desire is prominent. (238)

इत्येतद् विशदीकर्तुं स यथेत्युत्तरा श्रुतिः ।

कामः क्रतुः कर्म जन्मेत्येषामेव क्रमो भवेत् ॥ २३९ ॥

The subsequent *śruti* text — *sa yathā* etc., is for the purpose of elucidating this. *kāma*, *kratu*, *karma* and *janma* are the regular order. (239)

In this group each subsequent one results from the preceding one. Hence this order is set forth.

रुचेरतिशयः काम्ये विषये क्रतुरीरिते ।

पाक्षिकं कर्म काम्ये स्यात् करोत्येव कृतौ सति ॥ २४० ॥

The word *kratu* means abundance of desire that leads to activity to attain the desired object. Desire may or may not lead to activity. But if *kratu* exists one will definitely perform activity. (240)

The meanings of the terms *kāma* and *kratu* in the text *sa yathākāmo bhavati tat kratuḥ bhavati BU*, 4.4.5 are explained in this verse.

कामप्राधान्यदाढर्यार्थं मन्त्रस्योदाहृतिः श्रुतौ ।

लिङ्गच्यते गम्यते सर्वं मनसातोऽस्य लिङ्गता ॥ २४१ ॥

A verse is cited in the *śruti* in order to confirm the view that desire is the most important factor. Mind is called *liṅga* because through it everything is known. (241)

See *tadeva śaktah saha karmanā eti liṅgam manah yatra niṣiktam asya*, *BU*, 4.4.6.



यः पुरा स्वप्नदृष्टान्तात् परो लोको विवक्षितः ।  
इति न्वित्युपसंहारं तदुक्तेः कृतवान् मुनिः ॥ २४२ ॥

By stating "Thus does the man who desires (transmigrate)" the sage concludes the description of the world intended to be conveyed earlier on the basis of the example of dream. (242)

See *iti nu kāmāyamānaḥ*, BU, 4.4.6.

### 18.9 Liberation

मुक्तिः सुषुप्तिदृष्टान्तात् मुनिना या विवक्षिता ।  
मुनिरारभते वक्तुं तामथेत्यादिवाक्यतः ॥ २४३ ॥

By making the statement beginning with *atha*, the sage commences to describe the state of liberation which he desires to convey on the basis of the example of deep sleep. (243)

See *atha akāmāyamānaḥ*, BU, 4.4.6.

पूर्वोक्तकामिवैषम्यमथशब्देन सूच्यते ।  
कामी संसरतीत्युक्तं कामाभावे विमुच्यते ॥ २४४ ॥

By the word *atha*, the distinction from him who has been described earlier is indicated. It has been said that he who has desire undergoes transmigration. If there is absence of desire, one will be liberated. (244)

परमानन्दरूपत्वमात्मनश्चेद् विबुध्यते ।  
कुतः कामयते भोग्यं ततो बोधादकामता ॥ २४५ ॥

If the supreme bliss that is the self is realized, then for what purpose would one desire for the object of enjoyment. Hence desirelessness would result from the knowledge of Brahman. (245)

बोधलभ्यमकामत्वं अथाकामेत्यसूत्रयत् ।

योऽकाम इत्यादिनैतत् सूत्रं विव्रियते स्फुटम् ॥ २४६ ॥

The state of being free from any desire is attained by the knowledge of Brahman. This is set forth in an aphoristic manner in the text — *atha akāmayamānaḥ* (BU, 4.4.6). And by the statement beginning with *yo'kāmaḥ*, etc., the above aphoristic statement is clearly explained. (246)

योऽकामस्तस्य न प्राणा उत्क्रामन्तीति योजना ।

संसृतिः कामिनो यद्वदकामो मुच्यते तथा ॥ २४७ ॥

The vital-airs of the one who is free from any desire do not depart. This is the construction (of the text). Just as there is transmigration in the case of one who has desires, there is liberation in the case of one who is free from desires. (247)

See *yo'kāmaḥ niṣkāmaḥ...na tasya prāṇāḥ utkrāṃanti*, BU, 4.4.6.

दृष्टानुश्रविका बाह्यकामा यस्य न सन्त्यसौ ।

अकामस्तादृशत्वं तु निष्कामत्वेन सिद्ध्यति ॥ २४८ ॥

He who does not have any desire for external objects — seen or heard — is the one who is free from desire. And freedom from desire results from the absence of the latent impressions of desire. (248)

विभ्रमापादिताः कामाः प्रत्यक्तत्त्वविवेकिनः ।

यस्माद् विनिर्गताः सोऽयं निष्काम इति भण्यते ॥ २४९ ॥

The one who has discerning knowledge of the self is referred to as one free from the latent impressions of desire as in his case desires caused by erroneous cognition are removed. (249)

The word *niṣkāmaḥ* in the text of the BU, 4.4.6 is explained in this verse.



आप्तकामत्वतः सिद्धयेद् बुद्धेः कामविनिर्गमः ।

अप्राप्तौ काम्यमानस्य कामः क्वापि न निःसरेत् ॥ २५० ॥

The removal of all desires from the intellect will result from the attainment of all desires. Never indeed will there be the removal of desires if there are desired objects yet to be attained. (250)

एवं सत्याप्तकामत्वं निष्कामत्वस्य साधनम् ।

कामाप्तौ त्वात्मकामत्वमेव हेतुर्न चेतरेत् ॥ २५१ ॥

Hence the cause of being free from desires is the attainment of all desires. And the cause of the attainment of all desires is to revel in the self and none else. (251)

निरुपाधिः परानन्दः आत्मेति श्रुतिसंमतः ।

आनन्दाः सर्वभूतानां तस्मिन्नन्तर्भवन्ति हि ॥ २५२ ॥

The view of the *Upaniṣad* is that the self is the supreme bliss free from any limiting adjunct. The several modes of happiness of all beings are included therein. (252)

पुत्रादिजन्या आनन्दा अपि तस्मिन्नवस्थिताः ।

तथाविधात्मकामोऽयमाप्तकामो भवेदयम् ॥ २५३ ॥

The modes of happiness derived from son and others are included in the self which is bliss. The knower of the truth is the one who revels in the self. So he has attained all desires. (253)

य ईदृगाप्तकामो यः स निष्कामो भवेत् ततः ।

निष्कामत्वादकामः सन् संसारात् प्रविमुच्यते ॥ २५४ ॥

He who has attained all desires will be free from any desire. Being free from any desire for external objects

because of the absence of the latent impressions of desire one is free from transmigratory process, (254)

उत्पन्नतत्त्वज्ञानस्य प्राणा अज्ञानबन्धनात् ।

नोत्क्रामन्ति न तिष्ठन्ति न च नश्यन्त्यहेतुतः ॥ २५५ ॥

The vital-air in the case of the knower of the truth neither depart nor stay here; nor are they destroyed. It is because there is no cause for these. (255)

See *na tasya prāṇāḥ utkrāmanti*, BU, 4.4.6.

बन्धस्य कल्पितत्वेन तन्मुक्तिरपि कल्पिता ।

इत्यभिप्रायमाचष्टे ब्रह्मैवेत्यादिवाक्यतः ॥ २५६ ॥

Since bondage is fancied, liberation from it too is fancied. Yājñavalkya sets forth this view by stating 'Being Brahman, he remains as Brahman.' (256)

The point is that when *avidyā* is removed the self which is Brahman remains as Brahman.

See *brahmaiva san brahmāpyeti*, BU, 4.4.6.

अविद्याध्वस्तिमापेक्ष्य सम्यग्धीजन्ममात्रतः ।

आत्मा ब्रह्मैव सन् साक्षात् ब्रह्माप्येतीति सुस्थितम् ॥ २५७ ॥

Depending upon the removal of *avidyā* by the mere rise of the knowledge of Brahman, the self being Brahman remains as Brahman. This is well-established. (257)

इत्येतत् सर्ववेदान्तसर्वस्वं ब्राह्मणोदितम् ।

अस्यैवार्थस्य दाढर्यार्थं मन्त्रोदाहरणं भवेत् ॥ २५८ ॥

Thus the essence of all the *Upaniṣads* has been set forth in the *brāhmaṇa*. In order to confirm the Upaniṣadic view, verses are cited. (258)

See BU, 4.4.7.



कामिनः सर्वसंसारः पुरा मन्त्रेण वर्णितः ।

अकामस्य विमोक्षोऽत्र तथा मन्त्रेण वर्ण्यते ॥ २५९ ॥

Earlier in a verse it has been said that he who has desires experiences all forms of transmigration. Now in another verse it is described that one who is free from desires is liberated. (259)

See *tadeva śaktoḥ...karmanā*, BU, 4.4.6.

पुंसो हृदि श्रिताः कामा मुच्यन्ते निखिला यदा ।

तदानीममृतो भूत्वा ब्रह्मैवात्र समश्नुते ॥ २६० ॥

The aspirant, having become immortal when all the desires in his heart are removed, attains Brahman here itself. (260)

See BU, 4.4.7.

ननु ब्रह्माश्नुतेऽत्रेति जीवतो मुक्तिरीरिता ।

जीवत्वे को विशेषोऽस्य बन्धान्मुक्तावितीर्यताम् ॥ २६१ ॥

It is asked: when it is said that one attains Brahman here itself, what is stated is that one is liberated while alive. What is the distinctive feature of the one who, while alive, is released from bondage. Let this be explained to me. (261)

अभिमानः पूर्वमासीद् देहादावधुना तथा ।

नास्तीत्यत्रातिविस्पष्टः सर्पदृष्टान्त उच्यते ॥ २६२ ॥

Earlier there was false notion that the body is the self. But it no longer exists. In regard to this there is the clear illustration of a serpent. (262)

See *tadyathā ahinirvayanī valmīke mṛtā pratyastā śayita evameva idam śarīram śete*, BU, 4.7.7.

This text means: 'just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie.'

प्रत्यग्ज्ञानशिखाध्वस्ते मिथ्याज्ञाने सहेतुके ।

नेति नेति स्वरूपत्वादशरीरो भवत्ययम् ॥ २६३ ॥

When the false notion along with its cause, namely, *avidyā* is removed by the flame in the form of the knowledge of self, then the knower of the truth becomes free from attachment toward body, etc., that are negated by the statement 'Not this, not this.' (263)

स्थूलदेहं परित्यज्य लिङ्गदेहयुतो यदि ।

मृतस्तदा स्यान्न त्वेवममृतोऽसावतो भवेत् ॥ २६४ ॥

If one, leaving out the gross body, is associated with the subtle body, then one becomes dead. In this process, one does not become immortal. (264)

प्रकृष्टचेष्टाहेतुत्वात् साक्ष्युक्तः प्राणशब्दतः ।

को ह्येवान्यादिति प्रोक्तं चेष्टाहेतुत्वमात्मनः ॥ २६५ ॥

By the word *prāṇa* (in the text), the self-luminous consciousness (which is the essential nature of the individual soul) is referred to as it is the cause of the functioning of every being. That self-luminous consciousness is the cause of the functioning of all beings is set forth in the *śruti* text 'who could inhale if this self-luminous principle were not there.' (265)

See *prāṇa eva*, BU, 4.4.7; See *ko hi eva anyāt*, TU, 2.7.1.

साक्षिणो ब्रह्मरूपत्वं ब्रह्मैवेत्यभिधीयते ।

संसर्गशङ्कानुत्यर्थमेवकारः प्रयुज्यते ॥ २६६ ॥



That self-luminous consciousness (which is the essential nature of the individual soul) is identical with Brahman is conveyed by the expression 'it is Brahman only.' To dispel the doubt that the self-luminous consciousness comes to be associated with Brahman (thus suggesting an element of difference between the two), the word *eva* is used. (266)

It must be noted here that the word *eva* conveys that the self-luminous consciousness is not at all different from Brahman.

संयोगः समवायो वा नैव ब्रह्मात्मनोरिह ।

अखण्डैकरसत्वं तु भवतीति विवक्षितम् ॥ २६७ ॥

There is neither the relation of contact nor the one of inherence between Brahman and the self-luminous consciousness. What is intended to be conveyed is that it is the partless ultimate. (267)

Contact or *saṁyoga* is possible between two substances. And a substance is that which has qualities. Here Brahman being devoid of qualities is not a substance. Hence it cannot have any relation of contact with any factor.

Inherence or *samavāya* too is not possible between Brahman and the self-luminous consciousness. It is because *samavāya* in order that it may serve as a relation between the two must be related to the two. Thus *samavāya* must be related to Brahman — one of the relata and to self-luminous consciousness — another relata. Thus we have one more relation apart from *samavāya* between *samavāya* and Brahman and another between *samavāya* and the self-luminous consciousness. The relation between *samavāya* and Brahman must be related to *samavāya* on the one hand and to Brahman on the other. Thus we have to admit yet another relation. And in this process we may have to admit an infinite number of relations. Hence the concept of *samavāya* itself does not hold good.

For details regarding an analysis of the concept of *samavāya*, see *BŚB*, 2.2.13.

तदेव विशदीकर्तुं तेज एवेत्युदीर्यते ।

चैतन्यं तेज इत्युक्तं तच्चैकमुभयोरपि ॥ २६८ ॥

In order to elucidate this it is stated that it is effulgence only. The word effulgence means consciousness. And it is common to both Brahman and the self-luminous principle. (268)

See *teja eva*, BU, 4.4.7.

अविद्यादिनिवृत्तिश्च चैतन्यव्यतिरेकतः ।

नास्तीत्येवमभिप्राय एवकारेण सूच्यते ॥ २६९ ॥

The removal of *avidyā*, etc., is not different from the consciousness. This is indicated by the word *eva* (in *teja eva*). (269)

#### 18.10 *The Means of Knowledge*

तत्त्वविद्यारसाकृष्टः श्रोतुं वाञ्छति संग्रहात् ।

साधनान्यपि विद्यायाः श्रोतुमिच्छति भूपतिः ॥ २७० ॥

Being attracted by the distinctive nature of the knowledge of Brahman, the king desires to know them briefly. He also wants to know the means of knowledge. (270)

एतत्सर्वं विवक्षुः सन् मुनिः संग्रहरूपिणः ।

श्लोकानुदाहरन् तत्र ज्ञानमार्गमिमं जगौ ॥ २७१ ॥

The sage desirous of explaining all these cited verses which convey those which have been asked by the king in a succinct manner. He first stated the path of knowledge. (271)



श्लोकेनाद्येन यः पन्थाः प्रोक्तस्तस्मिन् मतान्तरम् ।  
उपन्यासार्थसिद्धान्तं प्राह श्लोकान्तरेण सः ॥ २७२ ॥

In regard to the path set forth in the first verse, the sage propounded another view and set forth his conclusion in the next verse. (272)

In this verse, the greatness of the path of knowledge and the attainment of liberation through knowledge are set forth.

Some hold the view that Brahman which is the content of knowledge is pure intelligence. Others who are given meditative worship upon Brahman consider the latter as associated with colours.

See *tasmin...śuklam...lohitam ca*, BU, 4.4.9

The sage in the second half of the verse cited above affirms that Brahman is free from all attributes and he who realizes it remains as Brahman while alive.

ब्रह्मविन्मुक्तिमाप्नोति तेन बोधात्मना यथा ।  
पुण्यकृत् तैजसश्चादौ भूत्वाथ ब्रह्मविद् भवेत् ॥ २७३ ॥

The knower of the truth attains liberation in the form of consciousness. He who performs meritorious deeds becomes effulgent in the beginning and the knower of the truth later. (273)

See *tena eti brahman vit punyakrt taijasaśca*, BU, 4.4.9

तेजः शब्देन संशुद्धा बुद्धिरेवाभिधीयते ।  
पुण्ये कृते बुद्धिशुद्धौ विद्या स्यात् स्मर्यते तथा ॥ २७४ ॥

By the word *tejas* it is only pure mind that is signified. When meritorious deeds are performed, there results purity of heart and through that there arises the knowledge of Brahman. (274)

यत् पुण्यं बुद्धिशुद्धयर्थं यो योगश्चात्मबोधकृत् ।  
श्लोके द्वितीये तत्प्रोक्ता तृतीये त्वन्यथोच्यते ॥ २७५ ॥

The meritorious deed which is for the sake of purity of heart and intense meditation which leads to the knowledge of Brahman are stated in the second verse. In the third verse, the terms *punya* and *yoga* are interpreted in a different manner. (275)

यत्काम्यं कर्मयोगश्च योऽणिमादिप्रदो द्वयम् ।  
तत्संसारस्यैव हेतुर्न मुक्तावुपयुज्यते ॥ २७६ ॥

The word *punya* stands for optional rites. And *yoga* is that which gives rise to lightness and other supernatural powers. These two are causes of transmigration. They are not useful in regard to liberation. (276)

See *andham tamah praviṣanti ye'vidyām upāsate, tato ya u vidyāyām ratāḥ*, BU, 4.4.10.

Here the word *avidyā* stands for optional rite and *vidyā* for the eight limbs of *Pātañjalayoga*.

युज्यतेऽमुक्तभावोऽयं तत्त्वबोधविवर्जनात् ।  
जन्मप्रवाह एवातश्चतुर्थे श्लोक ईर्यते ॥ २७७ ॥

This is the characteristic of one who is not liberated because of the absence of the knowledge of Brahman. Hence there is cyclic existence in his case. This is set forth in the fourth verse. (277)

See BU, 4.4.11.

ब्रह्मानुभवयुक्तानां विशेषो दुःखसंक्षयः ।  
श्लोकेन पञ्चमेनात्र विस्पष्टमभिधीयते ॥ २७८ ॥



There is extinction of misery in the case of those who are possessed of the knowledge of Brahman. This is their distinguishing feature. This is clearly set forth in the fifth verse. (278)

See BU, 4.4.12.

न दुःखक्षय एवास्य किन्तु विश्वस्य कर्तृता ।  
सर्वलोकात्मता चेति षष्ठे श्लोक उदीर्यते ॥ २७९ ॥

There is not only extinction of all miseries (in the case of the knower of the truth). On the other hand, there is the characteristic of being the cause of the world. He is of the form of every object of the world. This is set forth in the sixth verse. (279)

See BU, 4.4.13.

शास्त्राधिकारयुक्तेऽस्मिन् देहे विद्यात् परं पदम् ।  
अन्यथानर्थ इत्येवं सप्तमे श्लोक ईर्यते ॥ २८० ॥

When one is in the body that is fit enough to pursue Vedāntic study, one should realize the supreme Self. If not, misery (in the form of recurrence of cyclic existence) would follow. This is stated in the seventh verse. (280)

See *ihaiva santaḥ ... duḥkhamevāpiyanti*, BU, 4.4.14.

गर्भप्रवेशादिरूपा जुगुप्सा नात्मवेदिनः ।  
इत्येवोऽर्थोऽष्टमे श्लोके विस्पष्टमभिधीयते ॥ २८१ ॥

For the knower of the truth, the disgust in the form of entering into the womb of a mother, etc., will not be there. This sense is clearly set forth in the eighth verse. (281)

See *yadā etaṁ anupaśyati ... na vijugupsate*, BU, 4.4.15

निःशेषविक्रियाहेतुकालातिक्रमहेतुतः ।

दैवैरुपास्य इत्येतन्नवमे श्लोक उच्यते ॥ २८२ ॥

On the ground that the knower of the truth has transcended time which is the cause of change in every factor he is fit to be worshipped even by gods. This view is set forth in the ninth verse. (282)

See *yasmāt arvāk ... amṛtam*, BU, 4.4.16.

चेतनाचेतनाधार आत्मास्य ब्रह्मतोचिता ।

इति दर्शयितुं श्लोकं दशमं श्रुतिरब्रवीत् ॥ २८३ ॥

The self is the substratum of all sentient and insentient beings. And it is but proper that it is Brahman. In order to show this, the *śruti* text sets forth the tenth verse. (283)

See *yasmin pañca pañcajanāḥ ... amṛtam*, BU, 4.4.17.

प्राणादिसङ्घ आत्मा स्यादेतस्य ब्रह्मता कथम् ।

इत्याशङ्क्योत्तरं श्लोक एकादश उदीर्यते ॥ २८४ ॥

"The self is the aggregate of vital-airs, etc. How could it be viewed as Brahman?" Having raised the doubt, the *śruti* gives the answer in the eleventh verse. (284)

See *prāṇasya prāṇam ... purāṇamagryam*, BU, 4.4.18.

The answer is that the self is not an aggregate of vital-airs, etc. On the other hand, the latter derive their existence and manifestation from the self which is pure consciousness and perform their functions.

See *SB* on BU, 4.4.18.

तस्यास्य दर्शनोपायः कः स्यादित्यभिचोदिते ।

श्लोकेन द्वादशेनाह मनसैवेति निर्णयम् ॥ २८५ ॥



When it is said as to what is the means of realizing the self, the conclusive view is set forth in the twelfth verse that through the mind the knowledge of the self arises. (285)

See *manasaiva anu draṣṭavyam*, BU, 4.4.19.

अत्यन्तभेदाभावेऽपि भेदाभेदौ तयोरिति ।

मतं वारयितुं श्लोकस्त्रयोदश इहोच्यते ॥ २८६ ॥

In order to reject the contention that although there is the absence of absolute difference between the individual soul and Brahman, yet there is difference-cum-non-difference between the two, the thirteenth verse is set forth here. (286)

See *ekadaiva anu draṣṭavyam*, BU, 4.4.20.

The point is that the ultimate reality is to be realized as homogenous pure intelligence which does not admit of any difference whatsoever.

बोधादूर्ध्वं च कर्तव्यमस्तौत्याशङ्क्य वार्यते ।

चतुर्दशेन श्लोकेन संग्रहोऽत्र समाप्यते ॥ २८७ ॥

The doubt whether one has to perform something after the rise of the knowledge of Brahman is rejected in the fourteenth verse. The brief exposition of the Vedāntic truth is concluded here. (287)

See *tameva dhīro vijñāya prajñāṁ kurvīta brāhmaṇaḥ*, BU, 4.4.21.

The aspirant after attaining the knowledge of Brahman from the scriptures must pursue only Vedāntic study, reflection and meditation in order to dispel the false notions that are present in the mind. He need not perform any ritual-action.

मन्त्रब्राह्मणसङ्घेन यत्तत्त्वं प्राङ्निरूपितम् ।

तद्विद्यासाधनं सर्वं मुनिरेष विवक्षति ॥ २८८ ॥

The sage desires to explain in detail the means of the knowledge of the reality which has been set forth earlier by the group of the hymns and the *brāhmaṇa* portion of the Veda. (288)

तत्रादौ वेदतत्त्वस्यानुवादेन परिस्फुटम् ।

निरूप्यते स्वरूपं तत् स वा इत्यादिवाक्यतः ॥ २८९ ॥

Referring to the reality which is the import of the *Veda* by the words *sa vā*, its true nature is clearly set forth. (289)

See *sa vā eṣa mahān aja ātmā*, ... BU, 4.4.22.

ब्रह्मत्वादेव जीवस्य भ्रान्तजीवत्ववारणात् ।

वशित्वाद्या जीवधर्माः शिष्यन्ते सोऽयमीश्वरः ॥ २९० ॥

Since the individual soul [that is, the self associated with body-mind complex] is Brahman, when the false notion of being a soul is removed [by the knowledge of Brahman], the characteristics of being a controller, etc., which belong to God remains. Hence the knower of the truth is (viewed as) God. (290)

जीवत्ववद् वशित्वाद्या यद्यपि भ्रान्तिकल्पिताः ।

तथाप्येते समीचीना स्वप्ने 'पुत्रान्वयो यथा ॥ २९१ ॥

Like the state of being a soul, the states of being a controller, etc., too are projected by nescience. Yet they hold good like the attainment of a son in the state of dream. (291)

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1. मूत्रात्ययो यथा — वार्तिकसारसंमतः पाठः



अत एव हि जिज्ञासुं प्ररोचयितुमीरितैः ।

वशित्वाद्यैः प्रेर्यते ऽसौ यज्ञादौ ज्ञानसाधने ॥ २९२ ॥

The characteristics of being a controller, etc., are set forth chiefly to impel one who is desirous of attaining the knowledge of self toward the performance of sacrifices, etc. which are the means to the latter. (292)

जीवधर्माश्चेशधर्माः सन्तीत्येतन्न मे मतम् ।

असतामेव तेषां तु भानं मायिकमिष्यते ॥ २९३ ॥

It is not my view that the characteristics of the individual soul and God exist really. They are not at all existent. Yet it is accepted that they appear erroneously. (293)

कादाचित्की सतोऽसत्तोत्येष नाशो न तेष्वतः ।

कालत्रयासत्त्वबोधरूपो बाधस्तु संभवेत् ॥ २९४ ॥

*Nāśa* or destruction is non-existence of something that exists at a given time. This cannot be had in the case of the qualities of the individual soul and God. There is negation in respect of these which is only the cognition of their non-existence in the three divisions of time. (294)

बाधिता अपि भासन्ते सामग्रीसंभवे सति ।

आरब्धाशेषसामग्रीविनिवृत्तौ न भासनम् ॥ २९५ ॥

These which are known to be non-existent in the three divisions of time, appear if the cause (namely, the group of fructified merits and demerits) exists. And, when the fructified merits and demerits are removed, these characteristics will not appear. (295)

निवृत्तत्वाज्जीवधर्मा भासन्ते नैव कस्यचित् ।

अनिवृत्ता ईशधर्मा अकर्मापादितत्त्वतः ॥ २९६ ॥

As the qualities of individual soul are removed, when the state of being an individual soul is removed, they are not manifested. But the qualities of God, as they are not caused by the fructified merits and demerits continue to appear. (296)

भान्ति तु त्वीश्वरस्यापि बद्धानां च स्वबुद्धितः ।

ईश्वरस्य हि लीला तैर्बद्धानां त्वतिविस्मयः ॥ २९७ ॥

They are manifested in the case of God too. And in the case of the bound souls they are manifested in accordance with the clarity of their minds. Indeed God with these characteristics engages Himself in sportful activity. For the bound souls, these characteristics cause wonder. (297)

सर्वेश्वरादिकः पूर्वशेषश्चेदुपसंहतिः ।

उत्तरस्य तु शेषत्वे बुभुत्साविषयो भवेत् ॥ २९८ ॥

If the text 'It is the Lord of all', etc., is considered as forming part of the earlier portion, then it summarizes what has been said earlier. If, on the other hand, it is considered as belonging to the latter portion, then provides the content of realization. (298)

See *eṣa sarveśvaraḥ*,...*sa vā eṣa mahān aja ātmā tameīaṁ vedaṇu-vacanena brāhmaṇāḥ vividiṣanti*. BU, 4.4.22.

यः सर्वेशत्वादिलक्ष्यस्तं वेदाध्ययनादिभिः ।

ज्ञातुमिच्छत्यविज्ञातः स एवार्थो यतस्ततः ॥ २९९ ॥

The aspirants seek to realize Him who is secondarily signified by the words like *sarveśvaraḥ*, etc. He alone is unknown, that is, concealed by *avidyā* (and so He alone is to be realized). (299)



बहिरङ्गं कर्मजातं संन्यासस्यान्तरङ्गता ।

प्रत्यासन्नतराः शान्तिदान्त्याद्या इत्यसौ क्रमः ॥ ३०० ॥

The group of ritual-actions is the remote means to the knowledge of Brahman. Abandonment of all actions is the proximate means. And control of internal sense, external senses, etc., are more proximate. This is the due order. (300)

प्रत्यक्प्रवणतां बुद्धेः कर्माण्युत्पाद्य शुद्धितः ।

कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ॥ ३०१ ॥

Ritual-actions having generated the purity of heart and making the mind function inward and thereby having served their purpose cease to exist like the clouds at the end of the rainy seasons. (301)

Refer *MS.* 1,49.

सामर्थ्यमीदृक्चेदस्ति कर्मणां तर्हि किं तव ।

ज्ञानेनेति न वक्तव्यं मुनित्वार्थमपेक्षणात् ॥ ३०२ ॥

If it is said that if ritual-actions have such an efficacy, then what is the need of knowledge for you, then it is said that it should not be said so. Knowledge is required in order to experience *jīvanmukti*. (302)

बुभुत्सतेऽयमात्मानं सर्वैर्यज्ञादिकर्मभिः ।

एतमेव विदित्वासौ मुनिर्भवति नान्यथा ॥ ३०३ ॥

The aspirant desires to know the self by ritual-actions such as sacrifice, etc. Only by realising this self one becomes a sage (that is, a *jīvanmukta*) and not otherwise. (303)

See *tametaṁ vedānuvacanena...munirbhavati, BU*, 4.4.22.

अरुचिप्रतिबन्धस्य कर्मभिः प्रक्षये सति ।

गृहस्थो वा परिव्राड्वा शास्त्रेणात्मानमीक्षते ॥ ३०४ ॥

When by the performance of ritual-actions, the factor that causes non-inclination toward the knowledge of the self is removed, one by becoming a house-holder or by becoming an ascetic could realize the self through the scripture. (304)

जनकोषस्तगार्ग्यादेर्न स्याद् वेदनमन्यथा ।

सुलभं तु परिव्राजो बहुविक्षेपवर्जनात् ॥ ३०५ ॥

Otherwise, there would not be knowledge in the case of Janaka, Uṣasta, Gārgī and others. But the rise of knowledge is easy in the case of a mendicant as he is free from distraction of mind. (305)

सोढ्वापि कर्मविक्षेपं चित्तैकाग्र्ये क्षमो यदि ।

तदा वेत्तु गृहस्थोऽपि प्रव्रजत्वन्यथा पुमान् ॥ ३०६ ॥

Not minding the distraction caused by the performance of ritual-actions, if one is capable of having concentration of thought, then even a house-holder can attain the knowledge of Brahman. If one is not so capable, then one must adopt asceticism. (306)

अतो विदित्वेति वाक्यं सामान्यविषयं भवेत् ।

प्रव्रजन्तीति वाक्यं तु विशेषेण प्रवर्तते ॥ ३०७ ॥

Hence the statement 'Knowing this alone one becomes a sage' is a general one (as it states that anyone who is free from distraction can attain the knowledge of Brahman). And the statement 'Desirous of realizing the self, the monks renounce their homes' is a specific one (as it relates to those whose minds are distracted). (307)

See *etameva viditvā munirbhavati, etameva pravrajinaḥ lokamicchantah pravrajanti*, BU, 4.4.22.



सकृद् बोधो वेदनं स्यान्मुनित्वं ज्ञानशीलता ।

अज्ञानहानिर्बोधात् स्याज्जीवन्मुक्तिर्मुनित्वतः ॥ ३०८ ॥

To know is to attain knowledge. But to be a sage is to be rooted in knowledge. The removal of nescience is by the knowledge of Brahman. And by being rooted in knowledge one becomes a *jīvanmukta*. (308)

It is said that by knowing it alone, one becomes rooted in knowledge (*muni*) (*BU*. 4.4.22). The distinction between knowing and to be rooted in reality is set forth in this verse.

बुद्धोऽपि न मुनिः स्याच्चेत् विद्वत्संन्यासमाचरेत् ।

एतद्वस्मेति वाक्येन तदेतदभिधीयते ॥ ३०९ ॥

Even after attaining knowledge, if one is not rooted in it, then one must adopt *sannyāsa* with a view to be rooted in knowledge. This alone is conveyed by the statement 'They, it is said, (renounced their desire for sons, etc.).' (309)

See *BU*, 4.4.22.

It is said herein that those who have attained the knowledge of Brahman renounced their desire for sons, for wealth, etc., and led the life of a mendicant. And adoption of asceticism makes one rooted in knowledge.

परिव्राड्भिर्बुद्ध आत्मा कीदृगित्यभिशङ्किते ।

स एष नेति नेतीति श्रुतिः प्राहोत्सुका सती ॥ ३१० ॥

When it is asked as to what exactly is the nature of the self realized by the ascetics, the *śruti* text with earnestness conveys 'It is not this', 'It is not this'. (310)

ननु भिक्षादिना देहपोषणादौ समे सति ।

आत्मतत्त्वविदः कोऽतिशयो मूढादितीर्यताम् ॥ ३११ ॥

Please tell me as to how the knower of the truth differs from the ignorant as in the case of both, nourishment of the body, etc., by taking food, etc., are common. (311)

सर्वेषामपि मूढानां चित्तो स्तः पुण्यपापयोः ।

एतमेवैकमात्मज्ञं चित्तो द्वे प्राप्नुतो न हि ॥ ३१२ ॥

There will be two kinds of anxieties in the case of the ignorant in having not performed meritorious action and in having committed sinful ones. These, however, will not afflict the knower of truth. (312)

See *etamu haiva ete na tarataḥ* — *ataḥ pāpam akaravam iti, ataḥ kalyāṇamakaravam iti. ubhe u haivaiṣa ete tarati, nainam kṛtākṛte tapataḥ*, BU, 4.4.22.

उभे उहेति हेतूक्ते तच्चिन्ताया असम्भवे ।

अतिक्रामति तत्त्वज्ञः पुण्यपापे उभे अपि ॥ ३१३ ॥

In regard to the absence of these anxieties, the reason is set forth in the sentence “*ubhe u ha, ...*” The knower of the truth transcends both — merits and demerits. (313)

See *ubhe u haiva eṣa ete tarati*, BU, 4.4.22.

कृते देहादिभिर्वास्तां द्वे कृते वा द्विधापि च ।

एवं तत्त्वविदं ते द्वे नैव तापयतः क्वचित् ॥ ३१४ ॥

When the meritorious and sinful deeds are performed by the body, etc., or not — either way the knower of the truth will not be afflicted by their results. (314)

See BU, 4.4.23.

अन्तरङ्गतया ये ते शान्तिदान्त्यादयोऽखिलाः ।

वक्तव्या इत्यभिप्रेत्य श्रुतिस्तत्र प्रवर्तते ॥ ३१५ ॥



The *śruti* further functions with a view that the more immediate auxiliaries like the control of internal sense and control of external organs must be set forth. (315)

रुचिमान् कर्मसंन्यासी युक्तः शमदमादिभिः ।

मुख्याधिकारी भूत्वासावात्मन्यात्मानमीक्षते ॥ ३१६ ॥

Desirous of realizing the true nature of the self, abandoning all actions and possessing control of internal sense, external senses, etc., and thus remaining as an aspirant in the strict sense of the term, one realizes one's self to be Brahman. (316)

See *tasmāt evaṃ vit...paśyati*, BU, 4.4.23.

पुण्यं च जन्महेतुत्वादत्र पाप्मेति वर्ण्यते ।

कर्महानिः पूर्वमुक्ता या तस्या उपसंहृतिः ॥ ३१७ ॥

Merit too being the cause of birth is referred to as sin. The discussion regarding the extinction of merits and demerits commenced earlier is concluded herein. (317)

See *sarvaṃ pāpmānaṃ tarati*, BU, 4.4.23.

ब्रह्मत्वमेव ब्राह्मण्यमित्यभिप्रायमात्मनः ।

विशदीकर्तुमाहैष ब्रह्मलोक इतीदृशम् ॥ ३१८ ॥

Brahmin-hood in the case of the self is to be Brahman. In order to make clear this view, Yājñavalkya has uttered the statement 'This is the world of Brahman'. (318)

See *eṣa brahmalokaḥ*, BU, 4.4.23.

ससाधनाया विद्यायाः सम्पूर्णत्वादयं नृपः ।

स्वदेहसहितं राज्यं गुरवेऽस्मै न्यवेदयत् ॥ ३१९ ॥

The king offered the kingdom along with himself to the preceptor Yājñavalkya as the latter has imparted him the knowledge of Brahman along with its means in all its details. (319)

See *so'ham bhagavate videhān dadāmi mām cāpi saha dāsyāyeti*, BU, 4.4.23.

आख्यायिकां परित्यज्य श्रुतिरस्मादनुग्रहात् ।  
सगुणं निर्गुणं ब्रह्म संक्षिप्योचे स वा इति ॥ ३२० ॥

The *śruti* text leaves out the narration of the episode and conveys in a brief manner the cosmic and the acosmic aspect of the self in the words — *sa vā* in order to favour us. (320)

See BU, 4.4.25.

पूजास्वीकारदातृत्वगुणयुक्तं महेश्वरम् ।  
य उपास्ते पुमानेष यथेष्टं लभते धनम् ॥ ३२१ ॥

He who worships the Lord (that is, Brahman as endowed with attributes) who receives that worship and dispenses the fruits of action attains wealth as he desires. (321)

विद्वद्दृष्ट्या स एवात्मा जरामरणवर्जितः ।  
आनन्दो भयहीनश्च ब्रह्मैवाजो न चेतः ॥ ३२२ ॥

From the stand-point of the knower of truth, the supreme Lord himself is the inner self identical with Brahman, free from old age and death, of the nature of bliss, free from transmigratory existence and is birthless. He is not something different. (322)

य एवं ब्रह्म जानाति तद् ब्रह्मैव भवत्यसौ ।  
हिशब्दोऽशेषवेदान्तप्रसिद्धं सूचयेदिह ॥ ३२३ ॥



He who knows Brahman of this nature remains as Brahman. The word *hi* signifies that, this is well-known in all the *Upaniṣads*. (323)

See *abhayaṁ hi vai brahma bhavati ya evaṁ veda BU*, 4.4.25.

जनकायात्मविद्यैषा याज्ञवल्क्येन वर्णिता ।

तद्व्याख्यानेनानुगृह्याद् विद्यातीर्थमहेश्वरः ॥ ३२४ ॥

This knowledge of Brahman has been described by Yājñavalkya for the sake of Janaka. Let Vidyātīrtha-maheśvara bless us by the elucidation. (324)

'इति श्रीविद्यारण्यमुनिविरचिते अनुमृतिप्रकाशे  
जनकविद्याप्रकाशो नामाष्टादशोऽध्यायः ।

Here ends the Chapter XVIII entitled "*Janaka-vidyāprakāśa*" of the *Bṛhadāraṇyakopaniṣad* in the treatise *Anubhūtiprakāśa* composed by Sage Vidyāraṇya.

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1. इत्यनुमृतिप्रकाशे जनकविद्याख्यो नामाष्टादशोऽध्यायः - क<sub>1</sub>, त,  
पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, पु<sub>4</sub>, म, मै<sub>1</sub>, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>4</sub>, वा<sub>5</sub>, वा<sub>6</sub>

इति श्रीमद्विद्यारण्यमुनिविरचितेऽनुमृतिप्रकाशे बृहदारण्यके  
जनकविद्याख्यो नामाष्टादशोऽध्यायः - क<sub>2</sub>

## CHAPTER XIX

### 19. TALAVAKĀRAVIDYĀPRAKĀŚA [KENOPANIṢAD]

शाखा तलवकाराणां सामवेदगतास्ति या ।

विद्योक्ता तत्र संक्षेपात् तां विस्पष्टमहं ब्रुवे ॥ १ ॥

I shall clearly set forth herein the [nature of] knowledge briefly imparted in the *Talavakāra* recension of the *Sāma-Veda*. (1)

The *Kenopaniṣad* (*KeU*) otherwise known as *Talavakāropaniṣad* after the name of Sage Talavakāra belongs to the *Sāmaveda*. It consists of four chapters. The first two chapters deal with the nature of unqualified Brahman. The last two chapters emphasise that gods perform their function by the power of the immanence of Brahman in them. This *Upaniṣad* forms the subject-matter of the present chapter of this treatise.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

इत्यर्जुनाय भगवानाह प्रश्नाख्यसाधनम् ॥ २ ॥

To Arjuna, Lord [*Kṛṣṇa*] has said the method of seeking clarification in the words, "Know that Brahman from your preceptor by prostrating before him, making inquiry and attending on him." (2)

See BG, 4.34.

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।

जानन्नपि तु मेधावी जडबल्लोकमाचरेत् ॥ ३ ॥



One [that is, a preceptor] should not instruct the other unless requested; nor should one instruct the other who asks in an improper manner. The wise man, although fully informed, should conduct himself as ignorant one. (3)

This verse is from the *Manusmṛti*, 1.120.

इति शास्त्रमवेक्ष्यात्र कश्चिच्छिष्यगुणान्वितः ।

उपसद्य गुरुं सम्यगप्रक्षीदात्मबुद्धये' ॥ ४ ॥

Thus knowing the teaching of the *Smṛti* text, one having the qualities of a disciple, having approached a preceptor in accordance with the scriptural injunction asked him for instruction with a view to attain the knowledge of the self. (4)

#### 19.1. *The Factor That Prompts Mind, etc.*

मनःप्राणौ श्रोत्रचक्षुर्वाचश्च वपुषि स्थिताः ।

प्रवर्तन्ते स्वस्वकार्ये विद्यते प्रेरको न वा ॥ ५ ॥

Mind, vital breath, senses of hearing, sight, and speech present in the body function in respect of their respective objects. Is there any factor that prompts these to function or not? (5)

See *KeU*, 1.

न चेत् तर्हि जडत्वेन प्रवृत्तिर्मन आदिषु ।

न स्याद् विना प्रेरकेण शकटाद्यप्रवृत्तितः ॥ ६ ॥

If there is none, then there can be no functioning of mind, etc., as they are inert. Never indeed do cart, etc., (which are inert) move without an intelligent being who prompts them to activity. (6)

चैतन्यमिन्द्रियाणां चेद् 'ब्रह्मासत्त्वं प्रसज्यते ।  
इन्द्रियेभ्यश्चेतनोऽन्यः प्रेरकोऽभ्युपगम्यताम् ॥ ७ ॥

If it is said that the sense-organs have sentiency, then it implies the non-existence of Brahman. Hence let a sentient element different from the sense-organs be admitted as one directing the latter. (7)

इन्द्रियैः साधनैर्जीवो यः कर्तासौ प्रवर्तकः ।  
इति चेन्न यतो जीवे पारतन्त्र्यमवेक्ष्यते ॥ ८ ॥

If it is argued that the individual soul who is the agent, through the sense-organs, directs the latter, it is said: no; it is because the individual soul is noticed to be not an independent entity. (8)

व्यापारमिन्द्रियोत्थानं न करिष्येऽमुमित्ययम् ।  
संकल्प्यापि करोत्येव भूताविष्ट इवातुरः ॥ ९ ॥

In spite of one's determination in the form 'I would not do this action of directing the sense-organs to function' yet one does so like a helpless man possessed by an evil spirit. (9)

इन्द्रियाधिष्ठातृदेवा न स्वतन्त्रा यथा वयम् ।  
धर्माधर्मात्मकं कर्म न स्वतन्त्रं जडत्वतः ॥ १० ॥

The presiding deities of the sense-organs are also not independent like us. *Karma* in the form of merits and demerits is also not independent as it is insentient. [Hence these cannot direct the sense-organ toward their respective objects.] (10).



तस्मात् केन प्रेरितं सद् विषयान्मनुते मनः ।  
कर्तुमुच्छ्वासनिश्वासौ प्राणः केन प्रणीयते ॥ ११ ॥

Hence prompted by whom does the mind think of objects? And what power is it that prompts the vital breath to carry out its functions of exhalation and inhalation? (11)

वाक्चक्षुश्रोत्रमुख्यानि प्रेरयेत् करणानि कः ।  
ईश्वरश्चेत् किमेकोऽसौ बहवोऽमीत्युतेर्यताम् ॥ १२ ॥

Who is it that prompts the instruments of cognition such as speech, sight, ear, and the like? If it is said that God prompts them, then let it be asserted whether He is one or many. (12)

प्रवर्त्यानामनन्तत्वाद् वैलक्षण्याच्च नैकता ।  
नैकमत्यं बहुत्वे स्याद् बहुराजकदेशवत् ॥ १३ ॥

If God [who directs the senses] were admitted to be one, then it is not correct, because the senses that are to be directed are many and also of varied nature. If it is said that the powers that direct the senses are many, then there will not be any agreement [among the sense-organs] as in a country ruled by many kings. (13)

उक्तदोषनिवृत्त्यर्थं गुरुर्वचनमब्रवीत् ।  
श्रोत्रस्य श्रोत्रमित्यादि तदर्थस्तु विविच्यते ॥ १४ ॥

In order that the above-mentioned defects may be removed, the preceptor said in the words, 'it is the ear of ear' etc. The import of this is explained now. (14)

19.2 *The Internal Ruler*

अन्तर्याम्येक एवेशः स च सर्वं नियच्छति ।

अधीयन्ते पृथिव्यादौ स्थितं वाजसनेयिनः ॥ १५ ॥

The internal ruler — God is one only. He controls everything. The followers of the white *Yajurveda* recite the text that speaks of God as abiding in the earth, etc. (15)

See *yah pṛthivyām tiṣṭhan*, etc., *BU*, 3.7.3.

स्थित्वा मनस्यान्तरोऽस्मात् ज्ञायते मनसा न सः ।

मनस्तस्य शरीरं स्यान्नियच्छत्यान्तरो मनः ॥ १६ ॥

Abiding in the mind, He is interior to it. He is not comprehended by the mind. The mind constitutes His body. By residing inside the mind, He controls it. (16)

एवं श्रुतः स सर्वेषु प्राणवागादिवस्तुषु ।

अन्तः प्रविष्टः शास्तायमिति श्रुत्यन्तरं जगौ ॥ १७ ॥

God thus described in this *Upaniṣad* is spoken of in another *Upaniṣadic* text as having entered [as it were] into all the factors such as the sense of speech, vital breath and the like and controls them. (17)

See *antaḥ praviṣṭaḥ śāstā janānām*, *Taittirīya-Āraṇyaka*, 3.11.

सत्यं ज्ञानमनन्तं यद् ब्रह्म वेदेषु वर्णितम् ।

तदेव मायासंयोगादीश्वरत्वं प्रपद्यते ॥ १८ ॥

That Brahman itself which is described in the *Upaniṣad* as of the nature of reality, consciousness and infinitude attains to the state of God by its association with *māyā*. (18)

See *TU*, 2.2.1.



मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।  
परास्य शक्तिर्विविधा ता मायाशक्तयोऽखिलाः ॥ १९ ॥

“Know *māyā* to be the primal cause of the world and God as one who possesses *māyā*.” ‘The power of Brahman is great and it is of varied kinds.’ The latter are the powers of *māyā*. (19)

See *SU*, 4.10.

मायाभिरीशो बहुधा भाति सर्वेषु वस्तुषु ।  
श्रोत्रशक्तिमुपादाय श्रोत्रं सृष्ट्वात्र भात्यसौ ॥ २० ॥

God, through the powers of *māyā*, manifests in a manifold manner in all the objects. Assuming the power of the sense of hearing, and having created the sense of hearing, He is manifested therein. (20)

येन शब्दः श्रूयते तच्छ्रोत्रं श्रोत्रत्वमस्य यत् ।  
तस्येशशक्त्या सृष्ट्वात् श्रोत्रस्य श्रोत्रमीश्वरः ॥ २१ ॥

Ear is that by which sound is heard. The capability of the ear to manifest the sound is created by God and hence God is the ear of the ear. (21)

The ear is capable of manifesting the sound. And this capability arises when the sentient self associated with *māyā*, that is, God is the ear of the ear.

See *KeU*, 1.2.

व्याकृताव्याकृताकारौ यौ श्रोत्रस्य तयोरिदम् ।  
श्रोत्रं व्याकृत आकारः शक्तिरव्याकृताभिधा ॥ २२ ॥

Of the two forms of the ear — the manifest and the unmanifest — it is the outer part of the ear that is the manifest form. It is the power of hearing that is designated by the term — unmanifest. (22)

तच्छक्त्युपहितत्वेन ब्रह्मापि श्रोत्रमुच्यते ।

शृणोत्यकर्णं इत्युक्तं श्रोत्रशक्तियुतत्वतः ॥ २३ ॥

Brahman too [associated with *māyā*] being conditioned by that power is spoken of as the ear. Since Brahman is associated with the power of hearing, it is said in the *Upaniṣad* that Brahman listens without the outer part of the ear. (23)

See *SU*, 3.19.

षष्ठ्यन्तं करणं तस्य प्रथमान्तं प्रवर्तकम् ।

मनसो मन इत्यादावयं न्यायः समीक्ष्यताम् ॥ २४ ॥

Let this explanation be applied to the statement 'it is the mind of the mind'. Herein the expression 'of the mind' which is in genitive case conveys the sense of instrument and the word 'mind' in the nominative case conveys that ear is that which activates. (24)

See *KeU*, 2.

एकत्वेऽपीश्वरस्येत्थं तच्छक्तीनां बहुत्वतः ।

विलक्षणानन्तवस्तुप्रेरणं सम्भविष्यति ॥ २५ ॥

Although God is one only, yet, since His powers are manifold, it becomes possible for him to direct innumerable things of different nature. (25)

अक्षाधिष्ठातृदेवेषु जीवेष्वक्षेषु चेश्वरः ।

अन्तर्यामितया स्थित्वा नियच्छति यथातथम् ॥ २६ ॥

God remaining as the indwelling spirit of the presiding deities of the sense-organs, of the individual souls, and of the sense-organs makes them function in due order. (26)



शक्तौ चिदाभासवत्यां स्थिता नियमनक्रिया ।

तदधिष्ठानचैतन्ये नियन्त्रित्वं प्रकल्पितम् ॥ २७ ॥

The power of impelling lies in *māyā* which has in it the reflection of consciousness. The state of being an impeller has been imposed upon the consciousness which is the basis of that power. (27)

नियन्त्रित्वोपाधिना यः परमात्मोपलक्षितः ।

तमिन्द्रियनिरोधेन धीराः पश्यन्ति योगिनः ॥ २८ ॥

These yogins who have directed their minds inward realize through control of sense-organs, the supreme Self which is indicated by the characteristic of being a controller. (28)

\* See *atimucya dhīrāḥ...amṛtā bhavanti*, *KeU*, 1.2.

The characteristic of being controller is only adventitious and it serves as the *taṣṭha-lakṣaṇa* of Brahman.

अदर्शने त्वहंकारतादात्म्यं चित्ति 'कल्प्यताम् ।

तादात्म्याध्यासतो जीवो भूत्वासौ बन्धमाप्नुयात् ॥ २९ ॥

If the supreme Self is not realised, then let it be assumed that there is the false cognition of identity of the intellect with the consciousness-self. Because of this false cognition of identity, the supreme Self, having attained to the state of the individual soul, experiences bondage. (29)

अध्यासवारिका बुद्धिर्येषां धीरास्त ईरिताः ।

बन्धान्मुक्त्वा वपुस्त्यक्त्वा ते स्युर्मरणवर्जिताः ॥ ३० ॥

They are called wise men [*dhīrāḥ*] in whom there is the realisation [of Brahman] that annuls the false cogni-

1. कल्प्यते - क<sub>२</sub>, पु<sub>१४</sub>, ब<sub>१</sub>, व<sub>३</sub>, म, मै, रा, ल, वै<sub>१</sub>, वै<sub>२</sub>, वै<sub>३</sub>

tion of identity [of the self with intellect]. Released from bondage and leaving out the body, they would become free from [the cycle of births and] deaths. (30)

ऐक्यभ्रान्तिर्बन्धकृत्स्यादहंकारचिदात्मनोः ।

तद्विवेके कुतो बन्धः शरीरं चात्मनः कुतः ॥ ३१ ॥

The false cognition of identity between the intellect and the consciousness-self is the cause of bondage. When there is the discriminating knowledge between the two whence would there be bondage or body for the self? (31)

देहप्राणवियोगः स्यान्मरणं यस्य तौ न हि ।

तद्वियोगः कथं तस्य चिदेकरसवस्तुनः ॥ ३२ ॥

Death is characterised by the separation of the body from the vital airs. How could the separation of the body from the vital airs be applicable to the consciousness self which is free from both? (32)

बन्धो देहो मृतिर्बोधमात्राच्चेत् सन्ति नो तदा ।

सर्वे बुध्वा निजात्मानं कृतकृत्याः कुतो न हि ॥ ३३ ॥

[It is asked]: if by the mere rise of the knowledge [of Brahman] there would be the absence of bondage, body and death, then why is it that every one does not realise Brahman and remain by having accomplished one's goal? (33)

गुरूपदेशरहिता आत्मानं बोद्धुमक्षमाः ।

चक्षुर्वागादयो यस्मान्न गच्छन्ति चिदात्मनि ॥ ३४ ॥

Those who have not received instruction from their preceptors are not capable of realising the self. It is because the senses of sight, speech, etc., do not function in the case of the consciousness-self. (34)



चक्षुर्न गच्छेन्नरीरूपे वागवाच्यं कथं 'वदेत् ।  
अविकल्पमसंकल्पं गृहीतुं न मनोऽर्हति ॥ ३५ ॥

The sense of sight does not function in respect of that which is free from colour. How could the sense of speech convey that which transcends all words? Mind is not capable of comprehending that which is beyond its range. (35)

See *na tatra cakṣuḥ gacchati na vāk gacchati no manah*, *KeU*, 1.3.

### 19.3 *The Method of Realising Brahman*

'एवं सति कथं यूयं जानीथ मनसेति चेत् ।  
आचार्यनिरपेक्षेण न विद्मो मनसा वयम् ॥ ३६ ॥

If it be asked, "If this were so, how did you realise Brahman through mind?" then it is said, "We did not realise Brahman through mind that is not dependent upon the teaching of the preceptor." (36)

See *na vidmaḥ*, *KeU*, 1.3.

आचार्योऽपि कथं ब्रूयादवाच्यामिति चेद्यथा ।  
बोधयेदभिधावृत्त्या तं प्रकारं न वेद्म्यहम् ॥ ३७ ॥

If it is asked as to how could the preceptor too teach Brahman which transcends speech, then it is said 'I do not know the method of imparting the nature of Brahman through primary signification.' (37)

See *na vijānimaḥ yathā etat anuśiṣyāt*, *KeU*, 1.3.

1. कथं भवेत् - क<sub>3</sub>, त, पु<sub>1</sub>, पु<sub>2</sub>, पु<sub>3</sub>, ब<sub>1</sub>, वा<sub>1</sub>, वा<sub>2</sub>

2. एवं तर्हि - क<sub>1</sub>, ब<sub>1</sub>, रा, ल, वै

षष्ठीगुणक्रियाजातिरूढयः शब्दहेतवः ।

नात्मन्यन्यतमोऽमीषां तेनात्मा नाभिधीयते ॥ ३८ ॥

The grounds for the use of words in their senses are relationship, quality, action, genus and convention. None of these are present in Brahman. Hence the latter cannot be conveyed primarily [by the words]. (38)

This verse is from the *NS*, 3. 103.

ईदृशं यूयमाचार्यात् श्रुतवन्तः कथं त्विति ।

ब्रूषे चेत् शुश्रुमात्मानमतद्व्यावृत्तितो वयम् ॥ ३९ ॥

If you ask 'How have you learnt about self of this nature from your teacher,' then we reply that we have learnt about the self by the process of elimination of what is not the self. (39)

ज्ञातं चाज्ञातमित्येव जगद् द्वेधावभासते ।

तस्योभयस्य व्यावृत्त्या परमात्मावशिष्यते ॥ ४० ॥

The world of objects is manifested as known and unknown. By eliminating these two, the supreme Self remains. (40)

See *anyadeva tadviditāt atho aviditāt adhi*, *KeU*, 1.4.

धीवृत्तिविषयीकृत्य यद् घटाद्यवभासयेत् ।

विदितं तद्यत्र नो धीस्तत् स्यादविदितं खलु ॥ ४१ ॥

Pot, etc., are characterised as known because the mental state having them as its content manifests them. That object in regard to which there is no mental state is (termed) unknown. (41)



ज्ञाताज्ञाते साक्षिभास्ये स साक्षी भासते स्वयम् ।

ज्ञाताज्ञातपरित्यागे साक्षिशेषो ह्यतिस्फुटः ॥ ४२ ॥

The objects are manifested by the witness-self, as known or unknown [as the case may be]. The witness-self is manifested of its own accord. When the objects — known and unknown — are eliminated, what would remain is the witness-self. It is indeed very clear. (42)

वेद्मीति यद्बलादात्य न वेद्मीत्यपि यद्बलात् ।

तदन्यनिरपेक्षं सद् भातीत्यस्मद् गुरोर्वचः ॥ ४३ ॥

On the strength of which you say 'I know' and on the strength of which you say 'I do not know', that manifests of its own accord. [It is the witness-self.] And this is the instruction of our preceptor. (43)

अज्ञातज्ञातयोः साक्षी ब्रह्मेत्येवं विधातु धीः ।

अज्ञानं नाशयत्येव न ब्रह्म स्फोरयत्यसौ ॥ ४४ ॥

The [direct] knowledge that the witness of the objects as known or unknown is identical with Brahman definitely removes nescience. It, however, does not manifest Brahman. (44)

स्वतः स्फुरणरूपेऽस्मिन् किमन्यत् स्फुरणं भवेत् ।

स्फोर्यत्वाभावतस्तस्य न मनोगम्यता भवेत् ॥ ४५ ॥

There cannot be any manifestation from external factor in Brahman which is self-luminous. Since it cannot be manifested, it does not come within the range of mind. (45)

अवाङ्मनसगम्यं तदाचार्येणोपदिश्यते ।

शिष्येण बुध्यते चेत्थं न किञ्चिन्नोपपद्यते ॥ ४६ ॥

It is instructed by the preceptor that it transcends both speech and mind. It is understood as such by the disciple. There is nothing incongruous about this. (46)

यन्नाभिधीयते वाचा वाग्येन प्रेर्यते सदा ।

ब्रह्म विद्धि तदेव त्वं न त्विदं यदुपासते ॥ ४७ ॥

That which is not conveyed [primarily] by words and by which words function, know that alone to be Brahman. It is not what people meditate upon. (47)

See *KeU*, 1.5.

उपासकास्तु सर्वज्ञसर्वशक्त्यादिशब्दतः ।

वाच्यं स्वभिन्नं ध्यायन्ति न मुख्यं ब्रह्मतद् भवेत् ॥ ४८ ॥

Those who meditate do meditate upon that which is primarily conveyed by the words such as the omniscient and the omnipotent one, and which is different from the self of the one who meditates. It is not Brahman, the absolute. (48)

स्फोर्यते मनसा यन्न स्फोरकं मनसस्तु यत् ।

तद् ब्रह्म विद्धि न त्वेतद्यत्तु स्फोर्यमुपासते ॥ ४९ ॥

That which is not manifested by mind but by which mind is manifested — know that to be Brahman. It is not that which is not meditated upon. (49)

See *yan manasā na manute*, *KeU*, 6.



भावनाजन्यवृत्त्यैव' स्फोर्यं ध्यायन्त्युपासकाः ।

उपासकेन दृश्यं तद् ब्रह्म मुख्यं कथं भवेत् ॥ ५० ॥

Those who meditate do meditate upon that which is manifested by the mental state arising from meditation (which is a mental activity). And that is manifested by the cognition of the one who meditates. How could it be Brahman — the absolute? (50)

See *KeU*, 1.6.

न दृश्यते चक्षुषा यत् चक्षुषो भासकं तु यत् ।

तद् ब्रह्म विष्णुमूर्त्यादिर्न मुख्यब्रह्मतास्ति हि ॥ ५१ ॥

That which is not seen by the eye and by which eyes are manifested — that is Brahman; the idols of Viṣṇu are not the absolute Brahman [in view of their being perceived]. (51)

न श्रूयते यच्छ्रोत्रस्य साक्षी यद् ब्रह्म तद् भवेत् ।

श्रुतं प्रणवनामादि न मुख्यब्रह्मतामियात् ॥ ५२ ॥

That is Brahman which is not heard by the ears, but by which ears function. The *praṇava*, and other words are not Brahman — the absolute. (52)

The *Upaniṣads* *KaU*, 2.17., and *CU*, 8.15 prescribe meditation upon *praṇava* and words as Brahman with a view to attain concentration of thought.

न प्रेर्यते यत् प्राणेन प्राणस्य प्रेरकं तु यत् ।

तद् ब्रह्म न तु हंसाख्यमन्त्रः प्राणप्रचोदितः ॥ ५३ ॥

That which is not prompted by *prāṇa* but by which *prāṇa* functions that is Brahman. The sacred text [*aham saḥ, so'ham*] which is referred to as Brahman is not Brahman since it is prompted by the *prāṇa*. (53)

Every word is originated by the impact of the *prāṇa* upon the throat, palate and other appropriate places. When viewed in this light, the sacred text *so'ham*, etc. (*Nṛsiṃhottaratāpinyuṇiṣad*, 9) consisting of words is originated by *prāṇa* and hence it cannot be Brahman.

अन्यैरपीन्द्रियैर्गम्यं न यत् किं त्वक्षभासकम् ।  
ब्रह्म विद्धि तदेव त्वं नत्विदं यदुपासते ॥ ५४ ॥

That which is not comprehended by any other sense-organ but that which is the witness of the sense-organs, know that to be Brahman. It is not what is meditated upon. (54)

सर्वप्रत्ययवेद्यं यत् सोपाधि ब्रह्म विद्यते ।  
उपासकात् पृथग्भूतं तदेवोपासते जनाः ॥ ५५ ॥

Brahman which is associated with limiting adjuncts comes within the range of every cognition. It is different from the one who meditates upon it. And people meditate upon that [only]. (55)

ब्रह्माभासमिदं रूपमुपेक्ष्यानिदमात्मकम् ।  
मुख्यब्रह्मैव साक्ष्याख्यं ज्ञात्वा स्वानुभवं वद ॥ ५६ ॥

Give expression to your experience after discarding that which comes within the range of 'this' and which has the semblance of Brahman, and after realising Brahman — the absolute which does not come within the range of 'this' (that is, which is the inward self) and which is termed *sākṣi*. (56)



त्वत्कारुण्यात् सुष्ठु वेद ब्रह्माहमिति वक्षि चेत् ।  
अल्पं वेत्सि न संपूर्णं ज्ञातृज्ञेयविभेदतः ॥ ५७ ॥

If you say 'I have understood Brahman well through your compassion' then you have understood only the finite and not the infinite because there is the cognition of difference between the one who knows and the one known. (57)

See *yadi manyase suvedeti ..... nūnam tvaṁ vettha brahmaṇo rūpam*, KeU, 2.1.

अखण्डैकरसे तत्त्वे ज्ञातृत्वं प्रत्यगात्मनः ।  
देवस्य ब्रह्मतेत्येवं खण्डनादल्पवेदनम् ॥ ५८ ॥

Since your cognition involves reference to difference in the partless ultimate in the form 'The inner self is the knower and the reality that is meditated upon is Brahman,' it is only the cognition of the finite (and not the absolute). (58)

See *yadasya tvaṁ yadasya deveṣu atha na mīmāṃsyameva te manye veditam*, KeU, 2.1.

मीमांस्यमेव तेऽथापि भेदभ्रमनिवृत्ताये ।  
मीमांसित्वा निश्चयं ते वदेत्युक्तस्तथाकरोत् ॥ ५९ ॥

"Still you have to continue your inquiry in order that the cognition of quality may be removed. Having inquired further, tell me your conclusive view." Thus instructed [by the preceptor] the disciple did so. (59)

भेदभ्रमो निवृत्तोऽद्य यथाशास्त्रं विचारतः ।  
सुवेदेति न वेदेति द्वाभ्यां हीनं तु शेषितम् ॥ ६० ॥

Now the cognition of quality has been removed on the basis of the inquiry in conformity with the scriptural

teaching. Leaving out the cognitions 'I know well', and 'I do not know', that one which is different from the known and the unknown is made to remain. (60)

See *KeU*, 2.2.

स्वप्रकाशं तमात्मानं तथात्वेनैव वेदाद्यहम् ।

नान्यथातो यथाशास्त्रं बुद्धं ब्रह्मेति निश्चयः ॥ ६१ ॥

'I realize the self which is self-luminous as such and not in any other manner. Hence there is the determination that Brahman is realised as set forth in the scripture.' (61)

सुवेदेत्यक्षविषये न वेदेत्यप्यभासिते ।

वक्तुं युक्तं स्वयं भाते कथं तद् युज्यते द्वयम् ॥ ६२ ॥

It is but proper to use the expression 'I know well' in regard to objects that come within the range of sense-organs and the expression 'I do not know', in regard to objects that do not come within the range of sense-organs. How do these expressions fit in well in the case of that which is self-luminous?'. (62)

See *KeU*, 2-2.

Brahman being self-luminous does not depend upon the functioning of sense-organs for its manifestation. Nor can it be called unknown too.

मध्येऽस्माकं हे सखायो ज्ञाताज्ञातत्ववर्जितम् ।

ब्रह्मेति वेत्ति योऽसौ हि यथाशास्त्रं विबुधवान् ॥ ६३ ॥

Oh, Friends! he — who has the cognition in our midst that Brahman is different from the known and the unknown — alone has realized Brahman as set forth in the scriptures. (63)

See *yo nastadveda tadveda no na vedeti veda ca*, *KeU*, 2-2.



यद्वैकिकं वस्तु यच्च ब्रह्म तद्धि विलक्षणम् ।

यस्यामतं तस्य मतं मतं यस्य न वेद सः ॥ ६४ ॥

The object of the world and Brahman—these two are distinct. He whose conviction is that Brahman is not an object of knowledge, by him the true nature of Brahman is understood. He, whose conviction is that Brahman is an object of knowledge, does not know the true nature of Brahman. (64)

लोके घटो मतो येन स घटज्ञ इतीर्यते ।

येन मन्त्रा मतं ब्रह्म न त्वसौ ब्रह्मविद् भवेत् ॥ ६५ ॥

In ordinary experience, to whom pot has become the object of knowledge, he is referred to as one who knows the pot. But in whom [there is the conviction] that, Brahman has become an object of knowledge, he is not the knower of the truth. (65)

मन्त्रमन्तव्यरूपेण विविधत्वं विजानता ।

अविज्ञातं ब्रह्मतत्त्वमखण्डैकरसात्मकम् ॥ ६६ ॥

The partless ultimate, namely, Brahman is not understood in its true nature by him who cognises multiplicity in the form of one who knows and the one that is known. (66)

विविधत्वमविज्ञाय यदखण्डत्ववेदनम् ।

तद्भवेद् ब्रह्मविज्ञानं धीमद्भिर्बुध्यतां तथा ॥ ६७ ॥

The realisation of the partless ultimate by not cognising multiplicity is known as knowledge of Brahman. Let the learned one be convinced of this. (67)

1. विजानताम् - क<sup>१</sup>, क<sup>२</sup>, पु<sup>४</sup>, ब<sup>१</sup>, ब<sup>३</sup>, रा, वा<sup>१</sup>, वा<sup>२</sup>

19.4 *Deathless State*

ईदृशः प्रतिबोधो यस्तेन चेद् विदितं तदा ।

मतं ब्रह्म भवेद् विद्वानमृतत्वं हि विन्दते ॥ ६८ ॥

When such a knowledge is attained, then Brahman is realised. He who has that knowledge attains immortality. (68)

नित्यानित्यविवेकादियुक्ते न मनसा पुमान् ।

वेदितुं लभते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ६९ ॥

A person acquires strength or power to realise Brahman by means of the mind that is associated with the knowledge of discrimination between what is real and non-real, etc. By knowledge one attains immortality. (69)

The four-fold aid to the rise of the knowledge of Brahman is: *nityānityavastuviveka*, *ihāmutrārtha-bhogavirāga*, *śamādisādhana-sampat*, *mumukṣutva*, BSB, 1.1.1.

देहे प्राणवियोगाख्या मृतिरात्मनि कल्पिता ।

अविद्याया विद्यया तु भ्रान्तिः सा विनिवर्तते ॥ ७० ॥

Death characterised by the dissociation of vital-air and body is illusorily presented upon the self by *avidyā*. By the knowledge of Brahman, illusory presentation is removed. (70)

नैव जन्मनि सर्वस्मिन् विद्यासौ सुलभापि तु ।

शिष्यलक्षणसम्पूर्णजन्मन्येव हि लभ्यते ॥ ७१ ॥

This knowledge cannot easily be attained in all births. But it is attained only in a birth wherein, the characteristics of a disciple are fully present in the aspirant. (71)



19.5 *The Grace of God*

ईश्वरानुग्रहाच्छान्तिदान्त्यादिगुणसंयुतम् ।

जन्म चेच्छभते तस्मिन् विद्यया मोक्षमाप्नुयात् ॥ ७२ ॥

If one attains birth associated with the qualities of control of mind and senses of knowledge, etc., through the grace of the preceptor, then one would attain knowledge and through that liberation. (72)

नावेदि चेदिहालस्याद् विनष्टिर्महती भवेत् ।

कदाचिज्जन्म पश्वादिरूपं स्यादिति वेत्ति कः ॥ ७३ ॥

If one does not aim at realising the self in this life itself on account of negligence, then infinite ruin (in the form of unbroken series of birth, decay and death) will follow. One may attain the birth of an animal and the like in future. Who knows? (73)

See *KeU*, 2.5.

तस्माच्छास्त्राधिकारेण युक्तं विप्रादिजन्म चेत् ।

लब्धमानस्य रहितो विद्यादात्मानमद्वयम् ॥ ७४ ॥

Therefore if a spiritual birth associated with the qualifications to pursue Vedāntic study, etc., is attained, then one should without laziness strive to realize non-dual self. (74)

नानात्मत्वभ्रमोच्छित्त्यै तत्ताद्देहेष्ववस्थितम् ।

स्वात्मत्वेनैव निश्चित्य धीरा यान्ति कृतार्थताम् ॥ ७५ ॥

In order that the false cognition that there are many selves may be removed, the wise ones, ascertaining the self present in each and every body to be identical with one's own self, attain the ultimate goal of life. (75)

See *KeU*, 2 5.

मायया दृश्यते लोको येऽस्मात् प्रेत्य स्थिताः परे ।  
न तेषां जन्ममरणे विद्येते कर्हिचित् क्वचित् ॥ ७६ ॥

The world is presented by *māyā*. In the case of those who, by being not of it and remain in the pure Being there are no births and deaths anywhere at any time. (76)

ईश्वरानुग्रहादेव भवेदद्वैतवासना ।  
नान्यथेति विवक्षित्वा काचिदाख्यायिकोच्यते ॥ ७७ ॥

“An inclination to the study of Advaita would arise only by the grace of the supreme Lord and not through any other means.” With a view to emphasise this, an episode is narrated here [in the *Upaniṣad*]. (77)

देवार्थमीश्वरो युद्धे विजयं कुरुते सदा ।  
अज्ञात्वानुग्रहं देवा जयगर्वं प्रपेदिरे ॥ ७८ ॥

The supreme Lord always conquered for the gods in the battle [with the demons]. The gods not realising that their victory was due to the grace of the Lord became conceited in respect of their victory. (78)

See *KeU*, 3.1.

जयः स्वकीय इत्येवं 'देवाभिप्रायमीश्वरः ।  
ज्ञात्वा देवान् बोधयितुं तेषां प्रादुर्बभौ पुरः ॥ ७९ ॥

The Lord, noticing the feeling of the gods that the victory was due to them, appeared before them to teach them. (79)



देवाः सभासदो दृष्ट्वा वपुरैशमलौकिकम् ।

किमेतदिति विज्ञातुं प्रेरयन्ताग्निमन्तिके ॥ ८० ॥

The gods, who were in the assembly, seeing the extra-empirical form of the Being, prompted Agni to draw near to it with a view to find out what it is. (80)

समागतं वह्निमीशः को भवानिति पृष्ठवान् ।

जातवेदोऽग्निनामाहमिति गर्वितवानसौ ॥ ८१ ॥

When he drew near to God, God said to him, "Who art thou?" Agni proclaimed proudly, 'My name is Agni; I am the one who knows everything that is born.' (81)

त्वयि किं वीर्यमित्याह गर्वं भङ्क्तुं परेश्वरः ।

अग्निः सर्वं दहामीति वाचं गर्वादवोचत ॥ ८२ ॥

The supreme Lord, in order to dispel his pride, asked Agni, "What strength do you possess?" Agni with pride replied 'I can burn all this [that is on earth].' (82)

खदत्तां शक्तिमाहृत्य दहेति तृणमित्यमुम् ।

उवाचेशः सोऽपि दग्धुं न शशाकैव तत् तृणम् ॥ ८३ ॥

Withdrawing the strength bestowed on Agni by Him, the supreme Lord (placed a straw before him and) said: "Burn this straw." He, however, could not burn it. (83)

अग्निवत् वायुरप्यत्र गर्वे भग्ने निवृत्तावान् ।

निर्गर्वमिन्द्रं दृष्ट्वेशः परीक्षायै तिरोभवत् ॥ ८४ ॥

Like Agni, Vāyu too drew near Him and returned with his pride humbled. Noticing that Indra is free from pride, the Lord in order to test his devotion disappeared from before him. (84)

See *KeU*, 3. 8-11.

Śrī Śaṅkara while interpreting the passage *KeU*, 3.11, states that the supreme Soul disappeared from before Indra to humiliate him the more for his pride as the Lord of all gods. Hence Indra could not even talk to the Lord while Agni and Vāyu had at least this privilege.

इन्द्र ईशप्रसादार्थी तस्थावधूर्व विलोकयन् ।

अनुग्रहीतुमिन्द्रं तमुमारूपोऽभवद्धरः ॥ ८५ ॥

Seeking the grace of the Lord, Indra remained looking upward. The Lord, in order to grace him appeared before him in the form of Umā. (85)

देवि दृष्टं पुरा देवैः किं तद् ब्रूहीति पृष्टवान् ।

तद् ब्रह्मानुग्रहात् तस्य जयोऽभूदित्युवाच सा ॥ ८६ ॥

He asked: "Oh Goddess! please tell me, what is the venerable being seen by the gods earlier." She said: "That is Brahman by whose grace there was victory for you earlier." (86)

See *KeU*. 3.12; 4.1.

उत्कृष्टा अग्निवाय्विन्द्रा ईषत् संभाषणादमी ।

तेषामपीन्द्रः पुण्यात्मानुग्रहोऽप्यधिको यतः ॥ ८७ ॥

Agni, Vāyu and Indra are above other gods as they could speak at least a little [to the Lord and the Goddess].



Indra is more fortunate than the other gods as he was blessed with the instruction that that venerable being is Brahman. (87)

See *KeU*, 4.2-3.

#### 19.6 *Meditation upon God*

ईशानुग्रहसिद्धयर्थं 'ब्रह्मोपास्यं मुमुक्षुभिः ।

तच्चाधिदैवमध्यात्ममधिभूतमुपास्यताम् ॥ ८८ ॥

In order that the grace of the Lord may be attained, Brahman — as related to its divine form and its individualised aspect — is to be meditated upon by those who are desirous of release. (88)

See *KeU*, 4.4 ff.

आविर्भावतिरोभावौ विद्युद्वद् ब्रह्मणि स्थितौ ।

ततो विद्युदुपाध्येतद् ब्रह्म स्यादधिदैवतम् ॥ ८९ ॥

Appearance and disappearance exist in Brahman as in lightning. Hence Brahman having lightning as the limiting adjunct is in its divine form. Like the flash of lightning Brahman appeared before gods and disappeared from before them. Hence Brahman is likened to the lightning. (89)

मनोऽध्यात्ममुपाधिः स्यात् स्मृतिसंकल्पसंयुतम् ।

तद्वनेति ब्रह्म नाम तन्नामकमुपास्यताम् ॥ ९० ॥

Mind associated with recollection and resolve is the limiting adjunct of Brahman which thereby attains to the state of an individualised self. Brahman is designated as

*tadvanam* [that is, it is what all creatures cling to as being their inner self]. Let Brahman be meditated upon as associated with the name *tadvanam*. (90)

The point is that Brahman is to be meditated upon by dull-witted as limited by divine adjuncts and also as associated with mind. That is: it may be conceived as showing itself simultaneously with mental states.

See *tadvanam* — *tasya prāṇijātasya pratyagātmabhūtatvāt vanam vananīyam sambhajanīyam*, ŚB on KeU, 4.6.

यत्तैः सम्भजनीयं तद् भवेत् तद्वननामकम् ।  
तथैवोपासितं ब्रह्म दद्यादाचार्यसम्पदम् ॥ ९१ ॥

That which is fit to be resorted to, by those with their minds controlled, becomes the signification of the term *tadvanam*. Brahman meditated upon as such would confer the status of a preceptor to the one who meditates. (91)

तदुपासकमीशानुगृहीतं ब्रह्मवेदिनम् ।  
वाञ्छन्ति विद्यां ब्रूहीति भक्तिमन्तोऽखिला जनाः ॥ ९२ ॥

Him who meditates on Brahman [thus] and thereby realises Brahman by the grace of the God, all beings seek with loving devotion with the request 'Impart us the knowledge of Brahman.' (92)

See KeU, 4. 6-7.

### 19.7 Means of the Knowledge of Brahman

हे शिष्य ब्रह्मविद्या ते कथितात्यन्तविस्तरात् ।  
श्रोत्रस्य श्रोत्रमित्यादेस्तद्विद्यासाधनं शृणु ॥ ९३ ॥



Oh, disciple, through the instruction beginning with the statement "Brahman is the ear of the ear" etc., knowledge of Brahman has been imparted to you in all its details. Now listen to the means of the knowledge of Brahman. (93)

वेदाः षडङ्गसहिता अग्निहोत्रादि कर्म च ।

कृच्छ्रादिकं तपो दान्तिस्तैर्विद्या प्रतितिष्ठति ॥ ९४ ॥

Knowledge of Brahman arises through the study of the *Vedas* alone with their auxiliaries, performance of ritual-actions like *agnihotra*, etc., observance of *kṛcchra* and other vows, and by control of external senses, etc., and becomes deep-rooted. (94)

See *tametaṁ vedānuvacanena brāhmaṇāḥ vividiṣanti yajñena dānena t̥apasānāśakena*, BU, 4.4.22.

For details regarding the vow of *kṛcchra*, see *Śabdakalpadruma*, vol. 2, p. 174.

See *tasmādevamait śānto dāntaḥ*, BU, 4.4.23.

यत् सत्यं बाधरहितं तद् विद्यायतनं खलु ।

साधनैः साधिता विद्या सत्येऽस्मिन् पर्यवस्यति ॥ ९५ ॥

Indeed that reality which is free from sublation is the substratum of the knowledge. And knowledge attained through the [above] means culminates in reality. (95)

The mental state which arises from the *Upaniṣads* in the form of unconditioned Brahman and which is inspired by the reflection of the latter is the knowledge of Brahman. In this sense, reality, that is, Brahman is said to be the substratum of knowledge.

अर्ज्यते सुष्टु यन्मुक्तिपदं तत् स्वर्ग उच्यते ।  
अनन्तो नाशराहित्याज्ज्येष्ठः सर्वोत्तमत्वतः ॥ ९६ ॥

Liberation which is attained through well-directed effort is stated to be heaven [that is, of the nature of bliss]. It is eternal since it does not have an end. Since it is superior to everything it is transcendent. (96)

See *KeU*, 4.9.

मुख्याधिकारिणः प्रष्टुः शिष्यस्य ब्रह्मबोधनम् ।  
ससाधनं सदाचार्यः एवमत्रोपदिष्टवान् ॥ ९७ ॥

The pre-eminent preceptor has imparted the knowledge of Brahman along with its means to the disciple who has asked for it and who possessed the pre-requisites of Vedāntic study. (97)

विद्यामेतां वेद योऽसौ पाप्मानं प्रतिबन्धकम् ।  
अपहृत्य विमुक्त्याख्ये स्वर्गेऽस्मिन् प्रतितिष्ठति ॥ ९८ ॥

He who attains this knowledge remains as Brahman which is bliss and which is termed liberation by leaving out the sins that are impediments. (98)

One who has attained the knowledge of Brahman remains as a *jīvanmukta* owing to the fructified merits and demerits. When the latter are removed by the experience of their fruits, he is dissociated from the body-mind complex and remains as Brahman. It is *vimukti*. The word 'sins' stand for merits also.

अवाङ्मनसगम्यत्वमुपदेशश्च वेदनम् ।  
अविरोधेन तत्सर्वं विस्पष्टमिह वर्णितम् ॥ ९९ ॥

The nature of Brahman as transcending both speech and mind, instruction in regard to it and its realisation — all these have been set forth clearly in this *Upaniṣad* without any incongruity. (99)



विद्या तलवकाराणां शाखायां श्रूयते स्फुटम् ।

तद्व्याख्यानेन सन्तुष्याद् विद्यातीर्थमहेश्वरः ॥ १०० ॥

This knowledge has been imparted well in the *Talavakāra* recension of the *Veda*. Let Vidyātīrtha-mahesvata be gratified by the elucidation of this. (100)

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
तलवकारविद्याप्रकाशो नामैकोनविंशोऽध्यायः ।

Here ends the Chapter XIX entitled "An Elucidation of the *Talavakāra*vidyā" in the *Anubhūtiprakāśa* composed by Sage Vidyāraṇya.

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1. इति श्रीमद्विद्यारण्यमुनिविरचितेऽनुभूतिप्रकाशे -सामवेदगत-  
तलवकारशाखीयोपनिषद्गतब्रह्मविद्याप्रतिपादनं नामैकोनविंशतितमं  
प्रकरणं समाप्तम् । -वै<sub>१</sub>, वै<sub>३</sub>

इत्यनुभूतिप्रकाशे तलवकारविद्याख्यो नाम एकोनविंशोऽध्यायः । -  
म, रा, ल, वा<sub>१</sub>, वा<sub>२</sub>, वा<sub>३</sub>, वा<sub>४</sub>, वा<sub>५</sub>, वा<sub>६</sub>, वै<sub>२</sub>

इति श्रीमद्विद्यारण्यमुनिविरचितेऽनुभूतिप्रकाशे तलवकार-  
विद्याख्यो नामैकोनविंशोऽध्यायः - क<sub>२</sub>, वा<sub>४</sub>

## CHAPTER XX

### 20. DEVAIDYĀPRAKĀŚA

#### [NṚSĪMHOTTARATĀPINYUPANIṢAD]

आथर्वणे तापिनीये उत्तरस्मिन् प्रजापतिः ।

देवानबूबुधन्मन्त्रराजप्रणवमार्गतः ॥ १ ॥

In the *Nṛsimha Uttaratāpinyupaniṣad* of the *Atharvaveda*, Prajāpati imparted the knowledge of Brahman through meditation upon the *praṇava* — the pre-eminent sacred formula. (1)

The *Nṛsimhottaratāpinyupaniṣad* belongs to the *Atharvaveda*. It deals with the meditation upon *praṇava* which is the subject-matter of the present Chapter.

#### 20.1 *Meditation upon Praṇava*

मन्त्रराजं पूर्वतापिनीयं श्रुत्वा तदा धिया ।

ध्यायन्तः सगुणं ब्रह्म देवा धीशुद्धिमाप्नुवन् ॥ २ ॥

The divine beings attained purity of mind by meditation upon the conditioned Brahman through *praṇava* after having learnt it in the *Pūrvatāpini* text. (2)

ततस्ते निर्गुणं ब्रह्म पप्रच्छुः शुद्धबुद्धयः ।

अणोरणीयान् यः प्रत्यङ् प्रणवे तं वद प्रभो ॥ ३ ॥

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1. 'माप्नुयात् - वै



Then those of pure mind asked their preceptor: Oh, Lord, impart us the knowledge of the attributeless Brahman which is identical with inner self that is subtler than the subtle. (3)

परमाणोर्योगिनेत्रगम्यं रूपं यदस्ति तत् ।

प्रतीचो नास्त्यतः प्रत्यङ्ङणीयान् परमाणुतः ॥ ४ ॥

That form too which exists in the atom that comes within the range of the visual perception of the *yogins* does not exist in the inner self. Hence the inner self is more subtle than the atoms. (4)

ओंकारो वाचकस्तस्य प्रतीकं वेति हि श्रुतम् ।

ओंकारेणात्मनो ध्यानं वदास्मभ्यं सविस्तरम् ॥ ५ ॥

*Pranava* is significative of the inner self. It is its symbol too. This is known from the *śruti*. Please instruct us the mode of worship upon the self through *pranava* in all its details (5)

See *KU*, 2.7.

श्रूयतामयमोंकारो निःशेषजगदात्मकः ।

इति ध्यात्वा ब्रह्म सर्वमात्मा ब्रह्मेति वै स्मरेत् ॥ ६ ॥

Listen. Having meditated upon the *pranava* as of the nature of the entire world, one should meditate on Brahman as everything and then the inner self as Brahman. (6)

See *omityetadakṣaramidam sarvaṃ; sarvaṃ hi etatbrahma, ayam ātmā brahma, NU*, 1.

यदोंकारस्य सार्वत्म्यं ध्यानायैतन्न वस्तुतः ।

यद् ब्रह्मणस्तु सार्वत्म्यं वस्तुतोऽप्येतदीक्ष्यताम् ॥ ७ ॥

The all-pervasive nature of *praṇava* is (set forth) for the purpose of meditation and it is not real. But let it be noticed that the all-pervasive nature of Brahman is real. (7)

ब्रह्म स्यात् सच्चिदानन्दरूपं सर्वेषु वस्तुषु ।  
विद्यन्ते सच्चिदानन्दा इति ह्यूर्ध्वं प्रवक्ष्यते ॥ ८ ॥

Later it will be said that since existence, consciousness and bliss are present in each and every object, Brahman (the cause of the world) too is of the nature of existence, consciousness, and bliss. (8)

देहेन्द्रियादिसाक्षी य आत्मास्मिन् ब्रह्मरूपता ।  
सच्चिदानन्दरूपत्वादसंसारिणि युज्यते ॥ ९ ॥

In the self which is the witness of the body, sense-organs, etc., and which is a transmigratory being, the state of being Brahman does hold good, as it is of the nature of existence, consciousness and bliss. (9)

देहाद्युपाधिसम्बन्धात् संसारित्वं चिदात्मनः ।  
स्वतः सोऽयमसंसारी ब्रह्मत्वं युज्यते ततः ॥ १० ॥

The state of being a transmigratory entity in the case of pure consciousness is due to the relation to the limiting adjuncts such as body and the like. Hence the state of being Brahman does hold good in its case. (10)

ओमित्युच्चारयन् ध्याता स्वात्मानं ब्रह्मणा सह ।  
एकीकृत्य पुनर्ब्रह्माप्येकीकुर्यात् तथात्मना ॥ ११ ॥

By uttering the syllable *Om* (that is, the *praṇava*) and by identifying one's self with Brahman one must identify Brahman with the self. (11)

See *tam etam ātmānam omiti brahmaṇā ekīkṛtya brahma ca ātmanā omiti ekīkṛtya*, NU, 1.1.



तथा हंसः सोऽहमिति व्यतिहारोऽत्र लक्ष्यते ।

विचिन्त्यान्योन्यतादात्म्यं तथैवानुभवेदिदम् ॥ १२ ॥

In the same way, there is the mutual exchange in the form 'I am that', and 'That is myself'. By the meditation upon the mutual identity, one will realize such an identity. (12)

'बुद्धिस्तदाकृतिं कृत्वा यावन्नैश्वल्यमाप्नुयात् ।

तावद् भवेदनुभवो जरामरणवर्जिते ॥ १३ ॥

When the intellect is made to assume that form, and when it is made steady, then there would arise the experience of Brahman which is free from old age and death. (13)

चलितानुभवाद् बुद्धिर्बहिश्चेद् गन्तुमुद्यता ।

तदा बाह्यनिवृत्त्यर्थं कुर्यादारोपसंहती ॥ १४ ॥

The intellect when it swerves from the experience proceeds towards external objects, then one must pursue superimposition and withdrawal in order to check the intellect. (14)

See *tasminnidam sarvam ... samharet oṃiti*, *NU*, 1.

स्थूलं सूक्ष्मं कारणं च शरीरत्रयमात्मनि ।

माययारोपितं ध्यात्वा बोधाद्धीनमिति स्मरेत् ॥ १५ ॥

Having meditated that the three bodies — gross, subtle and causal — are superimposed upon the self, one should think that the three are dissolved in Brahman by the knowledge of Brahman. (15)

1. बुद्धिं सदाकृतिं - ब<sub>1</sub>; बुद्धिं तदाकृतिं - क<sub>2</sub>, पु<sub>2</sub>, पु<sub>3</sub>.

तदाप्योकारमुच्चार्य नादान्ते निर्विकल्पकम् ।

चित्तं कृत्वा यथाशक्ति स्वात्मतत्त्वे स्थिरो भवेत् ॥ १६ ॥

Even when by uttering the word *Om* and by making the mind free from any mental state at the end of the utterance of the syllable *M*, one must be rooted in one's self to the best of one's ability. (16)

निर्गते तु पुनश्चित्तेऽधिदैवाध्यात्मभेदतः ।

यद् देहत्रयमस्त्येतदभेदेनैव चिन्तयेत् ॥ १७ ॥

Again if one's mind moves out, then one must meditate upon the identity of the cosmic and the individual aspect of the three bodies. (17)

अण्डसूत्रान्याकृताख्या देहाः स्युरधिदैवतम् ।

पिण्डलिङ्गाज्ञानरूपमध्यात्मं वपुषां त्रयम् ॥ १८ ॥

The aggregate of gross bodies, the aggregate of subtle bodies, and *avidyā* — the primal nescience constitute the cosmic body. The individual gross body, the individual subtle body, and *avidyā* constitute the individual body. (18)

रथूलसूक्ष्मैक्यरूपत्वमुभयत्र क्रमात् त्रिषु ।

अस्ति साम्यमभेदोऽत उभयोरिह चिन्त्यताम् ॥ १९ ॥

The states of being gross, subtle, and identical are present respectively in the cosmic and the individual body. Hence let identity between the two be meditated upon. (19)



विराड्द्विरण्यगर्भेशा अधिदैवं हि देहिनः ।

विश्वस्य तैजसः प्राज्ञो ह्यध्यात्ममपि देहिनः ॥ २० ॥

For the self, its cosmic aspects are Virāt, Hiraṇyagarbha, and Īśvara. And its individual aspects are Viśva, Taijasa, and Prājña. (20)

## 20.2 Four Phases of the Self

स्थूलसूक्ष्मानन्दभुजः क्रमात् ते देहिनस्त्रयः ।

एतत् सर्वं स्फुटीकर्तुं चतुष्पात् प्रविविच्यते ॥ २१ ॥

These three are respectively the experients of the waking state (that is, the gross objects), the dream world (that is, the subtle objects) and bliss (in the state of deep-sleep). In order to elucidate all this, the self is distinguished into four equivalent parts. (21)

इन्द्रियैर्विषयज्ञानं यत् तज्जागरितं भवेत् ।

तत्र स्थित्वा जगत्स्थूलं वेत्त्यात्मा तत्तदिन्द्रियैः ॥ २२ ॥

The waking state is that wherein there is the knowledge of objects through sense-organs. By being present in that state, the self experiences the gross objects through the respective sense-organs. (22)

शिरश्चक्षुर्मुखं प्राणो मध्यं बस्तिस्ततोऽप्यधः ।

इत्यङ्गसप्तकं वैश्वानरोपास्तिश्रुतौ श्रुतम् ॥ २३ ॥

The seven limbs, namely, head, eyes, mouth, vital-airs, middle portion, the abdomen, and still lower part, the feet, are referred to in the *śruti* dealing with the meditative worship on Vaisvānara. (23)

See CU, 5.13.

The expression *saptāṅga* in the text NU, 1 is explained in this verse.

ज्ञानकर्मेन्द्रियप्राणभेदाः पञ्चदशेरिताः ।

चतुर्विधान्तःकरणं मुखान्येकोनविंशतिः ॥ २४ ॥

The five senses of knowledge, the five senses of action, the five vital-force — all these constitute the fifteen factors. The internal organ is four-fold as *manah*, *buddhiḥ*, *ahaṅkāraḥ* and *cittam*. These nineteen constitute the mouth. (24)

The expression *ekonaviṁsatimukhaḥ* in the text *NU.*, 1 is explained in this verse.

स्थूलमिन्द्रियगम्यं यत् तद् भुङ्क्तेऽसौ चतुर्विधः ।

जागरे जागरस्वप्नसुप्तितुर्याख्यभेदतः ॥ २५ ॥

The self experiences that which is gross and comes within the range of sense-organs. It is four-fold as that which experiences the waking state, the dream state and the deep-sleep state and the fourth one — all within the waking state. (25)

जागरो व्यवहारोऽक्षैः स्वप्नो मानसचिन्तनम् ।

तूष्णीस्थितिः सुषुप्तिः स्यात् तृप्तत्वं तुर्यमुच्यते ॥ २६ ॥

Of these, the waking state is the experience of objects through the sense-organs. Dream (within the waking state) is thinking by mind. Deep-sleep state (within the waking state) is to remain quiet. And to remain content is the fourth state (within the state). (26)

अध्यात्ममधिदैवं च विश्ववैश्वानराभिधः ।

ईदृशः प्रथमः पाद आत्मनः स्याच्चतुष्पदः ॥ २७ ॥

The individual aspect of the self is *viśva* and the cosmic aspect as *Vaiśvānara* (or *virāt*). This is the first quarter of the self that is mentioned as having four equivalent parts. (27)



इन्द्रियाणामुपरमे धिया जागरवासनाम् ।

सूक्ष्मां जानन् वासनात्मा सप्ताङ्गादियुतो भवेत् ॥ २८ ॥

When the sense-organs cease to function, the self experiences the subtle objects projected by the latent impressions resulting from the waking state. It is associated with seven limbs, etc. (28)

स्पष्टस्मृतिरविस्पष्टस्मृतिरस्मृतिरित्यपि ।

स्वप्नभेदाः स्वप्नमध्ये जाग्रत्स्वप्नसुषुप्तयः ॥ २९ ॥

Clear recollection, non-clear recollection, and non-recollection — all these are the varieties of the dream state. These three are respectively the waking state, dream state, and deep-sleep state within the dream state. (29)

स्वप्नेऽपि तुर्यं तृप्तत्वं जाग्रतीवानुभूयते ।

हिरण्यगर्भोऽधिदैवमध्यात्मं तैजसाभिधः ॥ ३० ॥

Even in the dream state contentment is experienced as in the waking state. The cosmic and the individual aspect of the self are Hiraṇyagarbha and Taijasa respectively. (30)

द्वितीयः पाद एष स्यादात्मनोऽस्य चतुष्पदः ।

धियो लये सुषुप्तिस्थ एकोऽभूद् द्वैतलोपनात् ॥ ३१ ॥

धीवृत्तिरूपाः प्रज्ञास्ता एकीभावमुपागताः ।

दुःखहान्यानन्दमयो भुङ्क्ते ब्रह्मसुखं तदा ॥ ३२ ॥

This is the second quarter of the self which is described as having four equivalent parts.

When the mind provisionally merges in *avidyā*, the self is in the state of deep-sleep. Because of the loss of duality, it remains as one cognition wherein all forms of mental states have been unified. And because of the loss of misery, the self enveloped by *avidyā* experiences the Brahman-bliss. (31-32)

अविद्यावृत्त्यवच्छिन्नं चैतन्यं भोगसाधनम् ।

सुषुप्तो चतुरात्मत्वं जागरादिविभेदतः<sup>1</sup> ॥ ३३ ॥

The consciousness conditioned by the modes of *avidyā* is the means of experiencing bliss there. In the state of *susupti* too, the self is viewed as four-fold as *jāgara*, etc. (33)

Experience of bliss is only the mode of *avidyā* by which the self is conditioned in the state of deep-sleep.

तन्द्रयामध्यापयेद् वाचा तदा स्यात् सुप्तिजागरः ।

ध्यानाभ्यासस्तु यस्तन्द्रयां सुप्तिः स्वप्नः स उच्यते ॥ ३४ ॥

One may impart the *Vedas* in sleep on account of drowsiness. This is waking state within deep-sleep state. Repeated meditation on account of drowsiness is referred to as dream state within sleep. (34)

गाढनिद्रः सुप्तसुप्तिः सुप्तिर्यु सुखोद्भवः ।

अध्यात्मं प्राज्ञ एवं स्यादधिदैवं तथेश्वरः ॥ ३५ ॥

The deep-sleep is the state of sleep within the sleep. The experience of bliss therein is the fourth within the deep-sleep state. The individual aspect of the self in deep-sleep is termed *prājña* and the cosmic aspect, *Īśvara*. (35)

1. विभागतः - वै, वै



तृतीयः पाद इत्युक्तः आत्मनोऽस्य चतुष्पदः ।  
पादत्रयमिदं मायामात्रं स्यान्न तु तत्त्विकम् ॥ ३६ ॥

The third quarter of the self which is distinguished into four equivalent parts has been set forth. The group of these three quarters is only illusory and not real. (36)

See *yatra suptah*, ... *NU*, 1.

सुषुप्तिस्वप्ननामभ्यां तत्त्वविद् वक्ति तत् त्रयम् ।  
तत्त्वावृते सुप्तसुप्तं स्वप्नता त्वन्यथेक्षणात् ॥ ३७ ॥

The knower of the truth refers to the three states by the appellations deep-sleep and dream. Since the true nature of the self is concealed in all the three states, the latter are called deep-sleep. Since the self appears as something else in all these states, the latter are designated as dream. (37)

See *trayamāpi etat*, ... *NU*, 1.

पादत्रयेणावृतासौ चिदेकरसतात्मनः ।  
अथ पादश्चतुर्थो यश्चतुरात्मा स पूर्ववत् ॥ ३८ ॥

The consciousness nature of the self is concealed by the three quarters. Then the fourth quarter of the self (is described). It is also four-fold as in the earlier cases. (38)

तुरीयावसितत्वं तु भवेत् पादचतुष्टये ।  
ओतानुज्ञात्रनुज्ञाविकल्पशब्दैरुदीरिताः ॥ ३९ ॥  
तुरीयपादगा भेदास्तत्स्वरूपं विविच्यते ।

The common feature present in each and every quarter is that each one has its final limit in the fourth one. In the case of the fourth quarter the four distinctions are referred to by the terms *otā*, *anujñātā*, *anujñā* and *avikalpa*. The nature of each and every one is analysed. (39-40ab)

*Otā* stands for the waking state,  
*anujñātā*, for the dream state,  
*anujñā*, for the deep-sleep state, and  
*anikalpa*, for the fourth state.

All these constitute the four aspects of the fourth state. These are described in the following verses.

ब्रह्मणो गुरुशास्त्राभ्यां बुद्ध्वा सर्वात्मतां ततः ॥ ४० ॥  
 सर्ववस्तुष्वनुस्यूतं पश्यन्नोता भवेदयम् ।

Having learnt through the preceptor and the scriptures, the all-pervasive nature of the self and then perceiving the self as pervading every object, one in the fourth quarter (is experiencing the waking state and) is known as *otā*. (40cd - 41ab)

This is known as *turiya-jāgrat*.

इन्द्रियाणि निरुध्याहं ब्रह्मेति ब्रह्मतात्मनि ॥ ४१ ॥  
 येनानुज्ञायते सोऽयमनुज्ञातेति कथ्यते ।

He, by whom the self is realised as Brahman in the form 'I am Brahman' through the control of sense-organs is called *anujñātā*. (41cd - 42ab)

He is the one who experiences *turiya-svapna*.

ज्ञातृत्वं तु निराकृत्य चिदेकरसशेषता ॥ ४२ ॥  
 अनुज्ञेत्युच्यते मुक्तिरविकल्प इतीर्यते ।



Having abandoned the state of being a knower, he who remains as pure consciousness is known as *anujñā*. Liberation is termed *avikalpa*. (42cd - 43ab)

He is the one who experiences the *tuāīya-suṣupti*.

विद्वज्जागरणस्वप्नसुप्तितुर्याभिधा इमाः ॥ ४३ ॥

These four are the waking, dream, deep-sleep and the fourth states of the knower of the truth (that is, of one who experiences the fourth quarter of the self). (43cd)

अवस्थास्तिस्र एतास्तु मायालेशेन संयुताः ।

निःशेषमायाहीनोऽयमविकल्पो भवत्यथ ॥ ४४ ॥

The first three states are associated with the traces of *māyā*. That which is free from any trace of *māyā* is *avikalpa*. (44)

### 20.3 The True Nature of the Self

अतद्व्यावृत्तिरूपेण तस्यादेशोऽत्र वर्ण्यते ।

जाग्रत्स्वप्नान्तरालानि विद्याविद्ये सुषुप्तकम् ॥ ४५ ॥

न स्थूलप्रज्ञमित्याद्यैः क्रमात् षड्भिर्निवार्यते ।

By the elimination of those that are not the self the instruction of the self is given. By six words in the sentence such as not perceiving the gross and the like, the waking state, the dream state, the state in between the two cognitions, ignorance and the state of deep-sleep are rejected. (45 - 46ab)

*na sthūlaprajñāṃ na sūkṣmaprajñāṃ nobhayataḥprajñāṃ na prajñāṃ nāprajñāṃ na prajñānaghanam, NU, 1.*

न चक्षुरादिभिर्दृश्यं न प्राणैर्व्यवहारभाक् ॥ ४६ ॥

नापि कर्मेन्द्रियैर्ग्राह्यं नानुमेयं च लक्षणात् ।

न चिन्त्यं मनसा नैव शब्दैश्च व्यपदिश्यते ॥ ४७ ॥

It is not perceived by eye etc. It cannot be actuated by the vital-airs. It cannot be comprehended by the senses of action. It cannot be inferred on the basis of reasoning. It cannot be thought of by words; nor can it be signified by words. (46cd - 47)

स्वप्रकाशात्मसारत्वात् नापि शक्यास्य शून्यता ।

स्थूलप्रज्ञादिरूपो यः प्रपञ्चः स्वात्मनः पृथक् ॥ ४८ ॥

It is self-evident consciousness and so it cannot be void. The world which is gross, etc., is different from the self. (48)

The meaning of the term *ekātmapratyayasāra* in the text *NU*, 1 is explained in this verse.

तत्कृतैर्बहुविक्षेपैरात्मनो दुःखितेति चेत् ।

प्रपञ्चः कल्पितस्तत्त्वबोधेनैवोपशम्यति ॥ ४९ ॥

If it is said that the self is associated with the misery by the manifold projections, then it is said that the world is superimposed and it ceases to exist by the knowledge of reality. (49)

ततः शिवं दुःखहीनं सर्वविक्षेपशान्तितः ।

पादं चतुर्थं मन्यन्ते वस्त्वद्वैतमिहोच्यते ॥ ५० ॥

Since every projection of the world is lost, the self remains as of the nature of bliss free from misery. That which is considered as the fourth is set forth to be non-dual. (50)

मतिरेव बुभुत्सूनां न त्वद्वैते चतुर्थता ।

यदद्वैतं स एवात्मा ज्ञेयो जिज्ञासुना स हि ॥ ५१ ॥

1. °मिहोचितम् - क<sub>1</sub>, पु<sub>3</sub>; °मिहोदितम् - पु<sub>1</sub>, पु<sub>2</sub>, ब<sub>2</sub>, रा, वै<sub>1</sub>, वै<sub>2</sub>



It is only the mind of the seekers of truth that conceives the pure Self as the fourth. In fact in the non-dual entity there is no aspect as the fourth one. That which is non-dual is itself the Self. It indeed is to be realised by the seekers after the truth. (51)

तुर्यपादे त्रयं त्यक्त्वा तुर्ये तुर्योऽवबुध्यताम् ।

मायित्वादीश्वरोऽप्यत्र ग्रस्तः स्यादवबोधतः ॥ ५२ ॥

Leaving out the three factors in the fourth, let that which is stated to be the fourth therein be realised. God too, being illusory, is being enveloped by the knowledge of Brahman. (52)

इत्थं योगविवेकौ द्वौ प्रथमे खण्ड ईरितौ ।

चित्ताभ्रमणरूपस्य संसारस्य प्रशान्तये ॥ ५३ ॥

Thus meditation and discernment — these two have been set forth in the first *khaṇḍa* (of the *Upaniṣad*) in order that transmigratory existence which is an illusory projection of mind may be removed. (53)

योगो विवेक 'इत्युक्तौ प्रकारौ श्रुतिसंमतौ ।

असाध्यः कस्यचिद् योगः कस्यचिद् ज्ञाननिश्चयः ॥ ५४ ॥

The two modes, namely, meditation and discernment accepted in the *śruti* have been set forth. Meditation is impossible to be attained by some, while discernment is impossible to be achieved by other. (54)

प्रकारौ द्वौ ततः प्रोक्तौ सर्वानुग्रहकाम्यया ।

With a desire to bestow grace upon every type of aspirant, these two modes have been set forth. (55ab)

आदौ द्वितीयखण्डस्य सच्चिदानन्दतात्मनः ॥ ५५ ॥

विविच्यते नित्यसत्ता गम्यते ह्यनुवृत्तिः ।

व्यभिचारे जागरादेर्यत् सदव्यभिचारि तत् ॥ ५६ ॥

In the beginning of the second *khaṇḍa*, the existence-consciousness-bliss nature of the self is set forth. The eternal existence of the self is understood on the ground that it pervades everything that is variable. That which exists in the three states which are variable is invariable. (55cd-56)

आनन्दैकरसं नित्यमिति सत्त्वं विवेचितम् ।

चक्षुः श्रोत्रादयः सर्वे मदीया इति भासिताः ॥ ५७ ॥

The self which is existence is ascertained to be eternal and is of the nature of bliss. The sense of sight, sense of hearing, etc. — all these are manifested as 'mine'. (57)

See *nityānandaṁ sadā ekarasam*, *NU*, 2.

भातासौ चक्षुरादिभ्यो द्रष्टान्यश्चेतनो भवेत् ।

द्रष्टेति दृष्टिकर्तृत्वमहंकारेण कल्पितम् ॥ ५८ ॥

He who, by being self-luminous, is the witness must be different from the sense of sight, etc. By the expression — the seer (*draṣṭā*), the characteristic of being the agent of perceptual cognition is conveyed. And the latter is falsely attributed by the mind. (58)

See *sarvasya draṣṭā tataḥ sarvasmāt asmāt anyañ vilakṣaṇañ*, *NU*, 2.

दृढमात्रत्वेन साक्ष्यात्मा विकाररहितत्वतः ।

आनन्दघन आत्मासौ परप्रेमास्पदत्वतः ॥ ५९ ॥



It is the witness as it is of the nature of consciousness. It is the self as it is free from any change. It is of the nature of bliss as it is the seat of supreme love. (59)

See *asmāt sarvasmāt priyatamaḥ ānandaghanam hyeva*, NU, 2.

मा न भूवं सदा सम्यग् भूयासमिति 'हीक्ष्यते ।

सच्चिदानन्दैकरसो भात्यस्माद् दृश्यतः पुरा ॥ ६० ॥

The self which is existence, consciousness and bliss is manifested prior to the manifestation of all perceived objects in such experiences as 'Let there be no time without my existence,' and 'Let me exist well always.' (60)

See *asmāt sarvasmāt purataḥ suvibhātam*, NU, 2.

सर्वेषु व्यवहारेषु निर्विकल्पं स्फुरेत् पुरः ।

तमेव भान्तमन्वेति तद् भासा भास्यते जगत् ॥ ६१ ॥

In regard to all manifestations, there will be the manifestation of the partless ultimate first.

"Every object is manifested following the manifestation of the self. The entire world is manifested by its light." (61)

इति श्रुत्यन्तरे प्रोक्तः परमात्मा 'परिस्फुरन् ।

अखण्डैकरसः सोऽयं जरामरणवर्जितः ॥ ६२ ॥

So has been said in another *śruti* text. The supreme Self manifests of its own accord prior to the manifestation of everything. It is the partless ultimate; it is free from decay and death. (62)

See KU, 5.15.

1. भास्यते - म, मै

2. पुरा स्फुटम् - रा; व्यतिरिक्तमातृकासु, मुद्रितकोशेष्वप्ययमेव पाठः।

20.4 Union with *Prāṇava*

इत्यात्मानं विविच्याथ युञ्जीत प्रणवेन तत् ।

चतुर्णां जागरादीनां प्रत्येकं चतुरात्मता ॥ ६३ ॥

पूर्वमुक्ता यथा तद्वदकारादिषु कल्पयेत् ।

Having thus distinguished the Self one must unite it with *prāṇava*. In the cases of waking, dream, deep-sleep and the fourth stages, it has been earlier said that each one has four states. In the same way, we must assume four states in respect of *A*, etc. (63-64ab)

आधारादुत्थितो वायुर्नाभिहृत्कण्ठगो बहिः ॥ ६४ ॥

निर्गच्छन् जनयेच्छब्दं सोऽपि स्थानैश्चतुर्विधः ।

संज्ञाः परेति पश्यन्ती मध्यमा वैखरीति च ॥ ६५ ॥

The air arising from the mystical circle beneath the navel comes out through navel, heart, and throat and produces sound. That air also is four-fold in relation to the respective places in which it dwells. They are designated as *parā*, *paśyantī*, *madhyamā* and *vaikhari* respectively. (64cd-65)

आगमोक्ता वैखरी तु श्रूयते मुखनिर्गता ।

वाचः पदानि चत्वारि त्रीणि गूढानि विग्रहे ॥ ६६ ॥

*Vaikhari* set forth in the *Veda* is the one which is heard by the others after it comes out of one's mouth. Thus for a sound there are four stages. And three stages are located inside the body. (66)

तुर्थं मर्त्या वदन्तीति प्राह मन्त्रोऽप्यतिस्फुटम् ।

'The fourth one is that which men utter.' Thus has been clearly stated in a hymn of the *Veda*. (67ab)



वैखर्याद्याः परान्तास्तु शब्दभेदाः क्रमादमी ॥ ६७ ॥

स्थूलसूक्ष्मौ बीजसाक्षिणावित्येव श्रुतीरिता ।

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिश्च वै कलाः ॥ ६८ ॥

The distinct forms of sound beginning with *vaikharī* and ending with *parā* are respectively designated in the *śruti* as gross, subtle, seed and *sākṣī*. These parts are also referred to as *nivṛtti*, *pratiṣṭhā*, *vidyā* and *śāntiḥ*. (67cd-68)

अकारेऽस्मिन् चतुर्भेदे जागरं तु चतुर्विधम् ।

ध्यायेत् साम्यं तयोरासिरादित्वं चेति चिन्तयेत् ॥ ६९ ॥

One must meditate the four aspects of *vaikharī*, *madhyamā*, *paśyantī* and *parā* of the sound *a* as the waking state, dream state, deep-sleep state, the fourth one — all relating to the waking state. One must also meditate that the similarity between the two (namely, the sound *a* and the waking state) lies in this that both pervade and remain first. (69)

जागरेऽक्षैर्व्याप्तिरस्ति व्याप्तोऽकारः कखादिषु ।

आदित्वं लोकतः सिद्धं जागराकारयोर्द्वयोः ॥ ७० ॥

In the state of waking, there is pervasion of the self associated with the body by the sense-organs. The sound *a* pervades other letters like *ka*, *kha*, etc. The waking state and the letter *a* occur first. This is known in ordinary experience. (70)

स्थूलसूक्ष्मत्वादिसाम्यं तद्भेदानां क्रमाद् भवेत् ।

फलं यथागुणं ध्याने भवेत् सर्वत्र कामिनः ॥ ७१ ॥

The different stages of *a* are similar to the gross form, the subtle form, etc., of the waking, dream, deep-sleep, and the forth of the waking state itself. The fruit for the desirous one will result in accordance with the excellence of meditation. (71)

अकारं जागरोऽप्येतमुकारे संहरेत् तथा ।  
उकारं च मकारे तमोकारे नादरूपिणि ॥ ७२ ॥

The sound *a* which is identified with the waking state must be viewed as non-distinct from the sound *u*. In the same way, the sound *u* must be viewed as non-distinct from the sound *m*. And the sound *m* must be viewed as non-distinct from the sound that results after the utterance of the sound *m* and which is termed *nāda*. (72)

### 20.5 The Mode Of Meditation

अथ तुर्यं चतुर्भेदमीशग्रासादिनामकम् ।  
ध्यायेन्महेश्वरोऽमायी यस्तमोऽतो असत्ययम् ॥ ७३ ॥

One must meditate upon the fourth quarter consisting of four states each one designated as *īśagrāsa* (*svarāṭ*, *svayam-īśvaraḥ*, and *svaprakāśaḥ*). The supreme Lord is free from *māyā* and He destroys *māyā*. (73)

See *atha turiya...śvarāṭ svayamīśvaraḥ svaprakāśaḥ NU, 2.*

कालाग्निसूर्यः संहारकाले स्वैस्तीव्ररश्मिभिः ।  
तिरस्कुर्याज्जगत् तत्तु लेशाद् भाति यथा तथा ॥ ७४ ॥

At the time of dissolution, the fire and the sun by their fierce rays would conceal the world. And the world would somehow manifest in a faint manner. (74)

ओताऽयं सच्चिदानन्दैर्नामरूपे जगद्गते ।  
तिरस्कुर्यात् ते तु लेशमात्रे भातः क्वचित् क्वचित् ॥ ७५ ॥

Remaining in the form of *otā*, the self would conceal the name and form of the world by his existence-consciousness-bliss nature. The two — name and form — will manifest in a faint manner. (75)



यथा सूर्यस्तमः सर्वं प्रकाशोऽकुरुते तथा ।  
अनुज्ञाता जगत्सर्वं स्वात्ममात्रं करोति हि ॥ ७६ ॥

Just as the sun changes darkness into light in the same way, *anujñātā* makes the entire world as His own self. (76)

See *anujñātā hi ayam ātmā asya sarvasya svātmānam dadāti*, *NU*, 2.

दाह्यं दग्ध्वा यथा वह्निर्निर्व्यापारोऽवशिष्यते ।  
अनुज्ञैकरसस्तद्वत् चिन्मात्रः परिशिष्यते ॥ ७७ ॥

Just as fire would remain without any function after consuming what are to be consumed, in the same way, *anujñā* would remain in the form of pure consciousness. (77)

See *anujñāikaraso hi ayamātmā cidrūpaḥ yathā dāhyaṁ dagdhvā agniḥ*. *NU*, 2.

अवाङ्मनसगम्योऽयमविकल्पश्चतुर्विधः ।  
तुर्यपादं चतुर्भेदे नादे सञ्चिन्तयेत् क्रमात् ॥ ७८ ॥

The *avikalpa* is that which transcends both speech and mind. It is four-fold. One must meditate on the (four aspects of the) fourth quarter in the four aspects of *nāda* respectively. (78)

सर्वस्य जगतो वस्तुतत्त्वं यन्निर्विकल्पकम् ।  
तदात्मेति समाधाय चित्तां तस्मिन् भवेद्धि तत् ॥ ७९ ॥

That which is the true nature of the world is the partless ultimate. And it is the Self. Concentrating one's mind upon this, one would become so. (79)

अथवा मन्त्रराजे धीः समाधेयात्मवाचिनि ।

सर्वसंहारशक्त्याद्या अर्था उग्रादिशब्दगाः ॥ ८० ॥

Or else, the intellect must be concentrated on the pre-eminent sacred formula set in *anuṣṭup* metre which is significative of the self. The words 'omnipotent', etc., present there convey the senses of mighty, etc. (80)

For the men of average intellect who cannot meditate upon Brahman, the *śruti* prescribes meditation upon the content of the sacred formula which is as follows:

See *eṣa hi ātmānam prakāśayati sarvasaṁhārasamarthaḥ...nirastā-vidyātamo mohaḥ ahameveto*, *NU*, 2.

See also: *sa etaṁ mantrarājaṁ nārasimhaṁ ānuṣṭubhamapaśyat...* *Nṛsimhapūrvatāpanīyopaniṣad* 1.1.

आत्मानं मन्त्रराजेन ध्यायन् ब्रह्मतया पुमान् ।

ब्रह्मरूपो नृसिंहः स्याद् योगः शुद्धधियो ह्ययम् ॥ ८१ ॥

By meditating upon his self as Brahman through the above pre-eminent sacred formula, a person would become Nṛsimha — the supreme Self. This meditation is possible in the case of one whose mind is pure. (81)

See *evam ātmānam...vīro nṛsimha eva*, *NU*, 2.

विवेकयोगौ संप्रोक्तौ द्वितीये खण्ड आत्मनः ।

प्रणवे मन्त्रराजे च द्विविधो योग ईरितः ॥ ८२ ॥

In the second *khaṇḍa*, discrimination and meditation have been set forth. And two kinds — one meditation upon the *praṇava* and another upon the pre-eminent sacred formula have been set forth. (82)



तृतीये मन्त्रराजस्य प्रणवस्यात्मनोऽपि च ।

एकीकारेण यद् ध्यानं तत् सम्यगभिधीयते ॥ ८३ ॥

In the third *khaṇḍa*, meditation upon the identity among the self, the *pranava* and the pre-eminent sacred formula is set forth well. (83)

पृथिव्याद्यात्मकोकारः पाद उग्रादिकोऽपि च ।

परापश्यन्त्यादिरूपः सोऽयं विश्वश्चतुर्विधः ॥ ८४ ॥

तैजसप्राज्ञतुर्याश्च तथा ध्यात्वोपसंहरेत् ।

The *pranava* having four quarters, stand respectively for earth, etc., constituting the waking state, the dream state, the deep-sleep state, and the fourth one. The words *ugra*, etc., have four aspects relating to *vaikharī*, *madhyamā paśyantī* and *parā*. The self is four-fold as *viśva*, *taijasa*, *prājñā* and the *turiya*. The first quarter of each one of the four must be identified and is to be viewed as non-distinct from the succeeding unit of the second quarter and so on. (84-85ab)

The letter *A*, the waking state, the *vaikharī*, aspect of the word *ugra* and *viśva* are to be meditated upon as identical. This unit must be viewed as non-distinct from the unit of *U*, the dream state, the *madhyamā* aspect of the word *ugra* and *taijasa*. This unit must be viewed as non-different from *M*, the deep sleep state, the *paśyantī* aspect of the word *ugra* and *prājñā*. This unit then must be viewed as none other than the *nāda*, that is, the tone that results after the utterance of *M*, the *turiya* state, the *parā* aspect of the word *ugra* and the *turiya* aspect of the soul.

असौ प्रपञ्चहीनः स्यादविकल्पे स्थिरः पुमान् ॥ ८५ ॥

This individual will become free from the world and remain deep-rooted in the *avikalpa* stage. (85cd)

See verse 43 of the present chapter.

ज्ञश्चिन्मात्रोऽमृतो नित्यो हुतसंविदवृत्तिकः ।

शुद्धो भ्रान्तिविहीनत्वात् संविष्टोऽयमविक्रियः ॥ ८६ ॥

He will remain as the knower of truth, as of the nature of consciousness, free from death, and eternal. He will be free from empirical cognition, and devoid of all mental state. He will be pure by being free from erroneous cognitions. He will be firmly rooted in Brahman and will be immutable. (86)

See *jñāḥ amṛtaḥ hutasaṁvitkaḥ śuddhaḥ*, ...., *NU*, 3.

प्राणायामेन निर्विघ्नोऽनुभवेदीदृशात्मताम् ।

प्राणाधीना मनोवृत्तिः प्राणरोधेन शाम्यति ॥ ८७ ॥

He will experience this state of being Brahman without any impediment by the practice of breath control. The mental state is dependent upon the vital-air. And it ceases to exist by the control of the vital-air. (87)

निर्विकल्पधिया पश्येत् जगत् स्वात्मतया तदा ।

ध्याने प्रपञ्चं सन्त्यज्य ब्रह्मरूपेण तिष्ठति ॥ ८८ ॥

One must view the entire world as of the nature of one's self by the intellect which is free from any contrary state. In the process of meditation, the world will vanish and he will remain as Brahman. (88)

अन्यो देवोऽहमप्यन्य इति द्वैतस्य वासना ।

दृढा चेत् तादृशी देवपूजोपास्तिरथोच्यते ॥ ८९ ॥

If one has the latent impression of duality in the form 'God is different from me' and 'I am different from God' in a deep-rooted manner, then in order to overcome that a meditative worship relating to God is mentioned now. (89)



योऽस्मिन् खण्डे वर्णितोऽसौ 'सङ्कल्पः पूज्य इष्यते ।

षट् तु स्थानानि देहेऽस्मिन् पूजाधाराः प्रकीर्तिताः ॥ ९० ॥

The meditation mentioned in this (third) *khaṇḍa* is accepted to be commendable. In this body six places are specified as places of worship. (90)

आधारनाभिहृदयभ्रूमध्यद्वादशान्तकाः ।

षोडशान्तश्च तेष्वग्निब्रह्माद्यानर्चयेत् क्रमात् ॥ ९१ ॥

The mystical circle beneath the abdomen, navel, heart, the space between the eyebrows, the place above the eyebrows in the form of lotus having twelve petals, and the place over and above this in the form of lotus having sixteen petals. [These are the six places.] In each one of these, one must worship fire, Brahmā, Viṣṇu, Rudra, and bliss. (91)

यश्चतुर्भेद ओताद्यैः सोऽमृतो निरुपाधिकः ।

उपाधीनां बोधबाधादविकल्पोऽवशेषणात् ॥ ९२ ॥

The *turiya* which is viewed to be four-fold as *otā*, *anujñā*, *anujñātā* and *avikalpa* is immortal, and is free from any limiting adjunct. When the (superimposed) limiting adjuncts are removed by the knowledge of Brahman it remains as *avikalpa*, that is, liberation. (92)

'सोऽविकल्पः सर्वमयस्तस्मिन् सर्वाधिरोपणात् ।

ये जागरादयो भेदाश्चत्वारस्तेऽत्र कल्पिताः ॥ ९३ ॥

That *avikalpa* is of the nature of everything as in it every object is superimposed. Those four divisions such as waking, etc., are superimposed upon it. (93)

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1. सकलः - क<sub>१</sub>, क<sub>२</sub>, पु<sub>१</sub>, व<sub>१</sub>, व<sub>२</sub>, रा, ल, वा<sub>१</sub>, वा<sub>२</sub>, वै<sub>१</sub>, वै<sub>२</sub>
  2. °विशेषणात् - पु<sub>३</sub>, व<sub>२</sub>, वै<sub>१</sub>, वै<sub>२</sub>
  3. योऽवि° - पु<sub>३</sub>

परिवारा मन्त्रराजे माहाचक्रे प्रकीर्तिताः ।

पृथिव्याद्याः सप्त सप्त भेदा मात्रास्त्वह श्रुताः ॥ ९४ ॥

In the text dealing with the mystical diagram relating to the pre-eminent sacred formula, the subsidiary deities have been set forth. Earth, etc., have been mentioned in the *śruti* and each one of these is seven-fold. Each one of the letters of the *praṇava* also is four-fold. (94)

परिवारेण संयुक्तं चतुः सप्तात्मकम्प्रभुम् ।

नृसिंहमग्निरूपं तं मूलाधारे विचिन्तयेत् ॥ ९५ ॥

One should meditate upon Lord Nṛsimha who is associated with the subsidiary deities and with four factors each one being seven-fold as of the nature of fire in the mystical circle beneath the abdomen. (95)

The four factors are:

Earth, the letter *a*, *Ṛg-veda*, Brahman, Vasus, Gāyatrī and Gārhapatya;

Atmosphere, the letter *u*, *Yajurveda*, Viṣṇu, Rudras, Triṣṭup, Dakṣiṇā;

Heaven, the letter *m*, *Sāmaveda*, Rudra, Ādityas, Jagatī, Āhavanīya; and,

The world of soma, *nāda*, *Atharvaveda*, fire of universal destruction, Maruts, Virāt, and the wise one.

See *atha mahāpīṭha...ṣoḍaśānte*, *NU*, 3.

भूम्यादिभिः सप्तविधं स्थूलाद्यैश्च चतुर्विधम् ।

अकाररूपं ब्रह्माणमेतं नाभौ विचिन्तयेत् ॥ ९६ ॥

One must meditate in the navel, Brahman as associated with the seven factors of earth, the letter *a*, *Ṛg-Veda*, Brahman, Vasus, Gāyatrī and Gārhapatya, and with the letter *a* in relation to *vaikhari*, *madhyamā*, *paśyanti* and *parā*. (96)



हृदि विष्णुमुकारेण भ्रूमध्ये च मकारतः ।

रुद्रं नादेन सर्वेशं द्वादशान्तेऽग्निवत् स्मरेत् ॥ ९७ ॥

One must meditate in the heart Viṣṇu as associated with the letter *u*, and in the space between the eyebrows, Rudra as associate with the letter *m*. And one must meditate in the lotus having twelve petals the *sarveśa* as of the nature of fire. (97)

चतुः सप्तात्मकोऽमायी सर्वेशो ह्यनुपाधिकः ।

षोडशान्ते सुखं ध्यायेत् चतुःसप्तात्मलक्षितम् ॥ ९८ ॥

*Sarveśa* associated with the four factors each one being seven-fold is free from *māyā* and limiting adjuncts. In the lotus having sixteen petals one must meditate bliss which is indicated by the four factors each of which is seven-fold. (98)

See *catuḥ saptaātmānaṁ caturātmānaṁ ānandāmytarūpaṁ omkāraṁ ṣoḍaśānte*, NU, 3.

तेनानन्दामृतेनाघःस्थितास्ताः पञ्चदेवताः ।

व्याप्ताश्चतुर्विधाः स्थूलादिभिरित्येव चिन्तयेत् ॥ ९९ ॥

One must meditate that the five deities — Nṛsimha, Brahmā, Viṣṇu, Rudra and *Sarveśa* — are enveloped by the immortal and bliss entity, and the letters *a*, *u*, *m*, and *nāda* are associated with *vaikharī*, *madhyamā*, *paśyanti* and *parā* which are gross, subtle, more subtle and still more subtle. (99)

See *atha ānandāmytena etān caturdhā sampūjya*, NU, 3.

उपचारैरागमोक्तैर्देवांस्तान् मनसार्चयेत् ।

ब्रह्मादिमूर्तिभेदेन तथैक्येनापि पूजयेत् ॥ १०० ॥

By the forms of worship set forth in the *āgamas*, one should mentally worship these deities such as Brahmā and

others either as distinct from one another or as identical with one another. (100)

See *brahmāṇameva viṣṇumeva rudrameva vibhaktān trīṇeva avibhaktān*, NU, 3.

भक्ष्यभोज्यैर्लेह्यचोष्यैरित्येतैरुपहारयेत्<sup>१</sup> ।

गुरुश्रुत्युक्तमार्गेण पूजयित्वा यथाविधि ॥ १०१ ॥

One must make as offerings eatables, delicacies, those which are to be licked and sucked, after having worshipped in the prescribed manner known from the preceptor and scriptures. (101)

## 20.6 The Technique of Yoga

मूर्तिं तेजसि संहृत्य तेजश्चात्मनि संहरेत् ।

<sup>२</sup>सूत्रे विराजं संहृत्य सूत्रमव्याकृते च तत् ॥ १०२ ॥

अविकल्पे तत्र चित्तं समाधाय स्थिरो भवेत् ।

One must view that the form of the deity is nothing but resplendent light and the latter is nothing but one's self. The *virāṭ* form of the cosmic being must be viewed as nothing but the Hiraṇyagarbha form of the cosmic being. The latter is to be viewed as Īśvara. And Īśvara is to be viewed as pure consciousness free from any limitation. Concentrating your mind upon the pure consciousness, remain steady therein. (102—103a)

पूज्यपूजकयोर्भेदवासना यस्य हीयते ॥ १०३ ॥

चतुर्थखण्डे योगोऽस्य धीविश्रान्त्यै निगद्यते ।

नादस्तुरीय ओंकारस्तस्यान्ते स्फुरदद्वयम् ॥ १०४ ॥

1. 'पचारयेत् - वै.

2. स्थूले - मै



In the fourth *khaṇḍa*, a form of meditation is prescribed in the case of one in whom the latent impression of duality that he is the worshipper and the deity is worshipped has become less.

The fourth quarter of the *praṇava* is *nāda*. That which manifests at the end of it is the non-dual Brahman. (103cd-104)

मन्त्रराजेन साम्यं तैः पादैर्नत्वा प्रसादयेत् ।

प्रणवात्मतया ध्यात्वाहमित्यात्मतया स्मरेत् ॥ १०५ ॥

It is similar to the pre-eminent sacred formula (consisting of the words like *vīra*, *mahāviṣṇu*, etc.). One must worship the non-dual Brahman by uttering these words and gratify it. Then it must be meditated upon as identical with *praṇava* and then as identical with one's self. (105)

See *ugraṁ vīraṁ mahāviṣṇuṁ jvalantaṁ sarvatomukham  
nṛsiṁhaṁ bhīṣaṇaṁ bhadraṁ mṛtyumṛtyum...*  
*iti padaiḥ iti*, *Dīpikā* on *NU*, 4, p. 109

See also: *taṁ vā etam ... aham iti anusandadhyāt NU*, 4.

यावन्निश्चलता तावत् स्थित्वोर्ध्वं चिन्तयेत् पुनः ।

कृत्स्नमन्त्रेण नत्वोमित्युच्चार्यान्ते स्थिरो भवेत् ॥ १०६ ॥

As long as the mind is steady therein, one must remain in that position. Then when the mind swerves from that, one must again pursue meditation upon it. Having prostrated to the non-dual entity by uttering the entire sacred formula, and then uttering the *praṇava* one must remain steady. (106)

ध्यात्वोकारं पुनर्मन्त्रान् महावाक्यादनुस्मरेत् ।

मन्त्रेण वा केवलेन नृसिंहेति पदेन वा ॥ १०७ ॥

Again meditating upon the *praṇava* and then the fourth quarter of it, one must meditate upon the non-dual Brahman through the great sayings of the *Upaniṣads* (like

'I am Brahman'), or through the *praṇava*, or by uttering the word *Nṛsiṃha*. (107)

संस्मृत्याखण्डवाक्यार्थं युञ्जीतोऽकारमन्त्रयोः ।

संस्तभ्य चित्ते स्वात्मानं गुणत्रयविवर्जितम् ॥ १०८ ॥

Having meditated upon the partless sense of the great saying, and having concentrated one's mind upon it which is free from the three strands of *sattva*, *rajas* and *tamas*, one must unite it with *praṇava* and the sacred formula. (108)

ब्रह्मादिकानकाराद्यैः संयोज्यात्मनि संहरेत् ।

तेषां तु कारणाविद्यां बाधित्वा वस्तुतोऽसतीम् ॥ १०९ ॥

In the same way, one must unite the letter *a* (in the *praṇava*) with *Brahmā* (the letter *u* with *Viṣṇu*, the letter *m* with *Rudra*, and the *nāda* with *sarveśvara*) and then one must unite these letters with the Self, having in this process annihilated *avidyā* which is the root-cause of all these and which does not really exist. (109)

कृत्वा चिद्भक्षितां वीरः संस्मरन् निर्भयो भवेत् ।

ब्रह्मादीन् मन्त्रराजस्य पादैश्चिद्रूपतां नयेत् ॥ ११० ॥

The aspirant, having made everything devoured (*as-it were*) by the consciousness-self, is one not swayed away by external objects. Remembering this consciousness-self, one will be free from fear. He must view *Brahmā* and others as identical with the quarters of the *praṇava* and finally as of the nature of consciousness. (110)

अविद्यां विनिवृत्त्यैष नृसिंहः स्वयमुद्बभौ ।

योगान्तरं पञ्चमेऽस्मिन् खण्डे स्पष्टमुदीर्यते ॥ १११ ॥

1. ०विवर्जिताम् - पु०, ब०, ब२, म, रा, वै०, वै०; विवर्जनात् - ल



By the removal of *avidyā*, Nṛsimha (that is, the identity of the inner self with the supreme Self) manifests of its own accord. The word *nṛ* stands for the inner self, that is, the true nature of the individual soul. In the fifth *khaṇḍa*, another type of meditation is clearly mentioned. (111)

See *eṣa u eṣa nṛ eṣa hi sarvatra sarvadā sarvātmā*, NU, 4.

The word *simha* stands for the supreme Self.

See *simho'sau paramēśvaro'sau hi sarvatra sarvātmā san sarvam atti*, NU, 4.

The two words together convey the sense of the identity of the inner self and the supreme Self.

See *nṛsimha eva ekalaḥ*, NU, 4.

अकारार्थं मन्त्रराजपदार्थैर्योजयेत् क्रमात् ।

चतुर्मूर्त्यात्मकैर्योगैरविकल्पान्तकैरपि ॥ ११२ ॥

चतुर्दशभिरेकोनाप्यजस्रं प्रयतो वसेत् ।

One must construe the meaning of *a* (in the *praṇava*) with the senses of the words of the pre-eminent sacred formula — the senses which are fourteen along with *otā*, *anujñā*, *anujñātā* and *avikalpaka* which are the four aspects of *turiya* that are the means of meditation. One must meditate always upon the identity of the fourteen senses with the sense of the one letter *a* at least. (112-113 ab)

See *ugra-vīra-mahāviṣṇu-ujjvala-sarvatomukha-nṛsimha-bhīṣaṇa-bhadra-mṛtyumṛtyum namāmi*, Nṛsimhapūrvatāpinyupaniṣad, 2.

See also *atha eṣa u eva akāraḥ...ahameveti vyāptatamaḥ*, NU, 5.

उग्रे वीरे महाविष्णावुज्ज्वले सर्वतोमुखे ॥ ११३ ॥

नृसिंहे भीषणे भद्रे मृत्युमृत्यौ न मय्यजा ।

I am capable of destroying all duality; do not allow of any impediment; am all-pervasive Lord, self-lumions, free from any real relation to *avidyā* and its effects, the annihilating factor of bondage, free from duality, of the nature of bliss, the substratum of every being and one in whom *avidyā* has been destroyed. In me *avidyā* is not present. (113 cd - 114 ab)

These are the secondary meanings of the words *ugra*, *vīra*, *mahāviṣṇu*, *ujjvala*, *sarvatomukha*, *nṛsiṃha*, *bhīṣaṇa*, *bhadra*, and *mṛtyumṛtyu*.

See *sarvasaṃhāra samarthah...nirastāvidyātamomohaḥ*, *NU*, 2.

भाति हिंसाकरी माया न मय्यस्ति चिदात्मनि ॥ ११४ ॥

नमामीति पदाद् ब्रह्माभिन्नतामनुचिन्तयेत् ।

ईदृग् योगी स्यादकामः काम्यमस्य न सम्भवेत् ॥ ११५ ॥

From the word *namāmi* it is known that *māyā* which causes evil is not present in me — the consciousness-self. One must meditate upon the identity of one's self with Brahman of such nature. Such a one is a *yogin* and he will be free from all desires. There is nothing to be desired by him. (114 cd - 115)

See *namāmi ityatra nakāraḥ niṣedhārthaḥ, meti pramāṇacakatvena paripūrṇānandasamvidrūpaturīyovācakaḥ, mīti taddhimsākaram tadācchādana vikṣepakāraṇabhūtam ajñānam ucyate, tasmāt mīti himsākoram nasti iti namāmipadaśya arthaḥ iti bhāvaḥ*, *Dīpikā* on *NU*, 2, p. 90.

निष्कामोऽसौ लौकिकानां कामानां विनिवृत्तिः ।

काम्य आत्मापि बोधात्तः किमन्यत् काम्यते पुनः ॥ ११६ ॥

Since all empirical desires are removed by him, he is free from all desires. The self which is desired has been attained by the knowledge of Brahman. Is there anything else that should be desired after by him? (116)

See *so'kāmaḥ niṣkāmaḥ āptakāmaḥ*, *NU*, 5.



उत्क्रामन्ति न तत्प्राणा लोयन्ते तु परात्मनि ।  
ब्रह्मैव सन् पुराप्येष ब्रह्माप्नोत्यवबोधतः ॥ ११७ ॥

His vital-airs do not depart. They are dissolved in the supreme Self. Being Brahman already, he remains as Brahman by the knowledge of Brahman. (117)

See *na tasya prāṇāḥ utkrāṃanti atraiva samavanīyante*, *NU*, 5.

तथोकारमकारौ च योज्यौ मन्त्रपदेष्वतः ।  
अस्मिन् खण्डे त्रयो योगा धीविश्रान्त्यै 'प्रकीर्तिताः ॥ ११८ ॥

In the same way, the meanings of the letters *u* and *m* (in the *praṇava*) must be construed with the meanings of the words of the sacred formula (along with the four aspects of *turiya* — *otā*, *anujñā*, *anujñātā* and *avikalpaka*). Thus in this *khaṇḍa*, three types of meditation have been set forth in order to achieve concentration of mind. (118)

The meditation on the identity of the sense of the letters — *a*, *u*, and *m* — each with the meanings of the words of the sacred formula is enjoined here.

## 20.7 Means of Knowledge

षष्ठे खण्डेऽथ विद्यायाः साधनान्यखिलान्यपि ।  
जीवन्मुक्त्यवसायीनि सङ्गृह्यन्ते ह्यतिस्फुटम् ॥ ११९ ॥

In the sixth *khaṇḍa*, everything that is the means to knowledge of Brahman having for its final aim the state of *jīvanmukti* is set forth briefly but clearly. (119)

विषयासङ्गरूपो यः पाप्मासावासुरत्वतः ।  
विद्येच्छां प्रतिबध्नाति सोऽयमादौ निवर्त्यताम् ॥ १२० ॥

Attachment towards object is sin as it is demonic in nature. It prevents the rise of the desire to know Brahman. Let this be removed first. (120)

रजस्तमो वृत्तयो या लोभमोहादयो हृदि ।  
क्रूत्वादसुरास्ते स्युर्देवाः स्युः सत्त्ववृत्तयः ॥ १२१ ॥

Greed, delusion, etc., which are present in the mind are the states of *tamo-guṇa*. They too are demoniac in nature as they are harmful. The mental states of *sattva-guṇa* are divine in nature. (121)

सत्त्वात् सञ्जायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १२२ ॥

Knowledge arises from the *sattva-guṇa* and greed from the *rajo-guṇa*. Inattentiveness, delusion, and non-manifestation arise from *tamo-guṇa*. (122)

This verse is from the BG, 14.17.

अर्थाविग्रादिशब्दानां यौ प्रोक्तौ तापनीययोः ।  
सगुणागुणभेदेन तद्ध्यानादसुरान् जयेत् ॥ १२३ ॥

The words like *ugra*, etc., are taken to refer to both *saguṇa*-Brahman and *nirguṇa*-Brahman in the *Pūrvatāpinyupaniṣad* and the *Uttaratāpinyupaniṣad* respectively. By meditation upon their senses one would overcome the demoniac nature. (123)

In the *pūrvatāpinī* section the words *ugra*, *vīra*, *mahāviṣṇu*, *jvalan*, *sarvatomukha*, *nṛsiṃha*, *bhīṣaṇa*, *bhadra*, *mṛtyumṛtyu*, and *namāmi* refer to *saguṇa*-Brahman. These respectively mean one who lifts up all the worlds, puts to rest all the worlds, permeates all worlds, is shining, sees everything without the aid of sense-organs, is the bravest and the loftiest, is not afraid of anything,



always grants auspiciousness, transcends death, and is one to whom all gods bow down and also the seekers after liberation.

See *Nṛsimhapūrvaṭāpinyuṇiṣad*, 2.

In the *Uttaratāpini* section, the above words are taken to refer to *Nirguṇa-Brahman*.

त्यक्त्वा रजस्तमोवृत्ती सात्त्विकीं वृत्तिमाश्रिता ।  
धीश्चिदानन्दमात्मानं ध्यायन्ती तन्मयी भवेत् ॥ १२४ ॥

The intellect which leaves out the mental states of *rajoguṇa* and *tamoguṇa* and which abounds in the *sattva-guṇa* is always centered on the self which is consciousness and bliss. And it assumes the form of the self. (124)

ततो ध्यातृध्येयभेदनिवृत्त्यै मन्त्रराजतः ।  
तुर्यातुर्यमनुस्मृत्य समाधिः प्रणवे भवेत् ॥ १२५ ॥

Then in order that the distinction between the one who meditates and who is meditated upon may be removed, one must meditate upon — through the *praṇava* — the three senses of the letters (*a*, *u*, and *m*) and also the fourth. In this process there would arise concentration of mind upon the *praṇava*. (125)

मन्त्रार्थे प्रणवं दीर्घमुक्त्वा चित्तं विलापयेत् ।  
अमूर्तमद्वयं ब्रह्मानुभवन् वर्तते तदा ॥ १२६ ॥

One must concentrate one's mind upon the sense of the *praṇava* by uttering the letter at full length. Then one will remain by experiencing Brahman which is formless and secondless. (126)

ईदृक् समाधिविघ्नानां शान्त्यै पुत्रैषणादिकम् ।  
त्यक्त्वा चित्तं समाधाय जीवन्मुक्तः सुखी भवेत् ॥ १२७ ॥

In order that impediments to this state of concentration may be warded off, one must leave out desire for son and others. Having concentrated the mind upon the pure self, one, being a realized soul, will remain happy. (127)

अकारादिषडङ्गेषु संयोज्यासङ्गमद्वयम् ।  
मन्त्रार्थमपि संयोज्य ह्यकारादीनुपेक्षते ॥ १२८ ॥

By mentally viewing the six factors (namely, the senses of *a*, *u*, *m* and Brahmā, Viṣṇu and Rudra) as non-distinct from the non-dual and supra-relational self and also as non-distinct from the senses of the words of the sacred formula, one discards the six factors of *a* etc. (128)

See verses 113 and 114 of the present chapter.

खण्डेऽथ सप्तमे योगाः प्रवक्ष्यन्ते पुनस्त्रयः ।  
तेषामन्यतमेनासौ विद्वान् 'कालं नयेत्' 'पुमान्' ॥ १२९ ॥

In the seventh *khaṇḍa* three types of meditations are again set forth. A wise man must pass away one's time by pursuing one of the above types of meditation. (129)

अकारार्थमजत्वाद्यैश्चिन्तयेत् बुद्धिसाक्षिणम् ।  
उत्कर्षाद्यैरुकारार्थं मन्त्रदेवं विचिन्तयेत् ॥ १३० ॥

One must meditate upon the sense of the letter *a* as the witness of intellect and as unborn, etc., and the sense of *u* — the Lord of the *praṇava* as transcendent, etc. (130)

See *ajatoāt amaratoāt ajaratoāt amṛtoāt abhayatoāt aśokatoāt amohatoāt anaśanāyatoāt apipāsatoāt advaitatoāt*, NU, 7.

Here all the words begin with *a*.

- 
1. शान्तिं नयेत् क्रमात् - मै      2. पुनः - व<sub>1</sub>, वै<sub>1</sub>, वै<sub>3</sub>



अनूद्य साक्षिणं प्रोक्तं मन्त्रदेवत्वमस्य तत् ।

उत्कृष्टत्वादिभिः शब्दैः पञ्चभिश्चिन्तयेत् तथा ॥ १३१ ॥

Referring to the *sākṣin* it has been said that it is the Lord of the *praṇava*. It must be meditated upon as identical with the senses of the five words beginning with *utkr̥ṣṭatva*, etc. (131)

See *utkr̥ṣṭatvāt utpādakatvāt utpraveṣṭitvāt utthāpayitvāt* etc., *NU*, 7.

उत्तरैः पञ्चभिर्देवमनूद्य परमात्मताम् ।

महत्वाद्यैर्मकारार्थरूपं तस्य विचिन्तयेत् ॥ १३२ ॥

One must meditate upon the Lord of the *praṇava* as the supreme Self identical with the senses of the subsequent words. One must meditate upon the sense of the letter *m* as great, etc. (132)

शरीरत्रयहीनो यः सच्चिदानन्दलक्षणः ।

स एव भवति ध्यानाद् योगोऽयं प्रथमो भवेत् ॥ १३३ ॥

By meditation one becomes Brahman which is free from the three bodies and which is of the nature of existence, consciousness, and bliss. This is one kind of meditation. (133)

See *śaḥ svarāḥ bhavati NU*, 7.

अन्येन कस्त्वमित्येवं पृष्टाः सर्वेऽपि मानवाः ।

अहमित्याहुरेतेषामहमित्यभिधानतः ॥ १३४ ॥

All persons when asked 'Who are you?' reply 'I' (*aham*). This 'I' constitutes the name of every being. (134)

See *kastvamiti...ahamiti sarvābhidhānam*, *NU*, 7.

अहंशब्दे प्रत्यगात्मवाचिन्यादेरकारतः ।

प्रथमे प्रथमाद् वर्णादात्मानमनुचिन्तयेत् ॥ १३५ ॥

In the word *aham* which is significative of the inner self, the first letter is *a*. Hence by the word *a* (in the *pranava* consisting of *a, u, m*), one must meditate upon the Self. (135)

See *tasya ādih ayam akārah...akāreṇa sarvātmakam ātmānam anvicchet, NU, 7.*

ब्रह्मणः सच्चिदानन्दा वीक्ष्यन्ते सर्ववस्तुषु ।

तस्मात् सर्वात्मकं ब्रह्म मकारो ब्रह्मशब्दगः ॥ १३६ ॥

मकारः प्रणवस्यान्ते यस्तेन ब्रह्म चिन्तयेत् ।

आत्मनो ब्रह्मणैकत्वमुकारेण विचिन्तयेत् ॥ १३७ ॥

Existence, consciousness and bliss which are of the nature of Brahman are noticed in every object. Hence Brahman is of the nature of every object. And the letter *m* is present in Brahman. The letter *m* is at the end of *pranava*. By that one must meditate upon Brahman. By the letter *u*, one must meditate upon the identity of the inner self with Brahman. (136-137)

See *ukāreṇa avicikitsan...ya evam veda, NU, 7.*

आत्मा ब्रह्मेति वाक्यार्थे योगोऽयं प्रणवे श्रुतः ।

अर्थे तत्त्वमसीत्यस्य योगोऽथ प्रणवे भवेत् ॥ १३८ ॥

The sense of the sentence 'Ātman is Brahman' must be meditated as the sense of the *pranava*. In the same way, the sense of the sentence 'Thou art That' must be meditated as the sense of *pranava*. (138)



सर्वात्मकम्ब्रह्म यत् स्यादुग्रादिपदभाषितम् ।  
संहारे जगदत्तृत्वात् तस्योकारार्थतोचिता ॥ १३९ ॥

Brahman referred to as *ugra* etc., is of the nature of everything as it devours the world at the time of dissolution (*atrtvāt*). Hence it is but proper that it could be the sense of *a*. (139)

See *brahma vā idam sarvam atrtvāt...akāreṇa paramam brahma anvīṣya*, *NU*, 7.

संहृते जगति ब्रह्म सततं ह्यवतिष्ठते ।  
पुनरुग्रादिशब्दैस्तदखण्डत्वेन संस्मरेत् ॥ १४० ॥

Brahman is always manifest even when the world is dissolved. One must again meditate upon it as the partless ultimate by the words like *ugra*, etc. (140)

साक्षिणं मन आदीनामात्मानं तु मकारतः ।  
ध्यात्वा ब्रह्मत्वसम्पत्त्यै दृष्टिसृष्टिमनुस्मरेत्<sup>१</sup> ॥ १४१ ॥

Having meditated upon the self which is the witness of the mind, etc., by the word *m*, one must adopt the view of *dr̥ṣṭi-sṛṣṭi* in order to be Brahman. (141)

ब्रह्मात्मनोस्तु समयोरैक्यं ध्यायेदुकारतः ।  
फलं तु पूर्ववद् विद्यात्<sup>२</sup> त्रयो योगा इतीरिताः ॥ १४२ ॥

One must meditate upon the identity of Brahman and Ātman which are uniform by the word *u*. Let the fruit be understood as in the earlier case. Thus three kinds of meditation have been set forth. (142)

See *tasmāt enam akārārthena pareṇa brahmaṇā ekikuryāt ukāreṇa*, *NU*, 7.

1. 'स्मरन् - क.

2. विद्याद् योगो ओतादिनामकाः - मै

चत्वारो ह्यष्टमे खण्डे योगास्तुर्यस्य भासकाः ।  
 ओंकारनामा प्रणवे नादो यस्तत्र वर्णितः ॥ १४३ ॥

Four kinds of meditations have been set forth in the eighth *khaṇḍa* as manifesting the *turiya*. Therein the *nāda* which is designated as *Om* in the *pranava* is described. (143)

ओतानुज्ञात्रनुज्ञातैरविकल्प इतीरितैः ।  
 भेदैर्योगा विभिन्नाः स्युरभयं ब्रह्म तैर्भवेत् ॥ १४४ ॥

The meditations differ on account of the distinctions made within the *nāda* as *otā*, *anujñā*, *anujñātā*, and *avikal-paka*. By pursuing these meditations, one would become Brahman — the secondless entity. (144)

See *NU*, 8.

ओंकारमन्त्रयोध्येयं वस्तु यद् बहुधेरितम् ।  
 तत्तत्त्वं नवमे खण्डे विस्पष्टं प्रविविच्यते ॥ १४५ ॥

The true nature of that entity which has been described in a manifold way has to be realized through *pranava* and the sacred formula is clearly set forth in the ninth *khaṇḍa*. (145)

See *Nṛsiṃhapūrvatāpanīyopaniṣad* 2 and *NU*, 2.

य आत्मा ध्यातृदेहेषु यश्च ध्येयेषु भासते ।  
 एक एष स चिद्रूपो मायया भात्यनेकवत् ॥ १४६ ॥

That Self which manifests in the body of the one who meditates, and the one which manifests in the body of the one that is meditated upon is the One of the nature of pure consciousness. It appears manifold by *māyā*. (146)



सुषुप्तौ जीवचैतन्यमद्वैतं ब्रह्मतां व्रजेत् ।  
जगत् सर्वमविद्येति सर्वैरप्यनुभूयते ॥ १४७ ॥

The individual soul, by remaining secondless at the time of deep-sleep, attains to the state of Brahman. By everyone the world is experienced to be non-real. (147)

See *devā ha vai ... vijānāti anubhūyate*, *NU*, 9.

सृष्टेः प्रागप्येवमासीत् सा माया वटबीजवत् ।  
अनेकरूपतां प्राप्य जीवेशावपि निर्ममे ॥ १४८ ॥

Prior to creation, this *māyā* existed in the form of a seed of a banyan tree. It assumes manifold powers and projects the individual soul and God. (148)

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।  
उपाध्योयौ चिदाभासौ तौ जीवेशावुदीरितौ ॥ १४९ ॥

The individual soul is that which has mind as its limiting adjunct; and God is that who has *māyā* as His limiting adjunct. The reflected images of consciousness in mind and *māyā* are referred to as the individual soul and God. (149)

नियन्तेशोऽनुमन्ता तु जीवः सोऽपि द्विधा भवेत् ।  
समष्टिव्यष्टिरित्याद्यैस्तयोः सर्वाभिमानवान् ॥ १५० ॥

The God is the controller; the individual soul follows the command of God. The individual soul is twofold as collective and individual. Of these two, the collective has conceit over everything. (150)

हिरण्यगर्भः सूत्रात्मा त्रिमूर्तिश्चेदुदीर्यते ।  
ब्रह्मा विष्णुश्च रुद्रश्च मूर्तयो गुणभेदतः ॥ १५१ ॥

He is termed Hiraṇyagarbha or *Sūtrātmā*. It consists of three forms as Brahmā, Viṣṇu, and Rudra in accordance with the distinction of the *guṇas*. (151)

Brahmā is that aspect of reality which is associated with the *rajo-guṇa* of *māyā*, Viṣṇu is that which is associated with the *sattva-guṇa* of *māyā*, and Rudra is that which is associated with the *tamo-guṇa* of *māyā*.

लिङ्गोपाधित्वतो जीवो अपीशाः सर्ववित्तवतः ।

समष्टिः समुदायात्मा व्यष्टिस्तु पृथगात्मवान् ॥ १५२ ॥

Although the forms of Hiraṇyagarbha, Brahmā, Viṣṇu and Rudra fall under the category of individual souls, yet because they have (collective) subtle bodies as their limiting adjunct they have omniscience and are viewed as Gods. The collective one is the aggregate of all souls, while the individual is a particular self. (152)

समष्टिः सूत्रवज्ज्ञेयौ ब्रह्माण्डाख्यवपुर्विराट् ।

देवतिर्यङ् मनुष्यादिदेहो व्यष्टिरितीर्यते ॥ १५३ ॥

Likewise, the self having the whole universe as its body is the Virāṭ. And the souls having the bodies of divine being, animal, man, etc. severally are called individuals. (153)

परः प्रविश्यं देहेषु मायया गूढवत् स्थितः ।

द्वैतस्य मायिकत्वेन तत्त्वमद्वैतमिष्यताम् ॥ १५४ ॥

The supreme Self, reflected in the bodies, remains with its true nature concealed. Since duality is non-real, let it be understood that non-duality is real. (154)



सन्मात्रो नित्य इत्यादि श्रुत्या तत्तु स्फुटीकृतम् ।  
'आथर्वणे तु कैवल्यप्रमुखाः श्रुतयः स्फुटाः ॥ १५५ ॥

By the text 'It is of the nature of existence; it is eternal ...' it has been made clear that duality is non-real and non-duality is real. In the *Atharvaveda*, the *Kaivalyopaniṣad*, etc., make clear this view. (155)

See *sanmātro nityaḥ...upadraṣṭāram āvrajet*, *NU*, 9.

Also see *Kaivalyopaniṣad* 16.

श्रुतिस्मृतीतिहासानामभिप्रायविदव्ययः ।  
'श्रुतिव्याख्यानतस्तुष्याद् विद्यातीर्थमहेश्वरः ॥ १५६ ॥

Let *Srī Vidyātīrthamahesvara* who is the immutable reality, who knows the true import of the *Vedas*, *Smṛtis*, and *Itihāsas* be pleased by the exposition of this *Upaniṣad*. (156)

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे  
देवविद्याख्यो नृसिंहतापिनीविवरणो नाम विंशोऽध्यायः  
संपूर्णः । ओं तत्सद् ब्रह्मार्पणमस्तु ॥

Here ends Chapter XX entitled *Devavidyāprakāśa* of the *Nṛsimhottaratāpinyupaniṣad* in the treatise *Anubhūtiprakāśa* composed by Sage *Vidyāraṇya*.

1. आथर्वणेऽस्मिन् - मै
2. इत्यनुभूतिप्रकाशे देवविद्याख्यो नाम विंशोऽध्यायः - क<sub>1</sub>, म, मै, रा, ल, वा<sub>1</sub>, वा<sub>2</sub>, वा<sub>3</sub>, वा<sub>4</sub>, वा<sub>5</sub>

इति श्रीमद्विद्यारण्यमुनिविरचितेऽनुभूतिप्रकाशेऽथर्वणीये  
नृसिंहोत्तरतापनीयोपनिषद्विवरणे देवविद्याप्रकाशो नाम विंशतित-  
मोऽध्यायः - वै<sub>1</sub>, वै<sub>2</sub>

इति श्रीविद्यारण्यमुनिविरचिते सर्वोपनिषदर्थानुभूतिप्रकाशे  
नृसिंहोत्तरतापनीयव्याख्याने देवविद्याख्यो नाम विंशोऽध्यायः -  
क<sub>2</sub>, क<sub>3</sub>

# I

## An Index of Note-worthy Passages in the *Anubhūtiprakāśa*

1. साकल्यं पुत्रभार्यादिः वैकल्यं चात्मनीक्ष्यते ।  
इत्याह भाष्यकृत्, तेन पुत्रेऽस्ति स्वात्मताभ्रमः ॥  
See *AP*, 2-43 and *cf.*,  
पुत्रभार्यादिषु विकलेषु सकलेषु वा अहमेव  
विकलो सकलो वेति बाह्यप्रमर्शनात्मन्यध्यस्यति ।  
*SB on BS (Adhyāsabhāṣya)*:
2. 'आदौ अन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा'  
See *Māṇḍūkya-kārikā*, 2-6 and *cf.*, *AP*, 3-17
3. द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥  
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
See *BG*, 15.18-19 and *cf.*, *AP*, 5-64, 65
4. परलोकभयं यस्य नास्ति मृत्युभयं तथा ।  
तस्यात्मज्ञस्य शोच्याः स्युः सब्रह्मेन्द्रा अपीश्वराः ॥  
See *Upadeśasāhasrī*, *svāpnasmṛtiprakaraṇa*, 27 and *cf.*, *AP*,  
8-30
5. दुःखी यदि भवेदात्मा कः साक्षी दुःखिनो भवेत् ।  
दुःखिनः साक्षिता नैव, साक्षिणो दुःखिता तथा ॥  
न ऋते स्यात् विक्रियां दुःखी, साक्षिता का विकारिणः ।  
धीविक्रिया सहस्राणां साक्ष्यतोऽहमविक्रियः ॥  
See *BUBV*, 1.4.560 and 561 and *cf.*, *AP*, 10.40-41



6. अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥  
See BG, 15-14, and cf., AP, 10-83
7. ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षन्ति ॥  
See BG, 15-7, and cf., AP, 10-91
8. क्लेशान् पतञ्जलिः प्राह, तेष्वविद्या आदिः, अस्मिता ।  
द्वितीया द्वेषरागौ च, अभिनिवेशस्तु पञ्चमः ॥  
See Yoga-sūtras, 2-3, 5 to 9 and cf., AP, 12-33
9. नासदासीत् नो सदासीत्, तम आसीत् इति श्रुतिः ।  
आसीदिदं तमोभूतमप्रज्ञातमिति स्मृतिः ॥  
See Rg-Veda, 10-129-1 and 10-129-3 Manusmṛti, 1-4;  
cf., AP, 13-99
10. देवी ह्येषा गुणमयी मम माया इति च स्मृतिः ।  
See BG, 7-14; and cf., AP, 13-101
11. यया यया भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।  
सा सैव प्रक्रिया इह स्यात् साध्वी सा चानवस्थिता ।  
See BUBV, 1-4-402 and cf., AP, 13-108
12. 'या प्रीतिरविवेकानां विषयेष्वानपायिनी'  
See Viṣṇupūrāṇa, 1-20-19 and cf., AP, 13-208
13. काम एष क्रोध एष इत्यादि स्मृतिवाक्यतः ।  
See BG, 3-37 and cf., AP, 13-289
14. अकामतः क्रिया काचित् दृश्यते नेह कस्यचित् ।  
यद्यद्धि कुरुते जन्तुः तत्तत्कामस्य चेष्टितम् ॥  
See Manusmṛti, 2-4, and cf., AP, 13-290
15. योऽन्यथा सन्तमात्मानमन्यथा प्रतिपादयेत् ।  
किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥  
See Mahābhārata, 1-68-26 and cf., AP, 15-35

16. 'कर्मण्येवाधिकारस्ते मा फलेषु इति शास्त्रतः'

See *BG*, 2-47 and *cf.*, *AP*, 17-172

17. प्रत्यक्षप्रवणतां बुद्धेः कर्माण्युत्पाद्य शुद्धितः ।

कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ॥

See *NS*, 1-49 and *cf.*, *AP*, 18-301

18. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

See *BG*, 4-34 and *cf.*, *AP*, 19-2

19. षष्ठीगुणक्रियाजातिरूढयः शब्दहेतवः ।

नात्मन्यन्यतमोऽमीषां तेनात्मा नामिधीयते ॥

See *NS*, 3-103 and *cf.*, *AP*, 19-38



An Index of Verses of the *Anubhūtiprakāśa*

अनुभूतिप्रकाशस्य श्लोकाद्यचरणवर्णानुक्रमः

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### THE BOOK

The *Anubhūtiprakāśa* of Śrī Vidyāranya is a metrical exposition of the philosophy of the *Upaniṣads* in twenty chapters which is an outcome of the analysis of twelve principal *Upaniṣads*. A doctoral thesis submitted at the University of Madras, the book is a definitive edition of the above text along with an Introduction, Translation, Notes and Indexes. The Introduction discusses the special features of the *Anubhūtiprakāśa* and the importance it holds in the field of Advaita, besides the date, identity and other details of the author — Vidyāranya.

Aiming at an analysis of the philosophy of Advaita, this book stands out as a beacon light guiding every genuine inquirer into the knowledge of non-dual Brahman-Ātman, the quintessential teaching of the *Upaniṣads*.

### THE AUTHOR

Dr. Godabarisha Mishra has been in the Faculty of the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, Madras-600 005 from 1987. After having a brilliant career in Sanskrit and Philosophy, he worked as an Editor at the Kuppaswamy Sastri Research Institute, Madras - 600 004 for 3 years, (from 1985 to 1987). Specialised in Advaita and allied systems, he has been engaged in the research on the *Bṛhadvārtika* of Sureśvara and Hermeneutics.